

Canadian Churchman.

TORONTO, THURSDAY, JULY 13, 1899

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Box 2640, TORONTO.

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

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

SEVENTH SUNDAY AFTER TRINITY.

Morning—Coroncles 21; Acts 19, 21.
Evening—Chronicles 22, or 28, 1-21; S. Matt. 8, 1-18.

Appropriate Hymns for Seventh and Eighth 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.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 390, 447.
Offertory: 227, 265, 268, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 290, 447, 633.

Canon Knox-Little on the Reformation.

The Reformation settlement left our Church faithful to Primitive practice, to the Catholic faith and Catholic usage, and at the same time (so far as was consistent with this), generously comprehensive. Puritanism has always been inclined to be intolerant. It has shown, in the past, what has been called "a reckless and relentless certainty," and "a thorough dislike to religious liberty," "a confident sternness," and an "unpitying estimate of religious duty," "perilous concentration of attention, and hardness of will." There have been and are those who have fretted against the Catholic character of the Church of England. Then, again, there has been a growing school who desire a great Church to be not a teacher of supernatural fact and doctrine, but rather a debating society, who wish to use the old creeds and formulæ, but to

empty them of their meaning, and to have, not so much a part of Christ's Holy Catholic Church in this land, as a State menagerie for all forms of heretical opinion. Two lines of thought so very different were sure to be, both of them, in opposition to the maintenance of the Catholic heritage—whether in doctrine, discipline, or ceremonial—of the Church of England.

Dangers of Religious Reaction.

The Bishop of Manchester is a man of varied experience; as the incumbent of a church in a populous London parish, as Bishop of Melbourne, and now of Manchester, he has acquired an insight into the ways and thoughts of men which have given him a broad view, and a due sense of proportion, which makes his utterances valuable contributions to the stores of wisdom to which thinking people gravitate in times of perplexity. Addressing Churchmen on the present state of affairs in the Church, he gives it as his opinion that the present disputes sink into intrinsic insignificance beside the great purposes of their Christian life. He was afraid just now that in disputing about the small things they would overlook the importance of Christian life, and that when this disputing about little things had passed away, as it soon must, out of mere weariness and reaction, they would be tempted to sink into religious torpor and indifference.

The Church Reform League.

Though we are inclined to take exception to the name which this society has adopted, seeing how many suicidal schemes have been brought into public notoriety only to manifest their own inherent weakness, in spite of its name the aims and objects of this society or league are excellent, and such as will commend themselves to the sympathy of all Churchmen. These aims and objects are excellently summarized by Canon Gore, in a sermon recently, in the following words: "The cause for which we are here this afternoon is a good cause. It is the cause of the restoration to our Mother of a part of her rightful, legitimate, inalienable liberty. It is the cause of the restoration to the Church of England of some due share of self-governing powers in spiritual matters. And we desire it in that form which most runs back upon the ancient and fundamental pattern. We desire that these liberties of self-government should be restored to her as to a body living and acting together. Not to bishops only, but to bishops encompassed with their presbyters; not to the clergy only, but to the clergy assisted by the laity; each of the whole body, in his due and proper order, fulfilling his proper function in the government of the whole body. And we desire that these only should have their share with us in the government of the body, who in some sense and real sense belong to her, who acknowledge her authority, and are

identified with her interests. Broadly, that is the cause which brings us here to-day. It is, I say, a good cause, for it is the cause of the restoration to our Mother of a part of her rightful and original liberty."

Science and Dogma.

Then general fact, of which it behoves the guardians of all interests concerned to remind themselves, is that all sciences are progressive; that the application of theological principles to secular science is also progressive; and that, at a given stage, sciences, theological or secular, may therefore appear to point to contending conclusions. The true solution is not at once to fall foul of each other. Nothing is gained by calling names. It is as narrow for the man of science to dub theology "obscurantist," because it does not at once take his word on faith, as it is for the theologian promptly to rule out, as "heretical," the proposition that the earth goes round the sun. The fact is that the dawn of every new scientific discovery is like the dawn of the day, a streak of light visible amid darkness. Both sides, the theological and the scientific, are unable to see clearly in the dark; and fighting in the dark often ends in killing your own friends. Let each enquirer peacefully pursue his own way until more light emerges. When light does emerge, the contradiction will often be seen to have been apparent and not real; and while twilight obstinately remains, a little faith may draw the same conclusion. [From Catholic Apologetics, by Wilfrid Ward, in the June number of the Nineteenth Century].

Canon Liddon on Fasting Communion.

A correspondent of the Church Review, who before taking orders consulted the late Canon Liddon upon the question of fasting Communion, received from him the following reply: "With regard to your question—(1) It is clear, first of all, that our duty is to obey, as accurately as we can, the rules of the Church of England, as given us in the Prayer-book. She is the channel through which the Universal Church of Christ speaks to us; perhaps I ought to say the form in which it comes to, touches, embraces us. (2) But the Church of England herself in all sorts of ways refers us to the Primitive Church for authority and guidance. She does not say that early Church rules are binding on our consciences; she seems to imply the contrary by ruling that in matters of that kind national or local churches may upon occasion legislate for themselves. But her reference would be meaningless if she meant no weight to be attached to Primitive Church rules. From this it would seem to follow that primitive practices and rules, such as Fasting Communion, are such as a loyal Churchman would aim at keeping, but that the failure to obey them does not involve sin. Else the Church of England would have reprobated them