

Canadian Churchman.

TORONTO, THURSDAY, JUNE 18, 1896.

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Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

June 21.—THIRD SUNDAY AFTER TRINITY.
Morning.—1 Sam. 2, to v. 27. Acts 4, v. 33 to 5, v. 17.
Evening.—1 Sam. 3, or 4. to v. 19. 2 Peter 1

APPROPRIATE HYMNS for third and fourth Sundays after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 313, 318, 558.
Processional: 162, 166, 299, 391.
Offertory: 36, 276, 295, 550.
Children's Hymns: 231, 331, 339, 574.
General Hymns: 161, 164, 297, 479, 540.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 311, 319, 538, 555.
Processional: 260, 432, 436, 446.
Offertory: 275, 417, 437, 545.
Children's Hymns: 341, 391, 435, 574.
General Hymns: 286, 290, 416, 430, 474, 546.

THIRD SUNDAY AFTER TRINITY.

The service for this day teaches us that our adoption into God's family and kingdom will not procure for us freedom from troubles, but support and comfort under them; it tells us that as soldiers of Christ, we are subject to dangers and adversities,—but as children of God, we have means given to us by which to withstand them; and it shows that the first and principal of these means is prayer, accompanied by a spirit of penitence and humility. The Collect not only provides an appropriate prayer by which we may apply to God for aid in the midst of danger, but it also gives a lesson as to our manner of praying. It supposes that all God's children, worshipping in God's house, have come with "an hearty desire to pray," and upon these only it begs a blessing; therefore all who come to Church without this "hearty desire," who do not make prayer their first and chief object in God's house, and whose petitions while there are cold and formal, exclude

themselves with their own lips from the benefits asked for in this Collect, and cannot expect that "mighty aid" for which it prays. The Epistle shows us where we are to expect our greatest danger; it tells us of our great enemy the devil, who like a lion roaring after his prey, is continually seeking to destroy men's souls when they are off their guard; and it warns us that to resist his attacks, watchfulness in our lives must be added to earnestness in our prayers, we must be "sober" and "vigilant" as well as prayerful. Sobriety here means, not only a moderate and thankful use of God's creatures, but a continual mortification of our own passions and desires, until we bring our will into subjection to God's will; and to be "vigilant," signifies that we take continual care not to be surprised by sloth, or neglect, or the infirmities of our nature. Having done all this, we must still, as we are told, "cast all our care upon God," trusting in great humility that "His mighty aid," for which we have prayed, will stablish, strengthen, and settle us.

PATIENCE WITH OURSELVES.

It is often easier to be patient with others than with ourselves. We are so fully awake to our own weaknesses, we have so often been overcome by them, we have so often repented and registered new resolutions, that when we succumb we lose all patience and begin to feel a dangerous kind of contempt for ourselves; dangerous because accompanied with a feeling of discouragement, and discouragement is always a perilous mood. The man who loses faith in himself is ripe for moral disaster. One who has weaknesses of character must fasten his eyes on the end towards which he strives, and base his faith on God Himself. No lesser faith will bear the strain. Weakness involves constant possibility of giving way at some point, and there is no absolute safety until the will has been braced to the degree which makes it not only uniformly strong, but dominant. Temptations recur, sins become besetting, for physiological as well as psychological reasons. To break any law of the body or of the soul is not only to weaken the will, but to work definite spiritual and physical changes. Soul and body tend to move along fixed highways, and a sin repeated makes a path into which the feet are constantly tempted to turn. Every transgression leaves a physical as well as a spiritual registry of itself. The man who has begun to take stimulants finds himself turning more and more frequently into that path; the man who has broken the law of purity discovers that the solicitations of the senses become more seductive; the man who permits himself any kind of untruthfulness awakes to the fact that truthfulness grows steadily more difficult to him; the irritable man learns, to his sorrow, that his occasional mood tends to become constant and dominant. To break a bad habit or overcome a weakness means, therefore, breaking a new path and resisting a well-defined movement of the whole nature. It is supremely difficult to reverse the moral nature when it is moving along a track which it has made for itself; it means stubborn fighting, frequent defeat, moods of discouragement which are dangerous because they tempt one to give up the struggle. But the test of entire honesty, of genuine repentance for past offences, is precisely this task imposed upon the will; the severity of this struggle is a kind of re-

paration as truly as it is a redemption. If defeat sometimes befall a man, it is not final unless he chooses to make it so; in many cases defeat is a preparation for victory; men learn to overcome through defeat, as Peter the Great learned the art of war at the hands of his victorious enemies. In the struggle with ourselves the great thing is never to accept defeat; the man who staggers to his feet after he has been thrown down and pushes on in weakness and sorrow, is on the way to self-conquest. Redemption is the sovereign process in this life, and it is powerful enough to save every man who shares in it. God will not suffer him to finally fail who hates evil even when it overcomes, and who struggles on in frequent defeat. We are saved by our aspirations, not by our freedom from temptations; for real aspiration does not stop short of personal righteousness.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....\$324 75
Alex. Brown, Prince Albert..... 1 00
A Friend, Toronto..... 1 00

REVIEWS.

FROM JERUSALEM TO JERUSALEM: Lectures on the Church One, Holy, Catholic and Apostolic. By the Rev. A. J. Bell, M.A. Milwaukee: Young Churchman Company. 1896. Toronto: Rowsell & Hutchison.

We have here a very useful book, giving evidence of a sound Catholic faith, a good judgment, considerable reading and a power of lucid expression. Mr. Bell treats of the Church as an organism which is the creation of God, and not a mere voluntary association which is the work of man. He holds, with all fair interpreters of the sacred word, that Christ came not merely to preach a gospel, but also to found a kingdom. And this kingdom exists not for the exclusion, but for the salvation, of mankind. The notes of the Church are considered in succession—one, holy, Catholic and Apostolic. Finally, the author considers the Catholic Church in England and America as having a right to that designation in possessing all the rites of the Church. Only one point we should note critically. There are more misprints than ought to be found in so small a volume, especially of Greek words, three bad ones at p. 16, another also in Greek at p. 21. At p. 22 we have a reference to St. Augustine preaching before the Donatists. Surely it should be *against* the Donatists. At p. 67 we have "*Lyra Innocentia*," a rather bad misprint. In a note on p. 77, James the Less, the Apostle, is called the "Lord's brother." Has Mr. Bell read Bishop Lightfoot on this subject? These are small matters, but they should be looked to.

A CATECHISM ON THE CHURCH YEAR. (5 cents). A junior Text-Book on the Church Catechism. (4 cents). The Church Catechism with Explanatory Notes. (10 cents). All published by the Young Churchman Co. Milwaukee. 1896.

We can hardly say that we had no good books of the kind here furnished for us, but these are very good and practical, and give the kind of information needed by the class of children for whom they are prepared. The first mentioned, a catechism on the Church Year, is written by the Bishop of Pittsburg, and furnishes a very good account of the meaning of the Christian year, its festivals and its fasts. It begins with St. Andrew's Day and the first Sunday in Advent. It gives a summary of the instruction contained in the services of each Sunday and festival. It does not take up all the final Sundays, and here, we think, it is right; but all special seasons, Ember