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Lessons for Sundays and Holy Days.

March 25th.—FOURTH SUNDAY IN LENT.

Morning.—Gen. 42; Luke 3, to v. 23;
Evening.—Gen. 43; or 45; 2 Cor. 1, to v. 23.

APPROPRIATE HYMNS for Fourth and Fifth Sundays in Lent, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FOURTH SUNDAY IN LENT.

Holy Communion: 109, 312, 314, 322.
Processional: 107, 280, 466, 538.
Offertory: 103, 252, 257, 277.
Children's Hymns: 92, 331, 333, 567.
General Hymns: 84, 100, 111, 245, 253, 490.

FIFTH SUNDAY IN LENT.

Holy Communion: 102, 311, 315, 556.
Processional: 88, 96, 453, 467.
Offertory: 86, 95, 97, 494.
Children's Hymns: 254, 332, 334, 569.
General Hymns: 94, 101, 108, 119, 200, 249.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

Fifth Sunday in Lent.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

"That they who have been called may receive the promise of the eternal inheritance." One of the most difficult passages in the New Testament. Difficult partly from the double meaning of the word testament, meaning also covenant, and so translated by some throughout. Our revisers have used both of the English words for the one Greek word (*Diatheke*).

The necessity arises from the very meaning of the Christian Covenant—not so much a contract as a testament, a gift. Here asked to compare the results of the work of Christ—the blessings, the manner of provision, the bestowal.

i. The blessings bestowed—"Promise of eternal inheritance." Not merely a renewal of the

promise, but its fulfilment. Common usage: Compare—St. Luke xxiv. 49; Acts i. 4; so, Gal. iii. 14; "The promise of the Spirit"—the Spirit promised, obviously the meaning in this place. What does this promise mean?

1. Something long promised, now granted for the first time.

(1) Great promises made to the people of God long before (Gal. iii. 18.)

(2) Fulfilled in Christ and not until His redeeming work is completed. Heb. xi. 39, 40. Compare Heb. x. 14-17.

2. This blessing described as an inheritance.

(1) It is such as coming by testament. Coming after the death of the Giver.

(2) A thought often connected with the gifts of God. Canaan—"the lot," &c. Compare 1 Kings viii. 36; Isaiah, lxiii. 17-18.

(3) A symbol of greater blessings to come, Heb. xii. 18.

(4) Specially designated as eternal. Not limited to time and place, like Canaan. Not merely future; present, future, everlasting, eternal life. St. John. iii. 15; Ephes. i. 3; 1 St. Peter, i. 4. ii. How these blessings are provided. By means of death.

1. A great part of the argument of the Epistle and its idea of Covenant or Testament.

2. And this death expiating, not a mere example or influence. Cf. Romans, iii. 26; 2 Cor. xxi., &c.

iii. On whom bestowed? "The Called." Provided for all; yet not possessed by all. Two meanings of Called: (1) invited, (2) chosen. Given to those accepting. And given now—not merely hereafter. After death? Yes. After resurrection? Yes. "But now are we the sons of God." We are, by grace, now in a state of salvation. Hereafter "we shall be like Him, for we shall see Him as He is."

CANON MACNAB IN ENGLAND.

Rev. Canon Macnab writes us that he has taken temporary charge of the parish of Bursledon, Diocese of Winchester, the vicar, Rev. A. B. Whatton, having been ordered to winter in Algiers on account of his health. Bursledon is a quaint and charming old place on the Hamble River in the most picturesque part of Hampshire. From the vicarage windows extensive views are had of Southampton water and Isle of Wight—the royal towers of Osborne and Cowes with its yachts and multitude of shipping. St. Leonard's at Bursledon is an ideal parish church, dating from the thirteenth century, but recently restored under the late vicar, Canon Estridge. The daily services, frequent celebrations and other parochial ministrations are among the privileges highly esteemed by the parishioners. In the adjoining parish lie the ruins of the famous old Netley Abbey, founded in 1239 by Henry III. This Cistercian Abbey was one of the first suppressed by that arch-widower Henry VIII., and since its dissolution has been allowed to crumble into ruin. During Canon Macnab's locum tenency he has obtained several subscriptions for St. Albans Cathedral amounting to \$75. On Sunday next the people of Bursledon will give their offerings for the same object. Several churches in the neighbourhood as well as about Oxford have promised offertories on behalf of the cathedral debt—although at the present time numerous appeals

are being made to English Churchmen, e.g., the Indian Famine Fund and many other charitable objects. Canadian Churchmen will be interested in the grand re-opening services of St. Saviour's, Southwark, as a collegiate church or quasi-cathedral for South London. Its chapter and plan of work is modelled (like St. Albans, Toronto) upon the Cathedral of Truro, Archbishop Benson's greatest monument. And the large amount of money (fifty thousand pounds) subscribed for the restoration goes far to prove that English Churchmen are awaking to the necessity of such cathedral establishments as Truro and Southwark—for the consolidation of the parochial system—and the furtherance of the Church's work in every part of the diocese. Is there not the same need in Canada?

GRIEVE NOT THE HOLY SPIRIT OF GOD.

BY ARCHDEACON SINCLAIR.

"Let us search and try our ways, and turn again to the Lord."

One of the most obvious evils of living in an age of great material comfort and of a racing speed of occupation is that there is so little inclination or opportunity for the great and primary Christian duty of self-examination. In these days, especially in the busy life of large cities, from the moment you wake till the very last space that you can spare before you release your weary mind once more to its nightly rest, there is enough to engross your thoughts and energies. Even to study in any useful degree the great mass of interests, controversies and events which are presented to you, when you begin the morning in your daily newspaper, to follow up what is new with sufficient enquiries, to balance truth and falsehood, to weigh the grounds for making up your own opinion, and to determine what is worth remembering, what should be dismissed as unimportant and trifling, would cost you so much recourse to books of reference, so much deliberation, comparison, and meditation, that you would have time for little else. This you do not do; you have the daily duties of your calling in life, which take up the bulk of your time, and you fill up the vacant spaces with the newspaper, books, and conversation. Even when you are walking to your place of business, or returning from it, there is so much to attract your notice as you pass along, that consecutive thought is almost impossible. In the evening you are weary, or you are dining, or you are busy amusing yourself, or you are excited, or you are conversing with your friends; the probability is that, unless by God's grace, you have disciplined yourself very carefully, your mind habitually shrinks from the effort of looking into itself, recalling the thoughts and emotions of the day, comparing them with the revealed will of God and the example of the Lord Jesus Christ, and from the struggle of definitely determining itself to repentance and amendment on each several point. Nothing is easier, in all matters where you are your own master, than postponing indefinitely what is not for the moment agreeable. Thus the duty of self-examination is in many cases never performed at all. Our Lord's teaching was full of appeals to sincerity and self-knowledge. The neglect of this divine command is the source of much of our trouble in life and of our incompleteness as Christians. If we have too much to do, it is our own fault. We are bound not to undertake any duties which will hinder