

Canadian Churchman.

TORONTO, THURSDAY, MAY 18 1899

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 than 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.

WHITSUNDAY.

Morning—Duet. 16. 1-18; Rom. 8. 1-18.

Evening—Is. 11 or Ezekiel 36. 25; Gal. 5. 16 or Acts 18. 24 to 19. 21

Appropriate Hymns for Whitsunday and Trinity Sunday, 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.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 232, 508.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167, 179.

Offertory: 162, 164, 170, 172, 275.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Trinity Sunday.

Isaiah vi., 3. "And one answered—Holy is the Lord of Hosts."

Moses prayed: "Show me Thy glory."

Philip said, "Lord, show us the Father."

Consciously or unconsciously they were uttering the deepest need of man—a need expressed in all human history under different forms. To meet this need God has revealed Himself. Note:

i. The occasion of this manifestation of the Most High.

1. God required a messenger to send to Israel and Judah; and to prepare Israel for that, revealed Self.

2. So now, and always, God has work for His people. To bring them to the knowledge of themselves and Him. To publish His work—to extend His Kingdom. (1) The work and the workers different at different times. Prophets. Apostles. (2) Essentially the same work. All have a vocation—a calling of God. Ministers. Stewards. (3) And all need the same preparation—revelation of God. Note:

ii. The Nature of the Divine Manifestation.

A vision of awful glory. Lofty throne. Train. Burning seraphs.

1. A prophetic revelation of the Holy Trinity.

(1) How far known to the Saints of the Old Covenant uncertain. Widely different belief in a Trinity among heathen. (2) Yet implied in the words of the seraphim. (3) And this truth brought out in the Revelation of Christ—Gradually discloses the whole mystery of God. Recall Baptism at Jordan—Dove—Voice. Promise of Comforter. Day of Pentecost. (4) Therefore on Trinity Sunday—Octave of Pentecost—celebrate the eternal Truth of Trinity.

2. Revelation of a Being of absolute Purity and Holiness. Holy—Holy—Holy. No words adequate. Pure love unsullied by cloud of evil. Consuming fire. Significance of all revelation. Every judgment says: Be ye holy.

iii. The effect of such a manifestation.

1. Primarily. To produce awe, terror, self-abhorrence. "Thou canst not see My face and live." Even seraphs veil their faces. (1) Unclean lips. How utter thoughts in such a Presence? (2) But deeper—"A people of unclean lips." Not excusing personal sinfulness, but acknowledging depth. (3) Such a conviction ever wrought by revelation of God. Job: "Now mine eye seeth Thee." Peter: "Depart from me." (4) The beginnings of all true life. Knowledge of God. "Fear of the Lord the beginning." Then knowledge of selves.

2. But afterwards Purity and Power. Cleansing. Stimulus. Live Coal. (1) Two ideas: Coal and Altar—Sacrifice and Fire. Fire must cleanse, but fire from Altar. (2) Thus sacrifice of Christ made effectual by the Holy Ghost. Sacrifice a necessary preparation for His work. But needs to be applied by Him. "The Blood of Jesus Cleanseth." "Sanctification of the Spirit."

Instruction here for all time.—Here words written about the time of the founding of Rome; long before the palmy days of Greece. Yet as fresh. And the same problem. God and the world. Work for Him. Preparation. If only thus touched, we may say: "Here am I; send me."

WHITSUNDAY.

Pentecost is the culminating point of Divine Revelation, and it is certainly not too much to say that this great Festival, the Commemoration of the Gift of the Holy Ghost, receives a very inadequate amount of attention. And this not merely in the sense in which the same may be said of all the great Days of the Church. For Whitsunday is the only day in which we specially commemorate the work of the Holy Spirit; and the work of our Lord is directly commemorated on three great Festivals—Christmas, Easter, and Ascension Day, not to mention the Epiphany, and other secondary festivals. Now, the Holy Ghost, according to the teaching of the Bible and the Creed of the Church, is very God, no less than the Son. Nor can it be said that His work holds a subordinate place to that of the Son in the Scriptures, seeing that the Presence of the Spirit is represented as the end outcome of the work of Christ. "The Holy Ghost was not yet given," says St. John, "because Jesus was not yet glorified." "Behold," said our Lord, when parting from His disciples. "I send you the promise of the Father." And His strong statement of the value of this gift may show us that it is impossible for us to estimate it too highly: "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you." What words could express more impressively the tremendous importance which our Lord attached to the Advent of the Paraclete? How could it be otherwise; seeing that this event was the coming of God to dwell with man, to dwell within his heart, and to dwell forever. "When He ascended on high, He led captivity captive, and gave gifts to men," says St. Paul, and these gifts were the outcome of one great gift, the gift of God to dwell with men on the earth; for the passage (Ps. lxxviii., 18), quoted by St. Paul, has an additional clause—"gifts among men, yea among the rebellious also, that the Lord God might dwell with them." It is on the ground of this stupendous truth that we are bidden to be "filled with the Spirit," not to "grieve the Holy Spirit of God," and the like.

Every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone.

Our "sanctification" is "of the Spirit." And alienation from the Spirit is a loss of holiness and of God. Would it not, therefore, be well that we should make this season a new starting-point in relation to these great truths? Have we not reason to examine ourselves as to our love and gratitude and devotion to the Divine Spirit? Without Him it can never be well with us. If we grieve Him, we vex the Holy One of Israel, we drive away from us the power of good. If we would grow in grace, we must seek