

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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FRANK WOOTTEN,
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Lessons for Sundays and Holy Days.

October 13—18 SUNDAY AFTER TRINITY.
Morning.—Jeremiah xxxvi. Colossians ii. to 8.
Evening.—Ezekiel ii.; or xiii. to 17. Luke xi. to 29.

APPROPRIATE HYMNS for eighteenth and nineteenth Sunday 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:

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 310, 313, 552.
Processional: 4, 217, 231, 392.
Offertory: 36, 178, 203, 304.
Children's Hymns: 280, 340, 343, 565.
General Hymns: 14, 195, 218, 238, 451, 544.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 314, 315, 557.
Processional: 242, 231, 281, 601.
Offertory: 27, 235, 258, 541.
Children's Hymns: 298, 331, 473, 569.
General Hymns: 35, 181, 202, 277, 547.

EIGHTEENTH SUNDAY AFTER TRINITY.

RENOUNCING ALL EVIL.

If last Sunday we prayed more particularly to be given to good works, now we especially beseech of God to keep us from evil ones. This Collect is a prayer for grace to keep that part of our baptismal vow in which we renounce *all* evil. It recalls the very first teaching of the Church Catechism, and points back to the holy season of Lent, at which time we remember how our blessed Lord was tempted for our sakes. *He withstood the world, the flesh, and the devil, and we know that in His name we can withstand them also.* We must renounce the world. This does not mean that we are to withdraw ourselves from it altogether. Jesus Himself said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (St. John xvii. 15). It is just that which we renounce, "the evil" of the world; as the Collect explains, we must withstand its temptations—never let it lead us into sin. We are to renounce the flesh.

This again does not mean that we are to be careless of our bodies, or that we are ungratefully to despise the comforts God our Father gives us, but that we should withstand those temptations to sin into which we fall through our own lusts or desires. We must withstand *ourselves*. That is what it means. We must not think only of what we *like*, of what it *pleases* us to do, but of what we *ought* to do. "For the flesh" (that is ourselves, our own bodily wishes) "*lusteth against the spirit*" (Gal. v. 17), and it is by the spirit, *not* by the flesh, that we must be led. *Whenever* what would be nice or comfortable to our bodies is in the *least wrong*, then we must give it up; when it is *not wrong*, then we may enjoy the nice thing or the comfortable feeling, and thank God for it. Children need this lesson very much; they are so especially apt to think first of what they *like*, not of what they *ought* to do. They are not wise enough to know that, even in a worldly point of view, it is better to have the control of ourselves, and not be easily led by our own wishes. But if they do not know this by experience in worldly things, they ought to know it—by faith in what they are taught—of spiritual things. Try, then, to conquer yourselves, and to "withstand the temptations of the flesh," such as greediness, slothfulness, and all those faults which you fall into by doing what is pleasant to your bodies without waiting to find out whether what you wish is *right* for you to do or to have. We are to resist the devil, as Christ resisted him, and with the same weapon, the Word of God. "Get thee hence, Satan," our Saviour said; "for *it is written*, thou shalt worship the Lord thy God, and Him only shalt thou serve." Store your minds while you are young with verses from the Bible, so will you have holy thoughts and holy words with which to resist the evil spirit in your hearts when he tempts you to do wrong. Thus, then, withstanding all evil, keeping ourselves unspotted from the world, must we, while "waiting for the coming of our Lord Jesus Christ," follow with pure hearts and minds the only God.

BROTHERHOOD OF ST. ANDREW.

The arrangements for the Provincial Convention to be held in Toronto on October 25th, 26th and 27th, are rapidly approaching completion, and we hope to publish the programme in our next issue. Several prominent members of the Brotherhood in the United States will be present and take part, amongst them being Bishop Dudley, of Kentucky, Mr. Lilas McBee, the first Vice-President, and Mr. John W. Wood, the General Secretary of the Order in the States. The Brotherhood in Toronto are anxious to welcome and entertain all Brotherhood men who can come. Hospitality will be provided, and those who intend to be present are asked to communicate at once with Mr. H. H. Loosmore, 64 St. Alban street, Toronto.

THE NEW VICAR OF LEEDS.

The Rev. E. C. S. Gibson, who has been appointed vicar of the important town of Leeds in succession to the Rev. Canon Talbot, Bishop designate of Rochester, has been for some years past Principal of Wells Theological College. He was educated at Charterhouse School and Trinity College, Oxford, and took his degree in 1870. After a year of preparation at Wells Theological College, he was ordained deacon in 1870 and admitted to

priest's orders the following year. He remained at Wells as chaplain, and in 1874 was appointed Vice-Principal. In 1876 he went to Leeds, and from 1886 to 1880 held the post of lecturer at the clergy-school under Dr. Gott, now Bishop of Truro. In 1880 he returned to Wells as Principal of the College, which post he has held up to the present time. He is an elder brother of the Right Rev. A. G. Gibson, bishop-coadjutor of Capetown. He is a High-Churchman, and like Dr. Talbot is a man of wide culture and liberal views. He has for some years past been a Prebendary of Wells Cathedral.

THE CANADIAN CHURCHMAN.

We feel thankful to the writers of the following letters which recently appeared in *The Mail and Empire*, in reply to a correspondent who accused THE CANADIAN CHURCHMAN of unfairness towards those who may differ from it in religious opinion. The attack was anonymous and so are the replies, but we are grateful to our unknown friends who have defended us from a malicious attack which we could not notice under the circumstances.

THE CANADIAN CHURCHMAN.

To the Editor of *The Mail and Empire*:

SIR,—As a reader of THE CANADIAN CHURCHMAN for many years, I feel that, in justice to it, some words should be written expressing dissent from the opinions published by your correspondent signed "Presbyter." The fact that this excellent Church paper has for a long time more than held its own is a tribute to its worth, and an evidence that it has supplied a popular need. I do not agree with the assertion about bitterness and unfairness; on the contrary, while it has been fearless and outspoken, it has always exercised moderation. The matter referred to by your correspondent appeared in the correspondence column of that paper, where views are permitted to be expressed for which the editor does not hold himself responsible. This is to be noted. It must be always a very difficult thing to know exactly where to draw the line where space is given for the expression of very diverse opinions. I have good reason to know that THE CANADIAN CHURCHMAN is not losing any of its former popularity, and that its circulation is steadily increasing.

Yours, etc.,

ANOTHER PRESBYTER.

Toronto, Sept. 25th.

THE CANADIAN CHURCHMAN.

To the Editor of *The Mail and Empire*:

SIR,—"Presbyter's" letter in last Saturday's *Mail and Empire* is such a transparent puff in the interest of a new periodical that he should, in common honesty, have paid for it as an advertisement. He assails THE CANADIAN CHURCHMAN for no earthly reason that I can see. The proprietors of that journal are not responsible for everything their correspondents say, and, I suppose, are not always in perfect harmony with some opinions they feel bound by courtesy to print. "Presbyter" says, "Its reputation for bitterness and unfairness is a matter of common notoriety." Such assertion is scarcely true, and certainly not polite. He also says, "Very few people pay much attention to what appears in its columns." If this latter statement is correct, how can its reputation be notoriously common? I have read it weekly for 10 years, and have rarely had occasion to accuse its writers of acrimony; and of ill-temper or rudeness, never. Were I to give a list of the eminent names which have adorned its pages, even "Presbyter" might feel that his attack was undeserved.

Yours etc.,

LAYMAN.

Toronto, Sept. 26th.