

Canadian Churchman.

TORONTO, THURSDAY, JULY 29, 1897.

Subscription. **Two Dollars per Year.**

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING. The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS. Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN. The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS. Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES. If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue, the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

TERMS. The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS. On country banks are received at a discount of fifteen cents.

CORRESPONDENTS. All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT. The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

NOTICE. Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

FRANK WOOTTEN,
Box 2640, TORONTO.

Office - Cor. Church and Court Streets.
Entrance on Court Street.

Lessons for Sundays and Holy Days.

August 1st. SEVENTH SUNDAY AFTER TRINITY.

Morning. - 1 Chron. 21. Rom. 2, to v. 17.

Evening. - 1 Chron. 22, or 28, to v. 21. Mat. 16, v. 24 to 17, v. 14.

Appropriate Hymns for Seventh and Eighth Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals :

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion : 309, 312, 523, 558.

Processional : 175, 291, 298, 460.

Offertory : 179, 295, 309, 518.

Children's Hymns : 170, 334, 337, 568.

General Hymns : 191, 233, 263, 401, 477, 522.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 310, 313, 554.

Processional : 35, 274, 281, 390.

Offertory : 214, 223, 276, 293.

Children's Hymns : 236, 337, 340, 567.

General Hymns : 21, 209, 266, 282, 517, 524.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Ninth Sunday after Trinity.

I. Cor. x. ii. : " Now, these things happened unto them by way of example ; and they were written for our admonition." " Written for our admonition." How many care to be admonished ? Many prefer to remain in self-complacency and the ignorance which permits of it. But, persons of another class - much in earnest. For these no better guide than the history of the past. One history of special interest and guidance—the history of the chosen people.

i. Reminded of our privileges as the people of God. As the Israelites a " holy nation," so the Christian Church.

1. To some such special privileges seem unfair.

(1) At least a fact. Equality not found. Differences of endowments everywhere. (2) And reasons for this; privileges are evil only when duties neglected. All history shows these to be ultimately inseparable.

2. Note the correspondence between Israel and the Church. Baptism. Eat. Drink.

3. But specially that all have the same privileges.

Thus taught (1) Failure not from want of opportunity. (2) Privileges no guarantee of success. Hence:

ii. Reminded that, like the Israelites, we are exposed to dangers.

The possession of privileges brings obligations, duties. These may be neglected. Guilt. Loss. Suffering. And dangers in opposite directions. (1) Despising. (2) Abusing.

1. Danger of despising privileges—as the Israelites " thought scorn," and turned back, so may members of the Christian Church. (1) Seen in neglect of Divine ordinances, Holy Communion. Public worship. Private prayer. (2) In neglect of God and His service. " No pretensions to be given."

2. An equal danger of abusing privileges. Perhaps this the emphatic note here. A people having all ordinances, yet using them so as not to profit. So now. (1) A mere external use of the means of grace. (2) Sinful lives while using.

iii. Reminded of liability to punishment.

1. The lives of the Israelites two-fold. (1) They regarded their privileges as an evidence of superiority. (2) And a guarantee of its continuance. Whereas, all God's gifts of grace, and with many not well pleased. Overthrown.

2. Here is the fruit of the Apostles' warning. As then, so may be now. No guarantee of beneficial effect. They never reached Canaan ; and we may fail.

3. Teaching confirmed by Scripture and experience.

(1) A natural repugnance to punishment. (2) Suppose we drop that word, at least the law of sinning and reaping persists. (3) And this not merely remedial. To imagine so, to ignore facts. A subject most solemn and profitable for us. (1) Warning. (2) Encouragement. (1) " Let him that thinketh be standeth, etc." (2) " No temptation hath taken you, etc." A true heart has God on its side. " If God be with us, who can be against us."

Epistle for the Tenth Sunday after Trinity.

I. Cor. xii. 1 : " Now concerning spiritual gifts, brethren, I would not have you ignorant."

Human knowledge we all acknowledge to be limited. Some things we cannot know. Other things we do not care to know. But there are some things the knowledge of which has been brought to us, and ignorance of which is disgraceful. Such are the kingdoms of God—the gifts of the Spirit. Life in

God. The Corinthians were deeply interested in these things, and St. Paul was afraid of their falling into errors. Hence his resolve in the text. Spiritual things of two kinds. (1) Graces, (2) Gifts.

i. Consider the grace given to all members of Christ. The foundation of all that is good in man. Without this gifts unprofitable.

1. Has its source in God. Is an attribute of God.

2. Hence the life of grace—the life of God. A new life generated by the action of the Holy Spirit, producing a distinction between the natural man and the spiritual man. (Godly and ungodly, etc.) Important that we should not be ignorant of this character.

3. A life distinguished by certain characteristics. (1) A life of conscious union to God. " If any man in Christ, a new creature." Old things pass away. Faith, fellowship, service. (2) A hidden life. With Christ in God. Within the veil. In the secret of the heart. In the secret of God. (3) Yet also a life which is manifested. All life thus known. Its sources are secret ; its fruits manifest.

ii. Gifts by which individuals are distinguished. The same Spirit, but diversity of gifts (Charismata—depending on Charis—grace). They may be natural gifts, directed by spiritual motives and spiritual ends.

1. Each Christian has his own place and gifts. In a well-ordered community it is so. Nothing lacking, nothing superfluous. Position, gifts, duties. So in the Church.

2. Dangers connected with such gifts. (1) Ostentatious display. Shocking when source remembered. Corinthians erred in this manner. " Came behind in no gift." Puffed up in consequence so often. (2) Neglecting to use them at all. Another fault. How many seem to contribute nothing to the good of the community.

3. A serious question : How shall we use our gifts ? (1) Recognize God as source. What have we that we have not received ? (2) Cherish a sense of responsibility to the Giver. To Him we must give account. (3) Use His gifts in a spirit of faith—since they are of Him, they are for good. (4) With a sense of dependence not in our own strength. Finally, consider the solemn account to be given.

1. " Occupy till I come.
2. " Give an account of thy stewardship."

OUR NEXT ISSUE, AUGUST 19TH.

As the Holiday Season is now on, we are taking our Annual Holiday, therefore the next Issue will be August 19th.

HOLIDAYS.

By Rev. Frederick Vaughan.

Holidays ! What a world of delight springing from hope or from memory, this one word opens ! It is a word of much greater significance and far wider application than it was some fifteen years ago. The need