

Canadian Churchman.

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THE EIGHTH SUNDAY AFTER TRINITY.

LIGHT ON OLD HISTORY.

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SINGLE COPIES, 5 CENTS.

July 25.—St. Jam. A. & M.
Morning—2 Kgs. 1:1—16; Luke 9:51—57.
Evening—Jer. 26:8—16; Matt. 13:1—24.

July 28.—Eighth Sunday after Trinity.
Morning—1 Chron. 29:9—29; Acts 27.
Evening—2 Chron. 1 or 1 Kgs. 3; Matt. 14:13.

August 4.—Ninth Sunday after Trinity.
Morning—1 Kgs. 10:1—25; Rom. 4.
Evening—1 Kgs. 11:1—15, or 11:26; Matt. 18:21—19:3.

August 11.—Tenth Sunday after Trinity.
Morning—1 Kgs. 12; Rom. 9:19.
Evening—1 Kgs. 13 or 17; Matt. 22:15—41.

August 18.—Eleventh Sunday after Trinity.
Morning—1 Kgs. 18; Rom. 15:8.
Evening—1 Kgs. 19 or 21; Matt. 26:1—31.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Eighth and Ninth 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 the New Hymn Book, many of which are to be found in other hymnals.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.
Offertory: 343, 619, 620, 753.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 243.
Processional: 476, 488, 493, 496.
Offertory: 391, 485, 492, 680.
Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

"Beware of False Prophets."

A prophet is a preacher of righteousness, of the way that leads unto everlasting life. A false prophet is therefore one who pretends to preach the way of life, but does so not for the profit of those who hear and accept his message, but for personal material gain. The false prophet makes a show of righteousness, he plays upon the disordered nerves of men and women. Let us notice three things characteristic of present-day false prophets: (1) In ritual and teaching they are highly eclectic. Every philosophic and religious formula is laid under contribution to their systems. But out of no philosophy or religion do they take any essential point. The heart of no gospel is appreciated. How then can there be anything satisfying to the souls? The soul cannot live on chaff. Eclecticism ignores essentials, and the logical connections between essential points of teaching and practice. (2) False prophets always make the mistake of separating ethics from atonement. The basis of all ethics is its recognition of a Divine standard. The aim of ethics is to encourage and ensure conformity to that standard. No system of ethics can obviate the necessity of reconciliation. And the supreme reconciliation has been effected through the Atonement of Christ Jesus. Beware of the man who would teach you to be ethical apart from Jesus Christ. (3) The false prophets never touch the real problems of life. What has any religious impostor done to help men and women in the problems of temptation, suffering, carelessness and indifference to serious thought, impurity, intemperance, etc. Do they make any attempt to cast these devils out of society? Beware of them! Remember the words of Jesus, "If Satan also is divided against himself, how shall his kingdom stand?" Beware the false prophets! Accept from God the things that are profitable. Trust alone in His never-failing providence.

Following the precedent set under the late management, the Staff are now taking their Annual Holidays. The next issue will be on August 15th.

A HARD SAYING.

What a strange saying is the one so endlessly disputed that was said to Peter: "On this rock will I build My Church." Now to all outward seeming the Church was built on Paul—on the man of surpassing genius and abnormal emotion, of supreme courage and intellectual daring. Peter, look at him how we will, was a very ordinary person. He touches the ordinary man for that very reason—the man whom Paul's Epistles leave indifferent. Is it possible that we do not see the true outlines of the Church at all—that it is built upon the vast mass of ordinary men, that it is supported upon the shoulders of countless so-called "indifferents" who have unconsciously opened to the knocking of the Spirit and obeyed the vital moral instinct to "turn again"? Is it they against whom Christ said the gates of hell shall not prevail? Who can say? All the Churches would deny it. The foundation is sacerdotal, say some. It is theological, say others. The laity, however, will never make unconditional surrender to logic. "Ye take too much upon you, ye sons of Levi."

In one way or another the history of the older world is being discovered. For instance a work has been recently published which we are told throws much light on secular history of the time during which Amos and Hosea prophesied, and that this along with the lecture of Professor Robertson Smith such light is thrown on their prophecies that the average layman can now have an intelligent idea of their meaning. In the words of the Rev. B. H. Alford, we can focus light from many sides upon the truths revealed by the God of Israel to the men of Israel. This writer on Old Testament history and literature dedicated his little book to his grandchildren "in the hope that they might have less to unlearn than he had, and that the narrative, part story, part history, cleared of some old conceptions might be as full of God to them as to their forefathers."

THE BISHOP OF NOVA SCOTIA IN ENGLAND.

At a meeting recently held in London and presided over by Bishop Winnington Ingram, Bishop Worrell, of Nova Scotia, appealed for help from England for his work in the two provinces, which comprised his diocese. He asked for \$40,000 towards paying the debt on the cathedral, and he stated that nearly one-half of it had been conditionally promised in England. The Bishop also appealed for King's College, which is preparing about half the clergy in the Maritime Provinces for Holy Orders. In the course of his speech he made a statement that may perhaps cause some surprise among Western Churchmen. In his diocese there were districts where the work was as arduous and the conditions as critical, as in any of the regions of the far west. The Bishop of London warmly commended the appeal.

SEAMAN'S INSTITUTE IN NEW YORK.

A recent number of the Literary Digest contains a description of the Seaman's Institute building in New York, where the Protestant Episcopal Church is caring for seamen in a degree not unworthy of the opportunity. It is, said Mayor Gaynor, on laying the corner-stone, a sailors' club. There are eleven stories, besides basement, sub-basement and cellar below. The basement will contain the shipping bureau, the shipping offices of the British Consul, dining-rooms for officers and men, the savings department, and the slop chest. The first floor will have the general sitting-room, lunch-room and chapel, where organ recitals will be given, so that those unaccustomed to church attendance may be attracted by the music and gradually form the habit of going to service. On the second floor are to be offices, sitting and reading rooms. The third floor is devoted to games. The fourth to gymnasium and lectures, etc., and rooms for apprentices, all designed to keep boys and men from the lowering influences of the water front. From the fifth to the eleventh story are dormitories, graded apparently, but all looked after. The twelfth and last is to be divided into rooms for the staff and ships' officers.

ST. ALBAN'S CATHEDRAL, TORONTO.

On Thursday last, the 18th inst., a number of men started the work of excavating for the foundation of the south transept of this cathedral. It is expected that this work will be proceeded with rapidly so that everything may be in readiness for the laying of the foundation-stone by His Royal Highness the Duke of Connaught, K.G., during

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