

# 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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Box 8640, Toronto.

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## Lessons for Sundays and Holy Days.

February 24—QUINQUAGESIMA SUNDAY.  
Morning—Gen. ix. to 20.  
Evening—Gen. xii.; or xiii.

APPROPRIATE HYMNS for Quinquagesima Sunday (St. Matthias), and First Sunday in Lent, 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:

### QUINQUAGESIMA SUNDAY.

(St. Matthias, A. & M.)

Holy Communion: 209, 314, 315.  
Processional: 432, 447, 30.  
Offertory: 365, 428, 431, 618.  
Children's Hymns: 210, 343, 435.  
General Hymns: 366, 210, 262, 408, 438.  
Ash Wednesday: 84, 85, 92, 94, 183.

### FIRST SUNDAY IN LENT.

Holy Communion: 109, 309, 314.  
Processional: 94, 263, 465.  
Offertory: 91, 252, 490.  
Children's Hymns: 107, 334, 478.  
General Hymns: 84, 88, 92, 198, 354.

## "STOP MY PAPER."

Every man has a right to take a paper or to stop it (providing subscription is paid up), for any reason or for no reason at all. It's a free country, in that respect. But at the same time there is a certain responsibility attaching to all actions, even to so trivial a one as stopping a paper because the editor says something one does not agree with. There is complaint that newspaper editors lack fearlessness and honesty; that newspapers are too generally mere partisan organs that disregard the claims of truth and justice when political interests are at stake. There is too much truth in the charge; but let us ask how it is possible for a fearless, honest, outspoken journal to live if every man is to cry, "Stop my paper" whenever he reads something that does not accord with his views. The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the craven cowardliness and the

weathercock propensities of modern journalism. One of two things is absolutely necessary. Either a paper must be a namby-pamby sheet that has no opinions whatever about important events, or else its readers must make up their minds that a difference of opinion is not sufficient reason for stopping the paper. If all the readers insist upon it that everything said must accord with their views, then the editor must say nothing except on the one subject on which they all agree, and the public must be left for light on current events to bitter partisan papers. In a community composed entirely of these "stop my paper" people, true independent journalism would be an impossibility. When convinced that a paper is dishonest and deceitful, stop it. When convinced that it is unclear, stop it. When it lacks enterprise and fails to give you the news, stop it. When some other paper gives you more of value, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers, instead of what he honestly believes to be the truth.—*Living Church.*

## OBITUARY.

FRANK J. JOSEPH.

Many remarkable scenes have been witnessed in that historic fane, St. James' Cathedral, Toronto; and yet the recent occasion of the obsequies of the subject of this notice had a character of its own. It could not be said that he was a "noted public man," in the ordinary sense; and yet the building was crowded with a most sympathetic throng, representing many different phases of city life and social scale. Neither was it the peculiarly startling nature of the event in which his life had passed away, which sent such a deep throb of grief through the assembled throng. Something more is needed to account for the depth and volume of that involuntary demonstration; though this must have contributed to the total effect in some measure. Into the minds of those present stole a conviction, never realized before, that he whom they united in mourning for to-day—though so familiarly known amongst them—was "no ordinary man"; he was so devoid of self-consciousness, of an offensive or obtrusive kind, that he was treated as an ordinary member of society; yet this very quietness and gentle dignity of retirement were in themselves the cause of his distinction. Very few persons with such advantages have the grace to wear them unobtrusively. Connected with such families as the Robinsons and Hagar-mans, he was entitled to take a high position and prominent place among his contemporaries; but he never asserted himself in this way. Very early in life he seems to have weighed and measured his natural talents, and set them to work on a specific track of his own choice. He worked as an ordinary man, but with extraordinary diligence and devotion to duty. Not that he ever made a parade of this devotion; but he was always found at his post. It could not be said that he pushed himself to the front or was forward with his services, either in his profession as a lawyer, or as an ordinary member of society; and yet every

acquaintance felt sure of a gentle welcome and effective help from him, within the range of his powers. Such men as Christopher Robinson and Chief Justice Harrison knew his singular value—how entirely he could be depended upon—and relied implicitly upon his work as a lawyer. An acquaintance formed in this way was sure to ripen into deep and lasting personal friendship. Hundreds, if not thousands, in Canada, have had reason to feel the value of such universal friendliness and amiability. Such men, unfortunately, are not common amongst us!

## THE CREEDS.

There is a tendency, we regret to say, even among some Churchmen, to make light of the Creeds of the Church. It was in the hope, which has been partially realized, that certain letters upon the Athanasian Creed would receive courteous, but plain, strong and vigorous reply, that we permitted the correspondence a place in the columns of the CANADIAN CHURCHMAN. The subject has been well discussed, and we have reasons for believing that good has come of it. No loyal Churchman can for a moment allow his allegiance to the three great Creeds to be called in question, and, therefore, in closing the correspondence, as far as we are concerned, we intend to lay before our readers not only a deliverance as to our own soundness and loyalty, but briefly to assert the reasonableness of it, and gladly to confess that we could not—having God's Truth and men's salvation in mind—possibly do otherwise. We, as Churchmen, believe, and express that belief very definitely, in the VIth Article of Religion, that "Holy Scripture containeth all things necessary to salvation, and that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith or be thought requisite or necessary to salvation." Whatever critics may say about authorship or different readings, or whatever theories may be propounded by men in regard to inspiration, the Bible is God's Word, and on that Word we take our stand and from it deduce all the Church's treasure of dogmatic truth. We do not put the Bible, a book, in the place of the Church, the living body of Christ, nor do we exalt it above the Church in which resides the Holy Ghost; but we reverence it as a gift and revelation of truth, given by God through the Church for the instruction, guidance and help of men. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness."

The Old Testament Scriptures ever point with increasing clearness and emphasis to an event yet to take place in the history of mankind; never for a moment is it lost sight of, from the beginning of Genesis to the last word of the Prophet Malachi; history, type, sacrifice, psalm and prophecy breathe forth anticipations of the Incarnation of God and an age of universal blessing for the nations of the earth. The New Testament announces the accomplishment of the event, and informs us of the will and purposes of God through the Incarnate Son of God by the Holy Spirit in this spread of universal blessedness. The Church, the Body of Christ, speaks to us through her inspired books, first of those ages of