

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 19—5 SUNDAY AFTER EASTER.
Morning—Deuteronomy vi. John vi. 22 to 41.
Evening—Deuteronomy ix.; or x. 2 Timothy ii.

APPROPRIATE HYMNS for Fifth Sunday after Easter, and Sunday after Ascension Day, 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:

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 255, 307, 312, 320.
Processional: 189, 242, 260, 393.
Offertory: 142, 179, 306, 505.
Children's Hymns: 140, 231, 339, 574.
General Hymns: 141, 143, 453, 468, 499.

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 304, 555, 557.
Processional: 147, 202, 391, 469.
Offertory: 148, 300, 304, 506.
Children's Hymns: 147, 300, 337, 565.
General Hymns: 145, 146, 149, 150, 201.

CLERGY VISITING.

"The work of the Church," said the Bishop of London, the other day, at the annual meeting of the East and North London Church Fund, "is to be done to a very large extent by personal visiting. It has always been a characteristic of this Church of England that the minister was not merely to be the minister of the Gospel within the building; he was not merely to conduct services in the church, and to administer the sacraments and to preach; but there was a work which he had to do outside the church walls—and that work was essential, it was vital; the Church could not really exist without it." The parson in his parish making himself personally known to, and the genuine friend of his people in their daily lives, is, indeed, no new idea; but it is one which has constantly to be borne in mind and on which it is impossible to insist too strenuously. For it is this personal influence which tells perhaps more deeply than anything else, alike on those who attend his ministrations within the walls of the church, and on those, too, who are but irregular attendants, or for one reason or another never darken its door. The true success of a clergyman's life, the true

test of the work he has been doing for his Master, are not to be judged so much by the crowded congregation, as by the personal grief and loss that are felt among the men and women of his particular district when he is called away from amongst them, and his memory remains still as a living stimulus in their lives.

PRIESTS.

The word "priest" is used no less than 88 times in the Prayer Book of the English Church. Rather more than 200 years ago the Puritans asked that the word "priest" might be taken out of the Prayer Book. They did this because they did not believe that there were any priests of God on earth. They made no secret of their objection. But the Bishops refused. If they had altered the word some people might think the old doctrine was changed. So the word remains, and it means what it always meant. What "priest" meant in the 12th century days of Anselm, Archbishop of Canterbury, the same it means to-day, in the 19th century, under Edward Benson, Archbishop of Canterbury. Before a clergyman is ordained, the Bishop asks him, "Do you think in your heart you be truly called, according to the will of our Lord Jesus Christ and the order of the Church of England, to the order and ministry of the priesthood?" and he makes answer, "I think so" (see Service for the Ordaining of Priests in the Prayer Book; it comes after Psalms.) If he answered, "No; I don't believe there are any priests of God on earth," the Bishop would say, "Then, I cannot ordain you."

CLERICAL UNITY.

The fact that our Canadian-ordained clergy seem to be uniting in defence of their orders against the depreciation of them by certain imported English clergy, is one of the most encouraging signs of the times. Canadians gave a hearty welcome to the new Bishops of Quebec, Qu'Appelle and British Columbia because they felt and hoped that such Bishoprics in the future would be filled by their own clergy. In nearly every diocese in Canada, from the Atlantic to the Pacific, we hear that the clergy ordained here will oppose any more Episcopal importations from England. Looking over the Clergy list, we find that Canadians, or rather men ordained in Canada, are in a large majority, and, if united, will be able to control all Episcopal elections. It is true that the vacant Bishopric of New Westminster is now lost to Canadians, but it need not have been. Even in that diocese, where English feeling runs very high, there are more Canadian-ordained men than English. Several of the Canadian clergy were absent from the recent Synod, whereas, had they been present, no Englishman would have had a chance of election. The new Bishop of New Westminster is now almost certain to be an Englishman, but should the diocese again become vacant, the Synod will find that a Canadian will be elected. It is more than probably that the men ordained in Canada at present working in New Westminster will form themselves into an association and be united thoroughly hereafter. If our clergy ever want to make our Church thoroughly Canadian, there must be associations for that purpose in every diocese. Every synod should stand ready to elect a Bishop, and so be prepared to take their

proper part in making the Church more in touch with the Canadian people.

THE TENDERNESS OF CHRISTIANITY.

It has been said of Christianity that one great secret of its appeal to the world, of its universality, lies in its infinite tenderness of concern for the sick and sorrowful. So many among us, in one sense or another, are for so large a part of our lives sick and sorrowful, and though this view of the potency of Christ's message may be dwelt upon too exclusively, the truth that lies in it cannot be denied. Certainly it is a proof of this position that no hymns are more touching and popular than those which are appropriate to the penitential season of Lent, and to that most solemn week which is devoted to the commemoration of our Lord's Passion. To a certain school of Churchmen it has sometimes seemed that any specific dwelling upon the physical side of that Passion is degrading to the spirituality of religion and tends to mere morbidity. That one could bring forward examples of this is not to be questioned, and some of the devotions—for instance, say, to our Lord's wounds, like some of the ghastly representations of our Lord on the cross—cannot be too straitly condemned. Yet the physical side of the Passion must by no means be ignored or made little of, for the physical side of our nature is an ever-present fact, and that the Son of Man, Who was incarnate for our salvation, thoroughly shared in it, is not the least part of that appeal which He makes to us to come unto Him, as one Who has been tempted in all things like ourselves and knows by actual experience the whole range of human life.—*Church Bells.*

DIOCESAN MISSIONERS.

We learn from the Old Country that the establishment of diocesan missionaries has proved a most unparalleled success. Toronto Diocese has just appointed one. The question arises, Why can't we have such officials in all our Canadian dioceses? Now, what is a diocesan missionary, and what are his special duties? The English diocesan missionaries hold usually a canonry in the cathedral, and are paid generally out of the cathedral revenues. It is his duty to take services in vacant parishes and to hold parochial missions and "retreats." There is no reason why some priest could not be appointed for such a work in every Canadian diocese. Such priest could be given a canonry or honorary canonry in the cathedral, but, of course, he would have to be paid his "stipend" out of the diocesan mission funds, as our cathedrals have very small—if any—revenue. The office of diocesan missionary needs a thoroughly "spiritual" man, and surely every one of our dioceses has such a man in its clerical ranks. If such a man were paid a stipend of \$1,200 per annum, we feel sure that the parishes he would visit in a year would more than refund the amount to the diocese to which he belonged. These are days of progress, and we hope the day is not far distant when every one of our dioceses will possess a canon-missioner. The presence of a dignitary holding "missions" in our parishes and missionary districts would give, we feel sure, in Canada, the same impetus for good as in England; but every diocese wants the very best man obtainable for such a grand position. We hold