

Canadian Churchman.

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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 9640, Toronto.

Offices—Cor. Church and Court Streets.
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Lessons for Sundays and Holy Days.

November 10—22 SUNDAY AFTER TRINITY.
Morning.—Daniel vi. Hebrews iii. 7 to iv. 14
Evening.—Daniel vii. 9; or xii. John i. 29

APPROPRIATE HYMNS for twenty-second and twenty-third Sunday after Trinity, 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:

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 191, 316, 321, 559.
Processional: 22, 189, 202, 219.
Offertory: 186, 214, 285, 295.
Children's Hymns: 236, 330, 346, 571.
General Hymns: 170, 187, 230, 237, 474, 548.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 307, 322, 323, 554.
Processional: 38, 224, 260, 390.
Offertory: 225, 233, 304, 367.
Children's Hymns: 175, 194, 335, 574.
General Hymns: 31, 196, 212, 285, 453.

—For want of space, we are compelled to hold over a large number of letters and a quantity of other interesting Church news.

TWENTY-SECOND SUNDAY AFTER TRINITY.

BROTHERLY LOVE.

There is one prayer which all Christians use—the first we learn in childhood; the one we repeat day by day through all our lives; the last, perhaps, that we say upon our death-beds—the prayer our Lord Himself taught us. Now, the very first words of the Lord's Prayer recall the first great article of our belief—*God is our Father*; and they should recall also that other great fact, that *we are all brethren*. For just as parents, children, servants, all who live in one house together belong to the "household" of which the father of the family is the head, so do we who look up to "one God and Father of all" (Eph. iv. 6) belong to His "household, the Church." We may learn from this thought a lesson of brotherly love. We pray that God would keep His Church in "godliness;

and surely a household whose members are angry, quarrelsome, unforgiving, cannot be a *godly* one. The Gospel to-day teaches us, in the parable of the unmerciful servant, that we should bear with and forgive one another. And in the Epistle we are reminded that we pray to be kept in *continual* godliness; for St. Paul writes: "I pray that your love may abound yet more and more . . . and that ye be sincere and without offence"—not for a little while only, but "*until the day of Christ.*" It would help us to live in brotherly love and charity, if we could always remember that Christians, members of one body, are united to *each other* as well as to Christ their head; that the children of one family are bound, not only to love their father, but to love each other also; that we who believe in the communion of saints, are united with those who are gone before us to our home in heaven; for now are we "no more strangers and foreigners, but *fellow-citizens with the saints, and of the household of God*" (Eph. xi. 19.)

GOOD WORDS.

A layman in Ingersoll, Diocese of Huron, writes: "I am very much pleased with THE CANADIAN CHURCHMAN and think it the best Church paper I have seen."

A Presbyterian minister writes: "I have taken THE CANADIAN CHURCHMAN a year. I consider your paper is ably conducted and cannot fail in interest to members of the Anglican Church, and wish it all the success that it deserves."

A lady from Quebec Diocese writes: "I enclose my subscription for your excellent Church paper for 1896."

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

MORE SIMPLICITY IN LIVING.

There is no one subject discussed among people of refinement and of limited incomes with more earnestness than that of the beauty of simplicity in living. It is urged from the highest moral grounds; it is needed because the elabora-

tion in forms of entertaining is killing the spirit of hospitality that was one of the chief graces of our ancestors. The elaboration of dress destroys leisure; elaboration in furnishing homes makes such inroads on incomes as to prevent such enjoyments, whether of recreation or of study, as would minister to the growth of the family intelligence. There is no subject that finds the same unanimity of opinion as this. Limitations amounting to slavery are imposed by that tyrannous "They," whose identity has never been established, and whose impersonality defies the courts. The remedy is in the control of every woman who believes that the beauty of living to-day is being marred because a weak imitation of wealth in the homes of too many becomes vulgarity. Courage has its place as truly in social life as in military life, and more than one private has changed the result of encounters. All that women—for they are the social leaders everywhere—need is the courage to entertain within the limits of purse and strength; the courage to decide how they shall clothe the spirit of hospitality which dwells in every well-regulated home, and keep it ever visible to the busy world, making a resting place where men may find that which they most need—entertainment that does not impose a burden, and companionship that means refreshing of the very springs of life.

THE DEATH OF CANON TOWNSEND AT AMHERST, N.S.

The bell of Christ Church, Amherst, which, on every Sunday for a half century, had called worshippers together to attend the ministrations of their beloved rector, Canon Townsend, tolled forth on Sunday morning, the 20th ult., the announcement that his long and faithful life work had closed.

Up to 1888, when Canon Townsend took up his residence in England, he was one of the best known, as he was one of the most esteemed persons, in the County of Cumberland. While his church was always paramount, he manifested a practical interest in the public affairs of the town and county. Educational interests always found in him a valued assistant, and for many years he was chairman of the school commissioners for the county. He was always a prominent figure at the old town meetings, where he was especially watchful of the interests of the deserving poor. Indeed, this class often received substantial help at his hands, and he stood so little on the order of emptying his purse in any cause which enlisted his sympathy, that Mrs. Townsend found it necessary to be his treasurer, though her own generosity was proverbial.

In manners and in loyalty to British institutions, he was typical of the English gentleman—courteous to and considerate of all; of a kindly disposition which led him to give any attention in his power to the sick, whether of high or low degree, parishioners of his own or otherwise. He was son of Hon. Wm. Townsend, a native of England, who came in about 1808 to Charlottetown, where George, the subject of this sketch, was born, May 9, 1810. At the age of 18 he was a medical student at Edinburgh, but having determined to take holy orders, he left and entered King's College, Windsor. In 1834 he graduated B.A., and in 1836 the college conferred upon him the degree of M.A. On Aug. 15, 1834, having been made a deacon by Bishop John Inglis, he came to Amherst, and did his first duty on the 17th in Christ Church, which then occupied a site at the burial ground, about a mile west of where the church now stands. A year later he was ordained priest. In that year he regularly held services at Amherst and Westmoreland, and often a third Sunday service at Fort Lawrence,