

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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Lessons for Sundays and Holy Days.

February 9.—SEXAGESIMA.
Morning.—Gen. 3. Mat. 22, v. 15 to v. 41.
Evening.—Gen. 6, or 8. Acts 24.

APPROPRIATE HYMNS for Sexagesima and Quinquagesima Sunday, 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:

SEXAGESIMA SUNDAY.

Holy Communion: 260, 310, 312, 551.
Processional: 33, 281, 292, 297.
Offertory: 36, 167, 172, 293, 530.
Children's Hymns: 298, 380, 384, 573.
General Hymns: 12, 169, 170, 227, 533, 544.

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 310, 315, 552.
Processional: 35, 224, 236, 393.
Offertory: 168, 295, 296, 365.
Children's Hymns: 210, 387, 389, 571.
General Hymns: 37, 196, 210, 229, 262, 547.

SEXAGESIMA SUNDAY.

TRUST IN GOD'S POWER ONLY.

We say here that we do not put our trust in anything that we do; we plead with God to help us just because we do not trust in ourselves. Of course, we may do our best to defend ourselves against adversity; it is right that we should at all times try our very utmost to help ourselves. But our efforts—which we are bound to make—are useless without God's blessing, although it is by sending His blessing upon such efforts that He chiefly vouchsafes to help and defend us, both in the struggle against sin, and "in all adversity." We must try, we must struggle, we must be up and doing. St. Paul, who in to-day's Epistle recounts so much that he has done, sets us the example; but we must not "trust" to our doings. All our efforts must be joined with earnest prayer to our Father, that He "by His power" would mercifully defend us; to that we may safely trust, but to that

GOOD WORDS.

Another archdeacon from Ottawa writes: "I consider the CANADIAN CHURCHMAN an excellent paper, which should be extensively circulated among our people."

A clergyman from Huron Diocese writes: "Still loyal to the old reliable Church paper. I always hear the CANADIAN CHURCHMAN spoken well of and trust it may continue to prosper."

A clergyman from Ontario Diocese writes: "I am glad you have hoisted your flag—'No Surrender.'"

TAKING OURSELVES AT OUR BEST.

Of the dead, it is a well-settled rule that we are to think and speak as they were at their best. The living do not fare so well at our hands. We insist upon judging them, if not at their worst, at least at no better than their average. With severe impartiality, we are reluctant to take even ourselves at our best. We shrink from holding to the convictions arrived at when our thought is clearest, and incline to those which are the product of confused and groping moments. The emotions which rise within us when we are most responsive, we are tempted to let go for those which come to us when we are dull and unstrung. So of those resolves and plans of life which are the birth of our better selves; we will not see how a true philosophy lies in testing ourselves and bracing ourselves by them, instead of looking preferably at the flaws in the work and the strain of the stuff in actual achievement. It might almost be said that the essential difference between a theist and an agnostic is that the former falls back on the testimony of his best moments, while the latter puts the emphasis on his worst. Professor William Knight, in his recent book on "Aspects of Theism," frankly declares, what most candid men will admit to be the fact, that "theistic evidence comes and goes." This agrees with Darwin's saying that his judgment "fluctuated"; that sometimes the theistic conviction would force itself upon him with irresistible power, while sometimes it would escape his efforts to grasp it. But why should any man hesitate over the choice between his faculties at their flood and at their ebb? If he can sell pig iron, or write letters, or make a speech, or paint a picture better in some moods than in others, why not acknowledge that he can judge better of the deep things of God at some times than at others, and why not choose the best times for the latter as well as for the former? In the sphere of the emotive life we often fail to give their full evidential value to our most impressionable states. Immortality seems very real and necessary when death snatches away our best and leaves a chasm at our feet. Why should not the memory of such experiences weigh as much with us as the dulling of belief in the life beyond which the daily round and irresponsive man and nature bring? The social nature of religion is borne in upon us overwhelmingly when, with the great congregation, we are lifted upon the swell of a mighty hymn. Surely that fact is as good to plant our feet upon as the sense of individual isolation before God which comes at other times. In any view of the case, emotion plays a great part in life, and it may well be that we need more boldness and confidence in taking our emotions at their best. Matthew Arnold struck deep into human experience when he wrote:

"Yet tasks in hours of insight willed
May be in hours of gloom fulfilled."

Here, above all—in the executive part of life—we must hold fast to the principle of taking ourselves at our best. And the best here often means, not the day's actual work, which may be worthless enough, but the dominating motive with which we have taken up the whole of life's task. What drudgery! what pettiness! what failure! we often cry, when, if we would but look back to the original resolution with which we set out, we might again see it to be heroic, and the drudgery and pettiness and failure to be only the dust along the road where a radiant purpose is marching on to its goal.

ST. ALBAN'S CATHEDRAL, TORONTO.

A STEADY FLOW OF CONTRIBUTIONS.

Our appeal for funds in aid of the debt which hangs over St. Alban's Cathedral has not been in vain. Again we express our faith in the Cathedral scheme, and urge our friends to give us their financial support in carrying out our plans with regard to it. We have received between \$200 and \$300. This sum will be applied to paying a part of the floating debt upon the building. There is much evidence of a desire on the part of very many to personally interest themselves in this undertaking—to do all that is possible to aid in removing the burden, and save this valuable property to the Church. Our contributions have been sent from all parts of the Dominion, and the fact that out of over eighty contributors nearly twenty have been Church people outside of the diocese, shows that interest in this grand work is wide-spread, and by no means confined to the limits of the Diocese of Toronto. Very acceptable, indeed, have been the expressions of good-will and of earnest hopes for success which have reached us. The manner in which the contributions have been sent in, frequently one for each member or communicant in a family, has been most gratifying. It quite justifies the reasonableness and feasibility of our suggestion that if every communicant of the Diocese of Toronto would send a contribution, even if it were no more than one dollar, the debt would be wiped off. A legal friend who is greatly interested in our efforts, and who has great faith in the liberality of Church people, has urged us to make another suggestion, viz., that in every parish a churchwarden or sidesman, or some lady, make it a business to see that an amount at least equal to a dollar for each communicant be forwarded for this purpose. We think his idea an excellent one. Of course it would be carried out with the full consent of the clergyman of the parish. That there are great numbers of people who would give if the matter were put before them, we have no doubt, and for the encouragement of people who may take this active interest in the matter, and to impart to them some idea of the sort of feeling they may find reveal itself when Churchmen are approached, we give a few words, almost taken at random, from our large number of letters. One gentleman, who sends a liberal subscription, writes: "I think your suggestion for a dollar subscription from communicants a good one, and I have pleasure in sending you subscriptions from all my household." Another, from a distance, writes: "Your appeal for the Cathedral Church of St. Alban's, Toronto, is so laudable a one that I hope it will be responded to by your readers."