

Canadian Churchman.

TORONTO THURSDAY, JULY 1, 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.

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. 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.

July 4th.—THIRD SUNDAY AFTER TRINITY.

Morning—1 Sam. 2, to v. 27. Acts 11.

Evening—1 Sam. 3; or 4, to v. 19. 3 John.

Appropriate Hymns for Third and Fourth 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:

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 310, 315, 558.

Processional: 34, 162, 281, 390.

Offertory: 216, 228, 232, 276.

Children's Hymns: 236, 329, 335, 571.

General Hymns: 17, 171, 241, 262, 453, 538.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 318, 321, 556.

Processional: 33, 268, 297, 545.

Offertory: 160, 296, 365, 542.

Children's Hymns: 265, 330, 336, 574.

General Hymns: 32, 229, 238, 290, 511.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Romans viii. 21: "The creation itself also shall be delivered from the bondage of corruption, into the liberty of the glory of the children of God."

Epistle for Fourth Sunday after Trinity.

Two wrong ways of regarding Nature. (1) Making an idol of it; (2) professing to despise it. The latter perhaps more dangerous, as being generally insincere. The Scriptural view, Nature not our master, but our fellow-servant—to be used by us to the glory of God. Passage before us of deep interest—connects Nature with man in the present and the future.

i. Nature is in sympathy with fallen man.

The word "ktisis," translated by two English words, creation and creature, in A. V. Better, "Creation," meaning "the whole rational creation, animate and inanimate"—all nature—all the visible creation except man. A general truth underlying—that the world of Spirit has its correspondence in the world of Nature. Body and Soul. But beyond this—God and Nature—a kind of disorder allowed. 1. Nature is said to be subjected by and for some one. Whom? God, not Adam, (1) He subjected it. (2) And in hope. (3) Correspondence with Gen. iii. 17: "cursed, etc." 2. As to the manner of subjection. (1) A mighty shock. (2) Paradise a portion reserved. The second agrees well with the text of Genesis. Yet no necessity for entire exclusion of the other. 3. Something said of the nature of the subjection. (1) Made subject to Vanity. Word applied to heathen gods—worship of idols—sin (Ephes. iv. 17; 1. Peter, i. 18; Eccles. i. 2, 14; Psalm xvii. 9; xxxix. 5. Expressive of insufficiency, failure. (2) Bondage of corruption—deeper. Outcome and result of vanity—sickness, pain, death—not of its own will, by constraint.

ii. The subjection of Nature not hopeless. 1. Not of its own will, and "groaneth and travaileth." Evidence of pain and anguish. (1) Nature beautiful. (2) Yet sadder aspects—decay, discord. (3) Men have fancied a yearning, longing (a) in animal world, (b) convulsions of nature. 2. This longing recognized in Scripture. Subjected in hope. Not the final triumph of evil. 3. Longing in sympathy with that of the regenerate man. "We ourselves groan, etc." The curse only half removed.

iii. How this hope is to be realized. "Delivered, etc." 1. General truth often asserted in Scripture (Is. lxxv. 17; xi. 6. Allusions: St. Matt. xix. 28; Acts iii. 21; 2 Peter iii. 13; Rev. xxi. 2. Here more explicit. (1) "Delivered" (2) Into "Liberty." State of purity and order, and state of liberty. 3. In what manner and at what time? Connected with the 2nd advent and final restitution. Complete vindication of Divine order. A subject of deep interest. Connected with resurrection of body. The longings of our own hearts point us onwards.

OUR JUBILEE NUMBER.

All new subscribers will receive a copy of The Canadian Churchman Diamond Jubilee Number, which, the Mail and Empire says, "is a credit to Canadian journalism. The cover is a very handsome one, and the journal, both as to illustrations and letter press, has been excellently done, and is of unusual interest."

The Toronto Globe says: "The Diamond Jubilee Number of The Canadian Churchman is an artistic and especially interesting and appropriate issue. Among the engravings is a full page portrait of the Queen, in royal purple, also portraits of the Prince of Wales, the Archbishop of Canterbury and the Lord

Bishop of London, and views of Westminster Abbey, St. Paul's Cathedral, St. James' Palace, Windsor Castle, Balmoral Castle and Buckingham Palace. Well-written articles relating to the Queen and the Royal Family and the Church during her Majesty's reign, added to the usual supply of Canadian Church news, makes this a number that will attract a good deal of attention."

We are sure, if the clergy and friends of The Canadian Churchman will take the trouble to show this number, hundreds of new subscribers could be got without much trouble. We hope all will make an effort to get as many as possible.

THE JUBILEE.

The great day to which the British race, scattered over the surface of the earth, has looked forward with feelings of attachment, honour and love—the great twenty-second of June, 1897—the sixtieth anniversary of our Most Gracious Queen's accession to the throne of England, has come and passed. We are safe in saying that no public function, in all the pages of history, is so unique, so wonderfully glorious and grand. The cavalcade of knights, nobles, and squires passes in all the resplendent majesty of Britain's might. The invincible power of the nation comes prominently to the front in the noble presence of Britain's sons and daughters, flocking from afar in friendly rivalry to honour their beloved Sovereign, but all this touching affection, devoted fealty and deep devotion are only the outward manifestations of the freeman's heart, who stands beneath the protecting shield of the Empire, and who feels that in any wrong or any injustice done him Britain's might stands forward and the humblest subject in the wide domain of British rule is safe and secure.

There is no parallel, as some would draw, between the triumphal procession of the proud Roman general returning to the Eternal City with his captives, his train of misery, his rich spoil from the vanquished and the wretched, and the scene of Tuesday last, when the Empress Queen of one-fifth the population of the earth, with bowed head, asked in prayer, in the presence of thousands of loving and devoted people, the blessing of God upon her and them till He is pleased, at last, to separate them. There is no likeness between the two functions, the one is brutal, harsh, cruel, hellish, the other gentle, mild, sympathetic, in a word, Christian.

No. There is no likeness between the triumphal misery of Imperial Rome and the sympathetic charm that pervaded the whole line of march through the British capital from Buckingham Palace to St. Paul's.

Of our own procession, in this the Queen City of Ontario, we were most justly proud—proud of the physique, the splendid presence of Canada's sons, proud of our Italian and of our coloured brethren, proud to see the Orange and Green marching shoulder to shoulder and foot to foot, and by their unan-