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Lessons for Sundays and Holy Days.

August 19—10 SUNDAY AFTER TRINITY.

Morning.—1 Kings xiii. Romans xv. 8.

Evening.—1 Kings xiii. or xvii. Matthew xxvi. to 31.

APPROPRIATE HYMNS for Tenth and Eleventh 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:

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 187, 314, 317, 557.

Processional: 180, 231, 281, 299.

Offertory: 172, 225, 240, 300.

Children's Hymns: 298, 346, 478, 568.

General Hymns: 37, 191, 247, 269, 477, 510.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 193, 312, 315, 555.

Processional: 242, 439, 445, 478.

Offertory: 20, 235, 419, 431.

Children's Hymns: 265, 331, 345, 569.

General Hymns: 30, 164, 170, 285, 290, 474.

TENTH SUNDAY AFTER TRINITY.

In the Collect for to-day, we ask God to direct our prayers. If we only ask for what is right we shall ask "such things as please God." While we remember this, there is nothing that concerns us—our souls or our bodies, our spiritual or our temporal affairs—about which we may not pray to our Father in heaven. Anything that we feel it is not wrong to wish for, we may humbly pray for. As, for example, for health when we are sick, for comfort when we are sorrowful, for success in business, for prosperity in worldly affairs. And we can hardly do this if there is repining in our sickness, anger in our sorrow, dishonesty or covetousness in our business, selfishness in our pursuits. We cannot ask God's blessing upon such feelings as these; and, therefore, one of the best ways to keep our worldly aims pure, and our wishes innocent, is to turn them into prayers—to remember we must wish for nothing for which we dare not pray. But though our merciful and loving Father thus permits us to draw near to Him, and tell Him all

our wants, we must pray in the words of our blessed Lord, "Nevertheless, not my will but Thine be done." There is very great comfort in the thought that Christ Himself, who said, "For this cause came I unto this hour," yet prayed in the garden of Gethsemane, "If Thou be willing, remove this cup from me." Surely this shows us, that in any trial, we may pray to God to remove it, if only at the same time we bow in submission to His will. And there is a pattern for our prayers, which if we follow, we know they will "please God," because our Lord Jesus Himself gave us that pattern. Of all the petitions in the Lord's Prayer, only two relate to temporal wants, and in these two spiritual wants are implied—for our "daily bread" means all we need, for our souls as well as our bodies; and when we say, "deliver us from evil," we pray that God would "keep us from all sin and wickedness," as well as that "it will please Him to save and defend us in all danger." Let us then ask chiefly for the Holy Spirit, of whose "diversities of gifts" the Epistle speaks to-day, as if to remind us of petitions which we may be sure are pleasing to God; but that we are taught by the Lord's Prayer to ask for daily bread and for safety and succour, shows us plainly that it pleases our Heavenly Father that we should tell all our wants to Him. And doing this—praying for the simple things we really need—food, shelter, clothes, health, safety—will make us less apt to feel as if such things came as a matter of course—came of themselves as it were—will make us more ready to take the daily blessings and comforts of our lives as a gift from God, and to thank him for them. Do not hesitate, then, to tell all your wishes, hopes, and fears to your Father in heaven as freely as you would do to a kind earthly parent. A child would not ask its father for any thing it knew to be wrong, and that is the rule for us in our prayers.

THE PAN-AMERICAN CONGRESS.

A letter in another column draws attention to the absence of the leading representatives of the Anglican Church from the recent Congress. Some weeks ago it was pointed out in this paper that no one committed himself to any concession of doctrine or practice, by taking part in the Congress. This was abundantly verified by the appearance of leading Roman Catholics, who certainly did not fail to put forward the claims of their own communion. Father Ryan spoke eloquently of the works of charity done by his Church, especially by the Sisters of Mercy. Dean Harris gave a grand speech on the work of Catholic missionaries and martyrs; and Dr. Covaty made a no less favourable impression by his paper on Catholic learning and education. It has been said that the only Church which profited by the Congress was the Roman Catholic. If so, who is to blame? Surely not the clergy and scholars of that Church. Some have pleaded that they know nothing of the promoters; but there were names on the programme which were sufficient warrant for the value of the transactions. Moreover, the chairman and secretary, themselves Protestants, and neither of them an Episcopalian, came to Toronto accredited by the Roman Catholic Archbishop and the Anglican Bishop of St. Paul, the city from which they came. The Congress was not by any

means a failure. The attendance was good, and an unusual proportion of the papers were of great excellence, whilst hardly any of them fell below a respectable level. The numbers expected from the States did not arrive; but there were many reasons for this disappointment; and those members of our own Church who refused to give their sympathy and co-operation are largely responsible for consequences which they will be the first to deplore.

CHURCH BOYS' BRIGADE.

At the corner of Balsam ave. and Queen street, Toronto, a sight interesting to all Churchmen was lately to be seen. Over two hundred boys ranging from ten to eighteen years were there encamped, subject to military discipline and perfecting themselves in the movements and exercises of real soldiers. The officers in command of the brigade are the Rev. Geo. L. Starr, of Brockville, Commandant; Major Pellatt, Brigade Major; Lieut. Matthews, Adjutant; the Rev. C. H. Short, Brigade Chaplain; J. Holden (No. 4), Brigade bugler. Under the twenty tents that were pitched, fourteen companies were represented, including one from Hamilton. The companies, all of which were made up of Anglican school-boys, were, Toronto—St. Cyprian's, St. Saviour's, St. Matthew's, St. John the Baptist, St. Stephen's, St. Luke's, St. Simon's, St. George's, St. Thomas' mission, All Saints', St. Anne's, St. Barnabas; Hamilton—St. Luke's. It is not long since the Church Boys' Brigade commenced its career, chiefly through the efforts of the Rev. C. H. Short. Last year it consisted of six companies, and had a numerical strength of one hundred. At the present time it consists of twenty-two companies, and is seven hundred strong. The discipline observed in the camp was as follows: 5.30 a.m., reveille; 6.00, breakfast; 6.30, inspection of tents by orderly officer; 7.00, parade and prayers; 7.15, drill; 9.00, orderly room; 9.15, guard mounting; 12.00, dinner; 6.30 p.m., tea; 7.15, parade; 8.15, prayers; 10.00, first post; 10.30, past post and tattoo; 10.45, lights out. The camp presented a very busy and pretty scene, the white tents, the silken banners and the many flags adding colour and brightness to the beautiful surroundings. To the boys this outing is one of the greatest enjoyment, and when duty does not demand their presence in the camp, they are allowed every freedom. Games of various kinds are participated in, and in the lake, which is not far off, they have every facility for bathing. The object of the brigade movement is to assist the clergy in keeping in touch with the boys, just at a time when there is the greatest difficulty in doing so. The boys are pledged to temperance, purity and reverence, and are encouraged to cultivate politeness, punctuality and obedience. The drill, which has a great attraction for manly boys, and in which they take great pride, is found to bring forth many and good results both for body and mind. The Church Boys' Brigade has come to stay, its growth is assured. Churchmen cannot do better than give their assistance to those who are promoting this movement. It is by far the best means of its kind for giving to our boys healthful exercise, moral training, and making them in the end of their boyhood loyal Churchmen.