

Canadian Churchman.

TORONTO, THURSDAY, JULY 8 1897

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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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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices: Cor. Church and Court Streets.
Entrance on Court Street.

Lessons for Sundays and Holy Days.

July 4th.—THIRD SUNDAY AFTER TRINITY.

Morning—1 Sam. 2, to v. 27. Acts 11.

Evening—1 Sam. 3, or 4, to v. 19. 3 John.

Appropriate Hymns for Fourth and Fifth 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. and M., but many of which are found in other hymnals:

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 318, 321, 556.

Processional: 33, 268, 297, 545.

Offertory: 160, 296, 365, 542.

Children's Hymns: 265, 330, 336, 574.

General Hymns: 32, 229, 238, 290, 511.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 320, 324, 520, 559.

Processional: 175, 231, 280, 392.

Offertory: 36, 295, 315, 367.

Children's Service: 194, 331, 335, 572.

General Hymns: 18, 241, 273, 308, 511, 539.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

1st Peter iii. 8: "Be ye all of one mind."

Epistle for Fifth Sunday after Trinity.

Story told of the last days of Charles V. Tried in vain to make a number of clocks keep time together. Rebuked his folly in grieving because men disagreed.

i. Reminded of the seeming hopelessness of the subject, especially in a thinking age. 1. In times of ignorance men disagreed less. 2. The entrance of knowledge brought thought, reflection.

Influences. (1) Education. (2) Prejudice. (3) Interest. (4) Character.

3. Yet another side—A more perfect knowledge ultimately leads to agreement.

4. And a deeper immersion in the Spirit of Christ.

ii. Understand better when consider meaning of the phrase "Of one mind."

1. Not mere agreement in opinion; not unimportant, but not all or chief. May be similarity of opinion without unity; and divergence with substantial unity.

2. Word in text more than this.

Compare Phil. ii. 4; Rom. xii. 16. Unity of aim, motive, principle.

3. To the first disciples simple enough. (1) They had no elaborate creed; (2) Heresies arose demanding definition; (3) And we must adhere to the Catholic Faith.

4. For ourselves, in regard to doctrine, much has been done. Many disputes ceasing. Less contention about words. But this is not all.

iii. Look closer at the bearing of the exhortation in ourselves.

1. Starting point—Unity of aim and purpose. Possible.

2. How to realize this. Here comes the strife. Whence? Mainly from pride and self-sufficiency. Look not every man on his own things.

3. Illustrated in the state of the Church: Sects. Parties. Reckless innovation. Obstinate conservators. Self-will.

4. How small many contentions, if God, Christ, Humanity our aim.

iv. The Blessedness of such unity.

Happily, disunion no longer glorified. Seen to be an evil everywhere—in Family, Parish, Diocese, Church.

"Keeping the unity of the Spirit in the bond of peace."

OUR JUBILEE NUMBER.

We have received numerous letters from all parts of the Dominion speaking in the highest terms of the Jubilee Number of The Canadian Churchman. Such expressions as "it is grand," "magnificent," "you deserve the entire support of the Church," are very frequent.

We have only room to insert two of these letters, one from a prominent judge in Ontario, as follows:

"I was much pleased with your Jubilee Number—owing to the excellent pictures, the Archbishop of Canterbury and the Bishop of London. Also the views of St. Paul's and Westminster Abbey, and of the Queen's palaces. The whole number is a credit to you. The articles on the Church in the Reign of Queen Victoria, and on the early years of the Queen's reign, must also receive notice. The outside cover is one of the prettiest I have seen. I am putting away that number of The Canadian Churchman with other papers and documents relating to the jubilee."

The other, from far Saskatchewan, as follows: "The Canadian Churchman Jubilee Number just to hand. Enclosed please find forty cents (40c.) in payment for (4) four extra copies of same. Allow me to congratulate

you on the publication of this "thing of beauty," as a tribute of loyalty to our Sovereign from our Canadian Church. The Churchman is still, as ever, the same staunch upholder of primitive Church principles, and in my opinion is justly entitled to share with her Majesty the title 'Defender of the Faith.' May you continue to be as prosperous in the future as you have been in the past."

DEVELOPMENT OF A NATIONAL LITERATURE IN CANADA.

By Mrs. Clementina Fessenden, Hamilton.

Jubilee rejoicings have resounded throughout our fair Dominion, and the power which more than any other is to keep alive this patriotic sentiment is to be found in our literature, and its further development should be a first consideration.

This development of a national literature in Canada is conditioned by the intellectual and ethical advancement of Canadian life, and is the model of its social progress. Out of this progress and advance comes the national character, and with it step by step walks the national literature, the people's true representative, their pulse throbbing in its heart, and their thoughts articulated in its tongue.

But a people's progress has its roots and is racy of their national institutions.

Our Canadian national institutions are no artificial fabric, devised by the wit of man, neither are they a new growth born here, but are a vast outspread of British institutions planted in the heyday of their manhood in this Canadian Dominion. Their germs were the primeval institutions of Britain's Teutonic emigrants, nurtured thirteen centuries ago in that great national institution—the Christian Church; their flag with its cross still bears the token of their birth.

Though the Dane and the Norman, and many another race within and beyond seas have entered into our national life, and though our constitution has undergone continued and often extraordinary changes, in its powers, privileges, and influences, it still holds in permanency every one of its great primeval institutions. Its history broadening down from precedent to precedent, has been the pure development of the free institutions of our Teutonic forefathers.

As the history of the evolution of the human body, of our personal life, shows that it has reached a goal beyond which there can be no modification of a radical kind, without detriment to practical efficiency, so the history of our national life (cited above) shows that it has reached a goal in the development of its body of national institutions beyond which there can be no radical change without irreparable loss. This does not stop national progress—quite the contrary.

As the close of the organic evolution of the body makes for human life a beginning for that mental evolution which strengthens and beautifies that life in its body, so there is before us an analogous development of our