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Lessons for Sundays and Holy Days.

July 21—6 SUNDAY AFTER TRINITY.

Morning.—2 Samuel i. Acts xxi. 27 to xxii. 23

Evening.—2 Samuel xii. 24; or xviii. Matthew x. 24.

APPROPRIATE HYMNS for Sixth and Seventh 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:

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 323, 553.

Processional: 35, 165, 260, 601.

Offertory: 36, 179, 215, 259.

Children's Hymns: 231, 329, 335, 575.

General Hymns: 22, 171, 193, 220, 517.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 192, 318, 319, 514.

Processional: 4, 189, 219, 302.

Offertory: 20, 174, 216, 308.

Children's Hymns: 291, 336, 341, 572.

General Hymns: 178, 211, 308, 474, 512.

SIXTH SUNDAY AFTER TRINITY.

Meditating upon the "good things God has prepared for them that love Him," and upon His gracious promises to us, which "exceed all that we can desire," will help to fill our hearts with the blessed gift which we beseech Him in the Collect to pour into them. And surely loving each other will help us also. The more we love our dear ones here, the more we shall love God who gave them to us, so long as we remember that He gave them. The very happiness we feel in human affection teaches us a little of what the perfect blessedness must be of loving God Himself. And the more we love each other, the more grateful we should be to our Heavenly Father who gives us to each other, and so learn to love Him "above all things." Nor need we fear that doing this will diminish our affection for earthly friends, for we shall love each other more, not less, when we love God most. Our Saviour has taught us how we may find out whether we do love God—how love will show itself? It will be shown by obedi-

ence: "He that hath My commandments and keepeth them, he it is that loveth Me" (St. John xiv. 2). While we pray, then, that we may love God and obtain His promises, let us remember the vow of obedience which we made at our baptism—that baptism of which the Epistle reminds us—turning our thoughts back to the great lesson of Easter—that as Christ rose from the dead, so we, who are buried with Him in baptism, must rise to newness of life, keeping all those commandments we have promised and vowed to keep, and of which, in Christ's own words, the "first" and "greatest" is this, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind" (St. Matt. xx. 37).

IRREVERENCE.

The clergy generally will, we are sure, be grateful to us for reminding them that the most careful and minute instruction often needs to be given to our congregations with regard to their behaviour at the occasional services. We have been present at several confirmations recently, where few of the candidates knelt in prayer either before or after the imposition of hands, while the bulk of the congregation invariably sit and stare. Either standing or kneeling would be more appropriate. Marriages and baptisms are also occasions when a little previous instruction would prevent a great deal of apparent, but unintentional irreverence.

LITTLE THINGS.

LATE COMING INTO CHURCH.

There are some people who have a habit of coming late to the services of the church. These good people very likely have no evil intention of any kind, yet such conduct is quite reprehensible. If they would stop and think, there are some thoughts that must surely strike them. What a different thing a service is to a person who has come in good time, and had a time for reflection and prayer. There are so many things to meditate upon in God's house, all of which do so much to produce a quiet mind, that it is really worth making a great effort. A state of calm and a gathering up of strength in the intellect, affections and will, are most necessary for satisfactory enjoyment of the work of worshipping God. Then again, no one will think that it is treating God reverently to come in after His Worship has commenced. It is really a mark of great disrespect. We should not easily forgive such careless indifference if our friends at some social function were to treat us in that way. There is also substantial loss to ourselves. If a man misses the confession and absolution, and if it has been done in sinful carelessness; or if he comes into church late at a service of Holy Communion, perhaps during the reading of the commandments, or at the time that the epistle or gospel is being read, what a deprivation has he inflicted on his own soul! When God, through His Scriptures and by His Priest, spoke His love and His will, he was absent and did not present himself before Him that he might hear. Lastly, is it not very wrong and disrespectful to the congregation? Surely those who are in church have a right to a due consideration, and ought to be spared the infliction of distraction when late comers enter, a thing both distasteful and hurtful to sincere wor-

shippers. If anyone has thoughtlessly fallen into a habit of late coming, we beg them to try the other plan, and see for themselves what a vast difference it makes.

LEISURE THOUGHTS.

"Out of the abundance of the heart the mouth speaketh"; and not only out of that which at the time a man may choose for utterance: "His heart gathereth iniquity to itself; and when he goeth abroad, he telleth it." It is a grave and anxious thought, surely, that there is this law of unconscious self-revealing in human life; that whether we wish it or no, what we are, or what we fain would be and are striving to become within, will come out somehow, even in this world, forestalling in part that bare and utter disclosure when this world is done with. We have all known, I trust, something of that gracious and unstudied radiance which issues forth from a pure and true and loving character; that air of joy and health which some men seem to bring with them wherever they are; the inevitable self-betrayal of moral beauty, of fair thoughts and hopes within. Must it not be true that (however it may be checked and counteracted by the grace of God, or the ministry of angels) there is also some unconscious effluence of gloom, distrust, unkindness, or impurity from the mind that is habitually allowed to drift in its solitude or leisure towards uncomely, or greedy, or suspicious thoughts? The inner habit is always tending to work its way out. "Do not think," wrote a great Bishop of our day, "that what your thoughts dwell upon is of no matter. Your thoughts are making you. We are two men, each of us—what is seen, and what is not seen. But the unseen is the maker of the other."

NOTES ON PREACHING.

NO. I. THE PREACHER.

There is not very much to be said on the subject of preaching which has not been said, and well said, long ago. Those who have mastered the Rhetoric of Aristotle, Cicero on the Orator, and Quintilian's Institutes, will not have a great deal to learn on the subject of public speaking and oratory. Still the principles which are eternal have ever new applications; and on a subject of such general interest as preaching there is much to be said, which, if not exactly new, yet takes on new forms and suggests fresh modes of thought and expression. We say that preaching is of general interest—we might say universal, or almost universal. Laymen care as much for it as the clergy do; and perhaps it is hardly less necessary that the laity should know what is the true kind of preaching than that the clergy should know it. For the clergy have, in various ways, the making of their pastors, and if it is true that the spirit of the pulpit is found in the pew, it is no less certain that the spirit of the hearer reacts on the preacher. For these reasons we have resolved to present to our readers some brief essays on this subject, based more or less on "Lectures on Preaching," delivered last year in the Cambridge Divinity School by the Bishop of Ripon, and recently noticed in these columns. Few living English preachers are better qualified by knowledge and practice to write on this subject than Dr. Boyd Carpenter. The Bishop (1891)