

# Canadian Churchman.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

2nd SUNDAY AFTER TRINITY

Morning—Judges iv.; John xviii. to xxviii.

Evening—Judges v. or vi. 11; Heb. xiii.

Appropriate Hymns for First and Second Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 336, 335, 337.

General Hymns: 1, 21, 36, 520.

### Name of the Church.

One of our correspondents said recently, that so long as we are called the Church of England in Canada the Church does not belong to the soil but is an exotic. This is an exaggerated statement of a very natural idea, and one which is only sentimental, but sentiment often indicates deep feeling. Take the agitation in the States for instance, over the name of the Church, so much writing and so much thought which have been referred to, would not have been expended on a mere designation if the writers had not felt that the name stands for a great reality. We are proud with all the pride of our nature of our own great old Church of England, but while saying so, we can also see that to call the Church in Canada simply the

Church of the English in Canada is to narrow it and injure it. We cannot avoid seeing the slight to the communicants of the Church of Ireland, whose older members, such as the Bishops of Niagara and the coadjutor of Montreal belonged when they came to the country to the United Church of England and Ireland, nor to the members of that body, small, but growing, the Episcopal Church of Scotland, nor in these days of immigration from the States when we look for many members from the Sister Church across the line. And lastly and more important than all there is the growing proportion of the native born, with all the aspirations of the young nation and with all the pride and proper pride in its position in the Empire and the world. We ought to have a name comprehensive enough for them all. It is very simply done, drop the words "of England," and call it the Anglican Church in Canada. The question ought to be discussed in the Diocesan Synods and legislated upon resolutions from them by the General Synod in September.

### The Archbishop's Titles.

This is another question of names which should be taken up and easily disposed of. As it is at present the dignity of Archbishop is bestowed on the name of the See whose Bishop is for the time being the Bishop, an arrangement which will cause endless trouble. A feasible solution seems to be to adopt a definite title for the Archbishops, which the holder of the dignity would assume, and of which his See title would form no part.

### A State Religion.

After he ceased to be President, the nation relieved Thomas Jefferson by buying his library on what was then a very high valuation. But he retained one of the books and spent the evening of a long life by laboriously compiling this book to prove that our Lord and Saviour Jesus Christ was a mere man. The rare copy in the Smithsonian Institute is to be edited by Dr. Cyrus Adler, a learned Jew and librarian at Washington and printed at the expense of the Government, and circulated by it gratuitously.

### Misdirected Zeal.

A Unitarian minister, the Rev. H. A. Parris, has written strongly against the efforts being made by all sorts and conditions of societies to send missionaries to cover the islands of Cuba and Porto Rico. He objects to the imperfect preparation of these men and to their unfitness to discharge such solemn responsibilities, without consideration for or knowledge of the life, thoughts or feelings of the inhabitants. To show that the danger is real and his warning the result of experience he refers to what has taken place among the negroes in his own island as follows: "In the district in Barbados, in which I was born and grew up, there are about 150 families of peasants. As I look back upon the scenes of a few years past, I see them as simple but thrifty folk, interested in each

other's welfare, fervent in their belief in a God who required of them worship and reverence for himself and charity and kindness to their fellow-men. They knew little about creeds, and were troubled with nothing more than a sort of "laissez-faire" subscription to the confession of the Anglican Church. During the past few years a popular type of ignorant missionaries have gone there. First, they discovered that in districts where the Church of England has been established for nearly two centuries 'the Gospel was never preached' till they went. There are now five distinct sects in that village. Each has a specially patented brand of 'truth' which the other does not possess, which they can not obtain without due acknowledgment of these patent rights, and without which they must suffer untold retribution. Of these various 'missions' the people all strive to be expert theologians. Much stress is laid upon the study of the Bible 'under the guidance of the Holy Spirit.' All are similarly guided as to the desirability of being 'crammed full of proof-tests, in support of the veriest rubbish, and similarly guided, too, as to the necessity of intolerance—almost bitter hatred—of each other over the different conclusions to which they are equally 'led' by the same Spirit. So intense is this competition that little time is found for the legitimate business of life. This is paraded as an instance of the eagerness after gospel truth instead of being recognized as what in reality it is,—the development of a disposition to vanity and babbling."

### The Methodist Class Meeting.

The following, clipped from a secular paper, is one of the evidences of the differences between the Methodism of the olden time and that of to-day, "At the annual meeting of the Class Teachers' Association of the Ottawa district, Rev. Ernest Thomas of Metcalfe and Rev. John Grenfell gave addresses on this distinguishing feature of Methodism. Mr. Thomas said that there was no doubt that the class meeting had declined, that in fact it was almost extinct. The reasons were not hard to find. Growth in culture led to restraint of expression, and the class meeting had in most cases failed to adapt itself to the growing complexity of life. Yet never so much as now was the class meeting a prime necessity. The pulpit had its limitations, and its applications could only deal with average conditions. The class meeting reached the individual, and if it were made a centre of applied Christianity and afforded an opportunity for real fellowship, which is impossible in the large and promiscuous gatherings which sometimes pass for class meetings, it would become a living power. Mr. Grenfell also condemned the promiscuous "fellowship meeting," which afforded no opportunity for fellowship, and mentioned as another potent cause for the decline of the class meeting the press of religious activities. The churches run their most devoted members to death, and give them no time to feed their own religious life. Mr. Grenfell thought that the need for the class meeting would never be outgrown, and said

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