

Canadian Churchman.

TORONTO, THURSDAY, MAR. 18. 1897

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FRANK WOOTEN,

Box 2640, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

March 21st.—THIRD SUNDAY IN LENT.

Morning.—Gen. 37. Mark 15, to v. 42;
Evening.—Gen. 39; or 40. 1 Cor. 12, to v. 28.

APPROPRIATE HYMNS for Third and Fourth 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:

THIRD SUNDAY IN LENT.

Holy Communion: 106, 310, 313, 320.

Processional: 92, 194, 197, 466.

Offertory: 86, 91, 104, 492.

Children's Hymns: 94, 335, 338, 568.

General Hymns: 89, 93, 181, 244, 254, 491.

FOURTH SUNDAY IN LENT.

Holy Communion: 109, 312, 314, 322.

Processional: 107, 230, 466, 538.

Offertory: 103, 252, 257, 277.

Children's Hymns: 92, 331, 333, 567.

General Hymns: 84, 100, 111, 245, 253, 490.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Fourth Sunday in Lent.

Galatians iv. 31: "Wherefore, brethren, we are not children of a handmaid, but of the free woman."

What relation do we sustain to God? That of children, or of bondmen, or of rebels? A prominent thought with St. Paul. In Romans v. 10, speaks of a time when men were "enemies." In this Epistle of a state of pupilage and bondage on the one hand, of the liberty of children on the other. To this state of freedom they had been brought—a danger of relapsing—serious warning.

i. Consider the illustration given of the two states. Two children of Abraham. One is born in a natural manner, the other in a supernatural manner. The one the child of nature, the other

the child of promise. He contrasts Hagar, the handmaid or bondwoman—Sarah the free. Ishmael, the child after the flesh—Isaac, the child of covenant and promise. The old covenant—the new covenant. The earthly Jerusalem—the heavenly Jerusalem. The bondage of law—freedom of grace. The Christian has a supernatural birth and a supernatural life. Lives in the freedom of the Spirit, whilst the natural man (like Ishmael) is the child of the handmaid.

ii. St. Paul takes his stand on the covenant, and bids all Christians do the same.

1. Not the children of the handmaid.

(1) Not bound by Jewish law—a temptation to the Galatians to go back—grief of St. Paul. They did run well—now insisting on keeping all the ceremonial observances of Jewish law, not as national celebrations, but as means of salvation. That meant abandoning Christ and His salvation.

(2) So we now are not children of the handmaid. Judaism no longer tempts; but offered liberty from the yoke of Christ. Such liberty ever becomes bondage. What liberty gained by dethroning Christ? Our liberty then gone and its roots torn out. Where is pardon for sin? Where is grace to help in time of need? Where is the hope of immortality?

2. We are children of the freewoman. Isaac, the child of promise and of covenant—the heir to the Father of the Faithful. So the Christian—the child of promise and of perfect freedom.

(1) Not doomed to uncertain speculation. He knows whom he has believed. He has his Master's word.

(2) Not depending upon merits of his own deeds. He has pardon and acceptance.

(3) Not left to struggle in his own strength—grace to help.

(4) Not bound to a round of arduous ceremonies or even entangled in endless precepts—guided by the spirit of love.

3. Yet under law to Christ.

(1) Emancipation from obedience no liberty. His "service is perfect freedom."

(2) Christian ordinances simple, full of joy. "His commandments are not grievous." Therefore whilst the child of God serves, he yet stands free in the liberty with which Christ has set him free.

THE CHURCH AND THE SUNDAY SCHOOL.

We commend to the notice and consideration of our readers the article by the Rev. Edwin Daniel which we republish in another column from "The Teachers' Assistant." Mr. Daniel's vigorous and timely remarks about "systematic revision (or rather the systematic neglect of revision) of Sunday School results by the Church," are fully warranted by the experience of those most interested in and familiar with this branch of Church work. On turning up some old files of this paper we find that at the Church Congress held in this city in 1884, one of the speakers (himself a Sunday School superintendent) uttered the same protest against this practical divorce between the Church and the Sunday School. He said: "It seemed to him that the Church scarcely realized the importance of the Sunday School. It had too long been, and was still too commonly regarded as a minor department of Church work, which might safely be left to a few pious women,

and a still fewer number of well-intentioned but somewhat stupid men. Temperance Associations, City Mission Services, White Cross, and other Church Guilds—all these were no doubt good; but not one of them could be compared with the Sunday School either as to their present importance or their future possibilities. He believed that much of the 'leakage' referred to by other speakers was directly and clearly traceable to indifference on the part of parents, teachers, scholars, congregations, and even clergy, to the rightful claims of the Sunday School upon the Church." The correctness of the last statement was fully justified a few minutes later by the speech of a rural dignitary from another diocese, who declared his utter disbelief in Sunday Schools and Sunday School teaching. "The Church of Rome," he said, "had no Sunday Schools (?) yet her children were well taken care of and instructed." Only last year, in an article contributed to an English Church magazine, the Rev. J. F. Kitto, for twenty years chairman of the Executive Committee of the Church of England Sunday School Institute, uses language not less strong than that of Mr. Daniel, as to the indifference of most congregations to the claims of the children of the Church. Speaking of "Some Weak Places in the Sunday School System," he says: "The lack of interest on the part of the ordinary congregation, the want of a clear and distinct relationship between the Sunday School and the Church, is a very formidable cause of weakness to the Sunday School, and as I believe to the Church also. There are not a few parishes in which it is quite evident that the ordinary members of the congregation know no more of their own Sunday Schools than if they were schools of Burmah or Japan. Perhaps they know of their existence, and take it as a matter of course that there should be a certain number of well-meaning and needlessly enthusiastic persons who give up a portion of their time to teaching the children; but if you were to seek from them any information more precise, it would be easy to discover how little interest was taken in the work."

Mr. Daniel's suggestion, that at each Vestry Meeting next Easter Monday a representative committee should be appointed, charged with the duty of visiting the Parish Sunday School occasionally (or at all events, semi-occasionally), seems to us, in the language of the advertisements, "to meet a long-felt want," and is so simple, sensible and practicable that we trust it will be accorded a fair trial. If those who feel (and who does not) the unsatisfactory condition of affairs as they are, will, each according to his or her several ability, endeavor to secure at the Easter Vestry Meetings of 1897 the appointment in every parish of such a committee, the CANADIAN CHURCHMAN will be glad to publish not only the fact of such appointments but the result of the experiments thus made. We already know of more than one parish in Toronto in which the appointment of such a committee will certainly be suggested on the evening of the 19th of April.

HIS HONOUR, JUDGE BOYD.

Another link with the past generation has passed away in the lamented death of John Boyd, J.Q.C., formerly Judge in the County Court in the County of York. The Judge was what would now be called an old-fashioned Church-