

Iron
roads

ates

ntels

SON

ts., Toronto

TO
ONLY

display of

SHIRT

ideas in tuck-
ts. Plain, shot
ids and checks
designs and col-
colored velvet
ariety of plain
combinations.
rly handsome
black grounds.
ry, Gloves Um-
rts, and New
and Lace effects,
helmina Jabot.

ERS

pt and accurate

to & Son

osite the
TORONTO

at

d's!"

VES
HOES
DING
E.

into a pair of
ed you have
for your feet

es'
00

five toes and
ies, and lead

chford
St.

BEST FOR
TABLE DAIRY
AND
FARM USE

SALT

MICAL CO. LIMITED,
GODERICH, ONT.

Canadian Churchman.

TORONTO, THURSDAY, OCT. 27, 1898

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

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.

RECEIPTS.—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. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.
Offices—Cor. Church and Court Streets.
Entrance on Court Street.

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.

LESSONS FOR SUNDAYS AND HOLY DAYS.

October 30—21st SUNDAY AFTER TRINITY.
Morning—Daniel 3. 2 Tim. 1
Evening—Daniel 4 or 5. Luke 20, 27—21.

Appropriate Hymns for Twenty-first and Twenty-second Sunday 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 Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 177, 182, 187, 316, 320, 323.
Processional: 2, 268, 298, 306, 381, 516.
Offertory: 240, 266, 295, 365, 367.
Children's Hymns: 169, 220, 336, 339, 341, 438.
General Hymns: 210, 221, 223, 252, 261, 308.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 263, 299, 309, 310, 312, 524.
Processional: 390, 393, 478, 532, 545, 547.
Offertory: 248, 262, 362, 546, 603.
Children's Hymns: 258, 331, 333, 337, 340, 542.
General Hymns: 306, 477, 522, 536, 604.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Gospel for the Twenty-second Sunday after Trinity.

St. Matt. xviii., 33. "Shouldst thou not also have had mercy on thy fellow-servant, even as I had mercy on thee?"

Few things move more deeply the indignation of men than unmercifulness. In itself inhuman. Peculiarly so in those who are

objects of mercy. We need it ourselves. We have received it from others. This the point brought out in the parable.

i. Note the occasion and the manner of dealing.

1. A real difficulty with St. Peter. With many a mere evasion. Doctrine of Rabbis to forgive seven times. Peter honestly wanted to know his duty.

2. Our Lord pointed out the error at the root of the question. Forgiveness not a matter of arithmetic. A spiritual principle coming out of love. The seventy times seven showed this. The mere repetition worthless without the Spirit. Where the true spirit is found, its operation is eternal.

3. Enforced by a kind of parable; Striking and incisive. (1) A debt owing. (2) Remitted. (3) A much smaller debt insisted upon. (4) Remission withdrawn.

ii. Our own position that of pardoned men.
i. Divine compassion looked on our misery: which came chiefly from our alienation from Him. Yet He had mercy.

2. He remitted a heavy debt. How much we owed. Could never pay. Hopelessly in debt.

3. God forgave and more. Brought us back. Lifted us up to a place of sons. Could we forget?

4. How shocking to forget and refuse to man what God had granted to us! To assume our own freedom. To forget our debt remitted.

iii. The consequences of such a Spirit.

1. As represented a withdrawal of mercy. Clear meaning. So in enforcement of Lord's Prayer.

2. Here a difficulty. (1) Seems to make God's forgiveness dependent on ours. (2) Seems to say that pardon given may be recalled.

3. Not difficult to solve this question. (1) God's pardon is free. Originated. Offered. Bestowed. (2) But mere forgiveness insufficient. (a) Case of brazen serpent. Israelites forgiven, but dying, needed life. (b) So with ourselves. If grace of God really imparted, then the spirit of forgiveness. If not, no true life. If not in love, not in God.

iv. A call to earnest self-examination.

1. Examine thoughts towards sinful and suffering. (1) Grant resentment right, indignation good. (2) But a danger of hardening into ill-will.

2. Consider words. Censorious, bitter?

3. Even deeds. Less common. Yet sometimes. Thus dishonour Christ, hurt our brother, do harm to self. "Be ye kind one to another." (Ephes. iv., 32).

WE SHOULD REMEMBER THE POOR.

"Only," says St. Paul, "they would that we should remember the poor; which very thing I was also zealous to do." And in thus writing he was but imitating the example of the Lord Jesus who put this among the notes of

His Kingdom: "The poor have the Gospel preached unto them." Of all this there can be no doubt. To argue the matter would be to assume that we were carrying on a controversy with Pagans and not with Christians. We may differ in our theories; Some may think one way better than another; but at least we all acknowledge the duty. We all admit that "we should remember the poor." And this is the way we do it. "Isaac Hanna, an aged and infirm man, gave himself up at No. 1 Police Station last evening. He said he wanted to be sent down for the winter. He presented a post-card to the court this morning. It was written to a local paper, and stated that, on information secured in its columns, he had endeavoured to gain admittance to one of the charitable homes provided for old men in the city, but he had discovered that the home was for old men who could pay, and not for poor ones. Hanna asked for and got six months in jail." This is not fiction. It is an extract from the news columns of the Globe newspaper, and we believe it is an accurate account of fact. Were it not for the fact, we should say that such an occurrence was impossible in this or any Christian country. But there is the fact! Not long ago a meeting was held for the sake of considering if any better method could be discovered of providing for the aged and indigent poor, the pensioners of industry, as they were called. Some of the speakers urged that Poor Houses should be provided throughout the Province—not necessarily for each county, but in such a manner that they should be accessible to the poor of every county. Several of those present maintained that there was no necessity for any such provision—that the Houses of Industry and Providence and other institutions of the same kind were sufficient for all the needs of the country. It was urged, on the other hand, that this was not what was wanted, because a poor man or woman could be admitted to those places only by favour, whereas it was contended that they should have a right to shelter and maintenance. Several lamentable cases have come before the public during the last year—one of a poor consumptive boy finding the county goal the only place to die in, another of an aged woman falling senseless on the street through exhaustion in her search for a place to lay her head in—and there was no place but the prison. Another we record above. Quousque tandem? O Lord, how long? Are we Christians, and do we make old age and poverty a crime? And we talk of civilizing the nations!

THE ARCHBISHOP OF CANTERBURY ON RITUAL.

Archbishop Temple has been addressing the clergy of his diocese on the present troubles in the Church; and his utterances