

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

TRINITY SUNDAY.

Morning—Isa. vi to 11; Rev. i. to 9.
Evening—Gen. xviii. or i. and ii. to 4; Eph. iv. to 17, or Matt. iii.

Appropriate Hymns for Trinity Sunday and First 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.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.
Processional: 161, 165, 167, 179.
Offertory: 162, 164, 170, 172.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

Imitation the Sincerest Flattery.

But if this kind continues, how will we know ourselves? The Boston Transcript tells us that the tendency toward greater dignity in public religious worship has attained new heights within the past few months. Central Congregational Church, Brooklyn, has a service which takes up exactly one hour before the sermon is reached. Much of it is borrowed from the old liturgies, a Baptist church in Pittsburgh confines its music wholly to English composers. Presbyterian congregations in all parts of the country are elaborating their forms, and the number of vested choirs among Lutherans is now so great as to excite no comment. In New York, the third vested choir has been introduced into Methodist churches. The last one is in Calvary, the largest Methodist

congregation in New York, in point of membership, and one of the largest in America. The vestments worn are exactly like those worn by choristers in Episcopal churches, and there are the same processional and recessional hymns. The Fourth Presbyterian Church, New York, the Rev. Dr. J. Wilbur Chapman, the well-known evangelist pastor, is to introduce a chancel into its auditorium during the coming summer, in order to admit a boy's choir, and there is talk of putting vestments upon them. Some favour it, including, it is said, the Rev. Dr. Chapman, but as yet the vestments have not been consented to by the session.

The C.M.S.

The Church Missionary Society have much to be thankful for. They have received during the year, which has just expired, a larger income than ever before, except, of course, at some such special time as the Centenary. The society, however, is always adding to its labours, sending out new missionaries, and opening up new missions, and its expenditure has in consequence grown even more rapidly than its increasing income. As a society, it rejoices in the extension of its work abroad, and its friends and supporters are constantly doing their utmost to so increase the income as to meet the ever-increasing expenditure. The society does not hesitate to undertake such work as appeals to it, and to employ suitable persons as they present themselves. It undertakes work with a feeling of assurance that it will be enabled somehow to meet the cost. This year, certainly, the financial outlook has been rather dark. The deficiency between income and expenditure amounted to just over £46,000. A sum of £13,194, from the Centenary and other funds, was available for reducing this adverse balance, leaving a net deficiency on the year's accounts of £32,883. This deficit has been partly met by a fund of £21,000, which was given some years ago, but is only now available, and lately a generous donor practically cleared off the balance of the debt by a gift of £10,000.

Christ Church, York Township.

It is many years since the little church at the top of the hill at Deer Park was established by some earnest people, many of whom have fallen asleep; but those who remain, cherish a warm remembrance of the first incumbent, now the Rev. Dr. Trew, of Los Angeles. We regretted the illness which terminated his work among us, and nearly finished his earthly labours. Fortunately, he gained strength in California, and has been blessed to work for the Church for many years there. His old parishioners and Canadian friends will be gratified to find his strength still sustains him, from the following notice: "Marked indications of growing strength have been apparent for some time

in the Church of the Epiphany, Los Angeles (Rev. Dr. Trew, rector), and striking evidence of it is seen in a building just erected. The parish was organized in 1887. Early in 1888, a lot was purchased, and a chapel was built across the rear of it, leaving the front for the future church, and under successive ministrations the chapel has remained the place of worship of the parish. It contained but one room, having neither vestibule nor vestry. There now stands before it a large part of a handsome church. In 1898 the present rector, Archdeacon Trew, knowing that enlarged accommodation was a necessary condition of entering upon more fruitful life, secured the support of the vestry, and undertook the building of the church. The plans were so arranged that, if money to pay for the whole building at once could not be raised, it might be built and used in successive sections, as it could be paid for. The east end, or rear section, is now completed. It is about one-third of the whole building; and its cost, \$3,075, has been entirely paid for. The building of a further section will wait until the money for it is in hand. The parish does not go into debt. For the present, and until a portion of the nave can be paid for, the new building will be used as a parish house. It has a good basement with several rooms for various useful purposes. The hall occupies the space which in the final completion of the church, will be divided into a spacious sanctuary, a commodious choir, a good-sized organ loft, a sacristy, and a clergy vestry room."

Supernumerary Clergy.

Bishop Potter, of New York, has issued a private letter to his clergy, some of whom have very little idea of good manners, for it was at once published, as to the status and recognition of clergy seeking temporary engagements for duty. The Bishop points out that while many of the unemployed clergy are disabled or superannuated, and therefore worthy of no blame or censure, others have acquired the habit of lingering in the large cities, seeking temporary duty and unwilling to take up settled parochial work, leading idle, irresponsible, desultory, and unregulated lives, while some are under ecclesiastical discipline in other dioceses, and there are even impostors assuming the name and ranks of clergy who have never been ordained. From the West, in an account of the difficulties and discouragements of a missionary field, we get the complaint that among the causes that have hampered the Church's growth, are a liturgical service, the slow and archaic methods of her evangelizing, the insufficiency of men and money for the adequate prosecution of the work, and above all, the fact that the prairies offered small inducement to youth and energy, resulting in the field being largely manned by the lame, the halt, and the blind, who could find no work in the