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Lessons for Sundays and Holy Days

July 18.—Sixth Sunday after Trinity
Morning—2 Sam. 1; Acts 20, 17.
Evening—2 Sam. 12, 24, or 18; Mat. 9, 10, 18.

July 25.—Seventh Sunday after Trinity
Morning—2 Kings 1 to 16; Luke 9, 51 to 57.
Evening—Jer. 26, 8 to 16; Mat. 13 to 24.

August 1st.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.

August 8.—Ninth Sunday after Trinity
Morning—1 Kings 10, 10 to 25; Rom. 8 to 18.
Evening—1 Kings 11, 10 to 15; or 11, 10 to 26; Mat. 21, 10 to 23.

Appropriate Hymns for Sixth and Seventh Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 210, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General: 196, 199, 202, 299, 546.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General: 235, 239, 214, 514.

THE SIXTH SUNDAY AFTER TRINITY.

A few weeks ago the Church taught us that we must be filled with an ambition so to pass through things temporal, that we finally lose not the things eternal. And our spiritual mother reminded us from the life of Samuel that it is possible for us to fulfil such an ambition. To-day's Collect teaches us three facts about those eternal things. (1) They have been prepared of God. The Fatherhood of God is seen, not only in our creation and preservation, but also in that unique providing of eternal benefits for the enjoyment of which He created and preserves man. He is the author and giver of all good things which are summed up in one sentiment or state, Heaven. The Omnipot-

ence of God bespeaks, therefore, the eternity of Heaven and all contained therein. His Omnipotence coupled with His Fatherhood bespeak two eternal things. Nor can they fade away from or even in our grasp. Heaven, with all that it indicates, is the summum bonum of our Christian life. This knowledge must influence the whole of life. (2) The good things have been prepared for them that love God. Love is the universal potentiality. All men have varying and distinguishing gifts and powers. But our brotherhood is emphasized by our common ability to love. Every one made in the image of God has the power of love within him. The duty of the Church is to direct that love to the things of eternity, and to teach love to rest upon earthly things only in so far as they point man Heavenward. Our common possession of the virtue love teaches us that we have been made for the enjoyment of Heaven. The exercise of love is therefore the proof and the condition of our spirituality. Worship and service, being the manifestations of love towards God and man, must, therefore, be the predominant activities of our daily lives. Predominant because it is only to those who love that the eternal blessings of God are given. The symposium of worship and service here on earth is found in the Holy Eucharist. For therein we worship the Father Who gave His Son to die for us; the Son Who deigns to be present in the Blessed Sacrament; the Holy Spirit through whose ministry the Bread of Heaven is given unto us. And in that Sacrament we yield ourselves, our bodies, our souls, to the service of God, i.e., the honour and glory of God, and the extension of His Kingdom. (3) The good things of God pass man's understanding. All things are wrapped up in mystery. But the deeper the mystery the more potent its influence over us. Who can explain or define Love? David's love for Jonathan was wonderful, passing even the love of women—the love of a mother for her child. How mysterious the love of God for man! How great, therefore, must be our love of God and the eternal good things which He has prepared for us! To walk in newness of life is to live in love with God and our fellows. It is to attain unto the promises of God which pass our understanding, which exceed all that we can desire. Our limitations of appreciation and anticipation bring out by way of contrast the eternity of Heavenly Blessings and the Omnipotence of Him Who provides.

The Newly Ordained Clergy.

In our mail this week comes a subscription for one of the newly ordained clergy of this year. The first year is often a difficult one for young men beginning their ministry and they sometimes find it necessary to cut down their expenses to a minimum. In such cases, it would be a thoughtful thing for their congregations to see that they get the Canadian Churchman supplied free, at least, for the first year of their ministry. We throw out this suggestion to all parishes where the ordination candidates of this year are placed, and we trust none of them will be allowed to go without the "Churchman" for want of a little thoughtfulness on the part of their friends.

Lady Grey's Illness.

One of the disadvantages of a weekly journal is that it is not always able with promptness to express itself on some matter of general interest. At our first opportunity, however, we extend our sympathy to our highly esteemed Governor-General and his family at the illness of Lady Grey. We hope that Lady Grey will soon be restored to health, and that the period of enforced rest and seclusion may bring to her Ladyship new strength

and energy for the discharge of the important duties of her high position. We are confident that the feeling of regret at Lady Grey's illness is as widespread amongst our people as is the earnest hope for her speedy recovery.

Shorten the Service.

It is a source of not unreasonable complaint amongst some of our Churchpeople that the clergy, as a rule, do not attempt, during the summer season, in any way to shorten the service. We refer especially to those occasions when there is a celebration of the Holy Communion. We would be sorry, indeed, to recommend any step towards tampering with our noble and impressive service. But we believe there is authority for omitting certain portions of the service on suitable occasions. Can there be a more proper occasion for the exercise of a wise discretion in this regard than during the warm and wearying days of summer? The step would, we are confident, result in good and not in evil. It is well worth careful consideration on the part of our Church authorities.

Brief Sermons.

"Since brevity is the soul of wit, and tediousness the limbs and outward flourishes, I will be brief," says Polonius in Shakespeare's great tragedy. With all seriousness we commend this point of view to the consideration of the clergy in preparing and delivering their sermons during these warm summer Sundays. And we do it in no captious spirit, but with all kindness. It means harder work, more careful and thorough preparation, but we sincerely believe that the result to both pulpit and pew will be more satisfactory. Even the well informed and thoughtful laymen will appreciate the consideration of the preacher and we are assured that the ordinary listener, especially after a hard week's work, will be better disposed to heed the good advice tendered him on a warm summer day when the points are few and the treatment clear, crisp and condensed. Shakespeare has given the world many a wise suggestion. Not the least weighty or least applicable for a summer sermon is that which he put in the mouth of the speaker Polonius: "I will be brief."

The Three-fifth's Clause.

The liquor traffic is in the limelight just now, and in many counties and provinces of the Dominion, as well as in the United States and other countries the most determined efforts are made either to limit the traffic or to suppress it altogether. For the Christian, who frames his life by God's word, his course of action will be determined by the answer he makes to these two questions. (1) Is the use of liquor always sinful and should it be uncompromisingly opposed, as, for example, prostitution and "the white plague" should be? or (2) is it lawful and permissible within limits, and a subject for careful regulation beyond these limits? Many temperance orators answer the first question "yes" and the second question "no," and if they answer conscientiously there is only one course logically open to them—viz., the total prohibition of the liquor traffic. But many excellent Christians answer the first question "no" and the second question "yes," and for them the remedy for intemperance must lie rather in the line of strict regulation than in the line of total prohibition. The question at the bottom of the whole matter, which every Christian man must face and settle for himself, is this, viz.: "Is the use of liquor sinful?" St. Paul in I. Tim 4:4, seems to have answered that by saying, "Every creature of God is good and nothing to be refused if it be received with thanksgiving."