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Lessons for Sundays and Holy Days.

June 9—TRINITY SUNDAY.
Morning—Isaiah vi. to 11. Revelation i. to 3.
Evening—Genesis xviii.; or i. and ii. to 4. Ephesians iv. to 17; or Matthew 3.

APPROPRIATE HYMNS for Trinity Sunday and First 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. & M., but many of which are found in other hymnals:

TRINITY SUNDAY.

Holy Communion: 158, 311, 321.
Processional: 162, 163, 302, 392.
Offertory: 159, 160, 275, 295.
Children's Hymns: 163, 343, 346, 569.
General Hymns: 22, 161, 166, 241, 509.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 197, 315, 553.
Processional: 34, 260, 393, 516.
Offertory: 160, 192, 215, 216.
Children's Hymns: 162, 210, 334, 570.
General Hymns: 14, 193, 212, 273, 538.

TRINITY SUNDAY.

"Hear, O Israel, the Lord our God is one Lord." On Whitsunday we saw the perfect revelation of the Holy Three in One; on its Octave, Trinity Sunday, is commemorated the revelation to the Church of the "One God in Trinity, and Trinity in Unity," as the object of our profoundest worship. The grand Collect of this day, which was, like that of Pentecost, used as a daily memorial until 1549, acknowledging that it is only in the power of Grace to know the glory of the Eternal Trinity and to worship the Unity, goes on to beseech God—Who alone can do it—to keep us steadfast in this faith, and to defend us from all adversities, of which none could be so awful as that of losing this faith, "Which, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." The Epistle bids us look through the door opened in heaven at the marvellous Vision of One upon the Throne, while heaven and earth join in one triumphant song of adoration—Holy, Holy, Holy, Lord God Almighty. . . . Worthy art Thou to receive glory, and honour and power. This festival is of

rather late institution. It was anciently the Octave of Pentecost, and as such was observed from a very early age of the Church. The keeping of this day as a separate festival in honour of the Blessed Trinity was first enjoined by the Synod of Arles, A.D. 1260, and became generally observed about the fourteenth century. All Catholic Churches, excepting England and Germany, have the Sundays named from Pentecost.

STEADFASTNESS IN THE FAITH.

Trinity Sunday brings to a close the fixed seasons of the Church. Christmas, Lent, Easter—all have passed away, and now the Church reminds us that the Blessed Saviour—Whose footsteps she has followed from the manger of Bethlehem to the cross of Calvary, by Whose grave she watched on Easter Eve, and after Whom she stood gazing, with the apostles, into heaven itself on Holy Thursday—is One God with the Father and the Holy Ghost. At each of the Holy Seasons in turn we have been led to dwell particularly upon some one point of doctrine drawn from our Lord's life, on some one article of the "true faith," mentioned in the collect; we go on to pray now that God would "keep us steadfast in this faith." Through all the remaining Sundays in the year, till Advent comes again, we are, as it were, to practice the lessons we have been taught, so that we may be made perfect in them. Well does the Church know that we can do nothing of ourselves. In the Catechism she teaches her children that "they are not able to walk in the commandments of God and to serve Him without His special grace, which they must learn at all times to call for by diligent prayer." Accordingly, in the collects we are furnished with short, comprehensive prayers for those graces of which we stand in need. One such prayer for some particular virtue, or for help and guidance in the path of duty, is ready for us every Sunday. It will be found by those who use the collects constantly, and think a little about them, that many of them, from Trinity to Advent, point back to the lessons of one or other of the Holy Seasons, and almost all of them to the simple teaching of the Church Catechism. Thus it is that we are not only instructed in the faith, but helped to pray that God would "keep us steadfast in it."

And throughout Trinity the Gospels relate the miracles and parables of our Lord, thus keeping our eyes ever turned towards Him, while the Epistles, for the most part, give us lessons of conduct—show us clearly what we are to do in order to follow the example of His perfect life.

UNWILLING TO CO-OPERATE.

At the late meeting of the Presbyterian Synod a committee was appointed to consider the Manitoba School question, and also a resolution transmitted to it from the Diocese of Niagara. The resolution stated that while parochial schools were the ultimate aim, the co-operation of the different religious bodies was invited for the restoration of religious instruction in the public schools. The committee reported to the Synod that "they would deplore any interference with the Provincial Government and people by the Dominion authorities." It also considered the communication from the Anglican Diocese of Niagara, and recommended "that the Synod express their appreciation of the courtesy of the Anglican commit-

tee in forwarding copies of their resolution and proposed report to their Synod, and would respectfully state that no action has been taken by them in the matter of restoration of religious instruction during school hours in our public schools, and that they do not feel that in present circumstances they can co-operate in any movement in the direction proposed." We are disappointed at this action on the part of our Presbyterian friends. Yet, after all, it is but a sign of the times. The religious differences amongst men are now producing glaring and pernicious results. God and His religion are to be shut out from the schools, and children are to be taught every branch of learning under the sun almost, except that of the most profound interest and importance to present and future well-being. Perhaps our friends see the utter impracticability of any such co-operative plan, which can accomplish nothing and satisfy nobody, and they therefore wisely reject it.

A GOOD RULE.

It is often observed that the clergy of the Church do not discuss worldly matters in the pulpit. They do not even enlarge on controversial topics of a religious character. They generally avoid subjects which might lead them to defend the Church against the attacks of those who want to deprive her of her rights and liberties. Moreover, there are sundry difficult questions which arise with regard to trade disputes; and these, too, are avoided with special care. There is good reason for this; the Church is "the friend of all, the enemy of none." It is not her duty to fight for any class or section of the community. She must teach all their duties, but must not meddle with questions that separate one class from another. Her priests are unable to settle the difficult problems which experts find too hard for them. The clergy, in standing aloof from class disputes, are acting reasonably, and with commendable humility. There are many good reasons for the course they take. But those reasons need not be alleged in defence of the ministers of the Gospel of Peace. One reason is sufficient. It is contained in the words which Canon Liddon wrote in the Preface to his four sermons on "Church Troubles." He speaks of the way in which the clergy generally avoid even matters of religious controversy; of course his words apply with greater force to matters of controversy on themes which concern trade or class disputes. He says: "That, as a rule, matters of contemporary controversy are better excluded from the Christian pulpit, is the writer's serious conviction. It is not that such matters are by any means necessarily inappropriate; but that, in his experience, there is little or no room for them. The scanty opportunities at a preacher's disposal will only enable him to traverse a very small part of the ground which the momentous issues of life and death, and the overwhelming doctrines of grace and redemption, must inevitably suggest." Canon Liddon goes on to say: "During the eleven years which have passed since it became the writer's duty to preach in St. Paul's Cathedral, he has heretofore departed from his general practice at the bidding of two important occasions, on which, as he believed, religious and moral interests were deeply involved." Do not wonder, then, if your clergy follow the example of our greatest preacher.