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Lessons for Sundays and Holy Days.

October 6.—17 SUNDAY AFTER TRINITY.

Morning.—Jeremiah v. Ephesians vi. 10.

Evening.—Jeremiah xxii. or xxxv. Luke vii. 34.

APPROPRIATE HYMNS for seventeenth and eighteenth 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:

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 258, 317, 324, 556.
Processional: 248, 270, 274, 391.
Offertory: 223, 232, 294, 305.
Children's Hymns: 242, 387, 389, 570.
General Hymns: 5, 19, 279, 301, 308, 532.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 310, 318, 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.

SEVENTEENTH SUNDAY AFTER TRINITY.

GOOD WORKS.

People generally mean when they speak of "good works" those that are commonly called "the works of mercy," such as feeding the hungry, clothing the naked, visiting the sick, &c.; and it is very true that these are good works to which Christians should be "continually given"—that is, they should be always ready and willing to do them, always on the watch for opportunities of doing them; above all, they should never weary of them. But we are so apt to grow tired of everything. We take great interest perhaps in works of charity, while they are new to us, and then neglect them or leave them off altogether. This is why we need God's grace to prevent (or go before) and follow us always in order that we may be continually given to good works. We cannot persevere of ourselves; it is only God who can keep us from growing "weary in well-doing."

But we must remember that, as the Epistle leads us to see, "lowliness, meekness, long-suffering, forbearing one another in love," are also good

works to which we are called. We may not all be able to do any great work for Jesus in the world—children especially have not much time at their own disposal, or many opportunities of doing good to others; perhaps they are not allowed to do all they might; they have other work given them, they have to spend their time as they are bid by those over them—but we can all of us, old and young, high and low, rich and poor, serve Him in our homes. We may be very sure that it is our blessed Lord Himself who

"Calls us by some daily care,
Some claim of common life;
Some heart that hath a grief to share,
Some work with kindness rife." *

Only let us listen for His voice and be on the watch to do Him service, whether in great things or small, beseeching God to give us grace to be continually given to all good works.

* "Hymns: Descriptive and Devotional."

COLONIZATION AND THE CHURCH.

BY ERNEST HEATON, BARRISTER.

No one can fail to notice the increasing interest of the Church in the social problems of the day. The Archbishop of Canterbury has forcibly impressed this duty upon the Church at home in his visitation charges for 1890, entitled, "Christ and His Times," where he says: "All these social difficulties . . . are secular and economic questions, and, therefore, Church questions of the deepest moment." And he goes on to add as much needed warning in the following words: "Social problems are not to be solved by rule nor committed to well-meaningness excited by religion, but religion requires them to be dealt with scientifically and constructively." The prominence given to the question of the unemployed in England, at the present time, has brought forward into no less prominence, as a partial solution of the problem, the necessity of putting into active operation a comprehensive scheme of Imperial colonization, and in this the Church, in compliance with the charges of the Archbishop, is deeply interested. It is reported that one of the great missionary societies of the English Church intends to engage actively in the work of colonization. We welcome the news; but we cannot help feeling a certain amount of apprehension lest this movement may result in a repetition of the mistakes which have been so numerous in the past. When will Churches, societies and philanthropic statesmen learn to sink their individuality and praiseworthy ambition in the work of colonization, to retrain their well-meaningness within the limits of scientific and constructive treatment, and confine their energies to their proper scope of usefulness, missionary work and organization among intending immigrants at home? Not we fear until some wide practical association is formed in Great Britain, which will afford scope upon constructive lines for all the zeal and well-meaningness which abounds; and not until the Colonial Governments learn to take a more lively and intelligent interest in the work of scientific colonization, and, by the founding of colonies under expert management, render co-operation possible, and do away with the necessity of amateur work in this department, which has been so fatal to colonization in the past. We would rejoice to hear that the Church in England, or any society connected with her, intended seriously to engage

in colonization, for clergymen, more than any other class of men, without any great additional effort in the ordinary prosecution of their duties, can do good and effective work in influencing emigration. Some people think that, in the work of spreading the Gospel, there is more than sufficient scope for the English Church in attending to the stream of emigration which emanates from her. Unfortunately the element of heroism is lacking in the work. It is more romantic, more dangerous and more heroic to send missionaries to the black heathen. And the energy of the more adventurous is expended in that direction. But surely natural growth is from within. The colonies are sending missionaries to Africa and China. Might it not be argued that in pushing the march of civilization the English Church and all the other religious bodies in Great Britain would do more effective work if they used all their influence to keep the tide of immigration within the boundaries of the British Empire, and assisted the colonies in looking after those whom they sent forth to their charge. The interests of the Church would then be bound up in the cause of Imperial Federation. And it is right that it should be so. We all recognize that, from a moral point of view, the conservative lines of civilization which obtain in Great Britain are the best. It is monstrous that in ten years over eight thousand settlers should have passed through Canada to the United States. In the interests of morality and Imperial Federation alike, as we shall endeavour to show, it is important that these immigrants should be kept within the influence of British civilization, and more completely in touch with the ideas, habits and customs that obtain in the Old Country. One of the most remarkable features of colonization is the tendency of immigrants in unsettled districts towards carelessness of living, and moral retrogression, a tendency which, with the divorce of religion from the schools, very largely contributes to the alarming increase of juvenile crime, which, as is well known, is a phenomenon common to all new countries, for the careless living of parents must necessarily affect the conduct of the rising generation. This tendency can only be really appreciated by those who have travelled and have the habit of close observation. And yet it is very natural, and can easily be understood. The summer migrant from Toronto or Montreal is fond of spending his holidays under canvas, or in a rough cottage in the backwoods. The chief charm to him of this existence is the complete change from city life, the freedom from the tiresome restrictions which, at home, society and civilization impose upon him, and the sensation of first principles which the Indian, the child of nature, is supposed to enjoy. The feeling is essentially a human one and as a temporary relaxation, most healthy. So too, with the immigrant, upon arrival at his destination, if it be an uncivilized part of the country, the exhilarating freedom of the prairie or the virgin forest takes full possession; the restraining customs of an older civilization are out of place and consequently despised. The first indication of this tendency is the slack observance of Sunday. And it is interesting to note that this year the Agricultural Exhibition of the North-West Territories, at Regina, was opened on a Sunday—a circumstance which would have been impossible in the more settled Province of Ontario