

# Canadian Churchman.

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FRANK WOOTTEN,  
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## Lessons for Sundays and Holy Days.

December 8—2 SUNDAY IN ADVENT  
Morning—Isaiah v. 1 John ii. to 15  
Evening—Isaiah xi to 11; or xxiv. John xvi. 16

APPROPRIATE HYMNS for second and third Sunday in Advent, 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:

### SECOND SUNDAY IN ADVENT.

Holy Communion: 193, 318, 319, 514.  
Processional: 22, 50, 53, 463.  
Offertory: 203, 205, 226, 398.  
Children's Hymns: 47, 336, 340, 478.  
General Hymns: 46, 51, 243, 284, 479, 535.

### THIRD SUNDAY IN ADVENT.

Holy Communion: 107, 311, 313, 559.  
Processional: 47, 263, 280, 463.  
Offertory: 49, 259, 275, 362.  
Children's Hymns: 48, 51, 337, 478.  
General Hymns: 31, 54, 206, 352, 354, 527.

### SECOND SUNDAY IN ADVENT.

Christ comes to us in His Word. If we really wish to follow Him, really wish to learn that which He came to teach us—the will of God, and what we must do to inherit eternal life—then it is His own teaching as recorded in the Gospels, His own blessed words that we must read and dwell upon in our hearts. Above all must we do this if we would "hold fast the hope of everlasting life"—the only hope that saves us from being "of all men most miserable" (I. Cor. xv. 19). Nothing helps us so much to embrace this hope as "patient" study of God's Holy Word, and there is no other anchor so sure by which we may "hold it fast" when doubts or fears assail us. It is because their friends know this that they are anxious children should early get the habit of reading their Bibles daily; it is because the Church knows this that daily portions of Scripture are appointed to be read by all her children. At Advent, then, while till meditating on the coming of the Lord, let us

remember how, if only we will listen, He comes to us daily, not far to seek or hard to find, but in every home, speaking to us from the pages of our Bibles, God's written Word.

### DEATH OF THE LORD BISHOP OF BANGOR.

The Right Rev. J. C. Campbell, D.D., late Bishop of Bangor, died recently at Hastings in his 83rd year. He was consecrated Bishop of Bangor in succession to Dr. Bethell in April, 1859, on the nomination of Lord Derby. He held the See until 1890, in which year he retired on account of advancing years, giving place to Dr. D. L. Lloyd, who is the present bishop.

### DEATH OF THE BISHOP OF ANTIGUA.

The Right Rev. William Walrond Jackson, D.D., the Lord Bishop of Antigua, the news of whose death in London a few days ago reached us by cable, was educated at Codrington College, Barbadoes. In the year 1846 he was granted the degree of M.A. by the Archbishop of Canterbury, and in 1860, the year of his consecration as Bishop of Antigua, he had conferred upon him the Lambeth degree of D.D. He was ordained deacon by the Lord Bishop of Barbadoes in 1834, being advanced by the same prelate to the priesthood in the following year. He filled various positions in the West Indies from the time of his ordination until the year 1860. In that year he was consecrated Bishop of Antigua in the Church of St. Mary, Lambeth, by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Oxford and Lincoln. His diocese covered an area of 1,200 square miles, containing a population of 160,000. Dr. Jackson was 84 years old at the time of his death.

### ST. ALBAN'S CATHEDRAL.

In directing continued attention to the appeal for aid to save this fabric, we rejoice to observe the spirit which has stirred the generosity of those who have so far contributed. More than one letter has reached us clearly showing that the writers not only desired to have a share in relieving the Church in her state of embarrassment, but that as communicants of the Church they felt it a duty and privilege to do so. We anticipate a growth of this sentiment, and we confidently expect that after our people have had time to learn and realize the true condition of affairs, many will be influenced and encouraged to make a liberal response. We urge that the giving to this fund be looked upon as a religious act, a spiritual effort by which we may exercise a spirit of loyalty and devotion to the bishop and to the Church. We wish that all the clergy, congregations, societies and brotherhoods would join us in doing all that they can, individually and collectively, to reduce the pressure by Christmas time. Much may be done to bring this effort to a successful issue by even a little self-denial of individual and parochial wishes. This is an instance, such as seldom occurs, to illustrate the trite saying of giving twice by giving quickly.

### CHURCH PROGRESS AND OTHERWISE.

BY AN OLD CONTRIBUTOR.

An intimation having been given me that my views on the vexed question of the Church's progress, or otherwise, would be acceptable for a contribution to THE CANADIAN CHURCHMAN, I will give

them with a plainness of speech which I trust will not induce the editor to reject my M.S. as "unsuitable." Permit me first to express regret at the inadequate and unworthy reasons presented by some speakers on this matter at the recent Provincial Synod. One suggestion for popularizing the Church was that each one of the clergy should stand at the door of his church after service and shake hands with the congregation as they pass out. This infantile idea is exasperating. Fancy a clergyman rushing into the vestry, disrobing in a hurry, and then breathlessly pushing to the door to do this hand-shaking business! Fancy him stopping several hundred people while he shakes hands with each one, saying, "How do you do?" in a mechanical way! Is such a performance going to make amends for a slovenly service, neglect of week-day duties? Pshaw! the notion is absurd, as were some others mooted at the Synod.

During the summer I was the guest one Sunday of a Wesleyan in a large country town. As guest in the house I went with the family to the Methodist "Church"—so-called—where I thought of the little Jewish maiden in the house of Rimmon! The room was fitted up as for concerts. The seats were curved so as to give each person a good view of the platform and choir. On the platform stood a small desk; behind this was a deep recess holding the organ and choir seats, the singers facing the people, concert-hall style. The minister came forward and knelt on one knee to open service with a short prayer. Then came a hymn, and this was preceded by the words, "Now, friends, I want you all to sing, and to sing better than last Sunday." The singing was done, however, by the choir, but he said, "Now that was very good; I hope you will keep it up!" He then read a portion of the 2nd chapter of the 1st Epistle of St. Peter; he said "Peter," the Apostle being no saint in his estimation. All through he interjected some Sunday-school talk in which he got badly mixed up, quoting from Corinthians as "words of the same Apostle." Then came another hymn, and a person corrected his announcement of the number, at which a little controversy arose as to which was right. The sermon was on the "White Stone," in the course of which he named Sir John A. Macdonald, Mr. G. W. Ross, Mr. Laurier, and "others of less note," who, he said, were not as great as the man who won a "white stone." His exegetical comments were laughably erroneous; his style was flippant, and his manners vulgar—yet he is very popular. He said, "The Bible is the greatest thing on earth," but took care only to read 12 verses during service, which is far less Scripture than is read in the Roman Catholic Mass. He never even alluded to the life, teachings, sacrifice, ascension, mediation, or abiding presence of Christ, yet surely in a sermon on overcoming evil, these, each and all, have a direct bearing on the topic. Of course there was no such awful thing as "sacramentarianism," but one who ignored Christ naturally ignored His sacraments. What has this to do with Church progress? Much every way. The people prefer this familiar, talkative, flippant apology for Divine worship, to the reverent, spiritual, dignified order of the liturgy. There is nothing in the Methodist service to stir the conscience, or exercise the spiritual nature. It is a one-man performance, and far less like con-