

Canadian Churchman.

TORONTO, THURSDAY, JULY 15, 1897.

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FRANK WOOTTEN,

Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

July 18th.—FIFTH SUNDAY AFTER TRINITY.

Morning—1 Sam. 15, to v. 24. Acts 20, v. 17.

Evening—1 Sam. 16, or 1 Sam. 17. Mat. 9, to v. 14.

Appropriate Hymns for Fifth and Sixth 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:

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 320, 324, 520, 559.

Processional: 175, 231, 280, 392.

Offertory: 36, 295, 315, 367.

Children's Service: 194, 331, 335, 572.

General Hymns: 18, 241, 273, 308, 511, 539.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 314, 538, 557.

Processional: 299, 432, 441, 447.

Offertory: 235, 431, 436, 620.

Offertory: 2135, 431, 436, 620.

Children's Service: 221, 333, 435, 573.

General Hymns: 196, 222, 418, 438, 536, 623.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

Epistle for Sixth Sunday after Trinity.

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

Romans vi. 4: "We are buried with Him."

Prominent feature in the Gospel message, testimony to facts. Not first theories. St. Paul says (I. Cor., xv.), "I delivered, etc." Christ died. And no part of that history without meaning. Here also,

i. Christ was buried.

1. A fact worthy of being dwelt upon. Creed. And specially here.

(1) Romans generally left criminals on cross. (2) Jewish law required burial—specially Sabbath Day not desecrated. (3) Thus providentially burial secured, thus ob-

taining (a) Reverence for this sacred humanity, (b) Evidence of death.

2. Not unimportant in any way. (1) Really dead, not suspended animation. (2) Thus shared our lot. (3) Fulfilled prophecy, Types.

ii. How is this fact related to ourselves? Christ, the second Adam, representing race.

1. In this burial we were buried with Him. He tasted death for every man. When He died for all, then all died. When he was buried, man was.

2. We were buried with Him in baptism.

(1) Curious objection to this statement. Baptism not a substitute for Christ, but an application of His work. (2) We are brought into the Covenant, the Church a link between the worthy Christ and the fact of His people, as many as were baptized, put on Christ."

3. By faith and voluntary surrender to Christ. Nothing done for us can really avail unless we accept. (1) No undervaluing of privileges. (2) But the fullness of blessing only to those who know personally the blessing. Only as heart and will affected.

4. Burial with Christ a life-long work. Once for all He died and was buried. Once for all we were baptized. Once for all we made our choice. But our relation to Christ abiding. Day by day we bring the old nature—crucify, kill, bury, revive, and what do we kill? (1) Not our natural affections. Good, God-giving, recognized. (2) But sins and sloth and worldly desires. (3) Bury with Christ all that we cannot bring to God. Put away all that Christ put away.

5. This burial the condition of the risen and heavenly life. "Ye died and your life is hid with Christ in God." Jesus died before He rose to His higher life. So we. "If ye then were raised with Christ, seek those things which are above."

REV. SAMUEL MASSEY.

One of the warmest friends of this paper was the above highly-esteemed Anglican clergyman, who passed away in Montreal on Thursday, 10th of June last. Ever a sympathetic reader of our journal, and at times a welcome contributor, we will miss his kindly letters, and with a multitude of his friends and acquaintances, will feel encouraged by the example of his useful and busy life. The deceased, whose tall, erect figure was a very familiar one in the city of Montreal, and especially in the homes of the poor, was very highly respected. He laboured for over 40 years in the commercial metropolis, ever seeking the good of the people. In the words of the Gazette, "he was a modest, kindly gentleman, who went about seeking to do good and doing it. His best sermon was his life, which was as worthy as it was long."

He had been rather unwell for some time, but did not confine himself to the house, until about a fortnight previous to his death. His faculties were strong up to the moment

of his decease, he being both conscious and content at the last. He was born and married in the County of Cheshire, England. He brought his wife and five children, when he was about 35 years old, to Montreal, where he at once entered upon that life of activity and good works which marked his career until he literally died in harness, at the ripe age of nearly eighty years. He was ordained deacon and priest by his Lordship Bishop Bond, who himself is one of the earliest pioneers of the Church in Canada.

Whether in the founding of Sunday schools, churches, sanitary associations, or in alleviating distress, whatever he found to do he did it with all his might. He was very proud of his chaplaincy in the 6th Fusiliers, of which regiment his son Frederic was colonel for many years. His last wish almost was that two of his favourite hymns, "Now the Labourer's Task is O'er," and "Paradise, O Paradise," should be sung in the Church of St. James the Apostle, before he was laid into the ground. All classes of society attended his funeral, Anglican and Roman Catholic walking side by side, a quiet testimony to the fact that a life like his knew no creed, but only that the Master's work had to be done without halting by the way to waste precious hours in wrangling about the manner of its doing. The service at the church was a most affecting and inspiring one, that he would have loved to hear. His old friend and Father in God, Bishop Bond, pronounced the committal and benediction, the opening sentences being given by Rev. Canon Anderson, and the remainder of the service was read by the Rev. C. J. James, of St. George's church, and the Rev. G. Abbott Smith. The deceased clergyman leaves a widow with four sons and three daughters to comfort her in her great bereavement.

A CONCORDANCE TO THE GREEK TESTAMENT.*

We are indebted to the great Edinburgh publishing house for many books of great and permanent value, but at this moment we cannot recall a work of greater importance than the handsome volume now before us. Every student of the Bible knows how necessary a concordance is for the doing of his work. But even more important is a Greek concordance to the student of the New Testament, since, among other things, it is the best of dictionaries. No better advice could be given to a youthful student of divinity than to have his Greek Testament always by his side, and his concordance near it, and to hunt out every word, of which he was not perfectly certain, through all the passages in which it occurs, until he has got full possession of all its meanings.

Of the concordances hitherto existing,

* A Concordance to the Greek Testament; according to the Texts of Westcott & Hart, Tischendorf and the English Revisers. Edited by Dr. W. F. Moulton and Rev. A. S. Geden, M. A. Price \$7. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1897.