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Lessons for Sundays and Holy Days.

July 14—5 SUNDAY AFTER TRINITY.
Morning.—1 Samuel xv. to 24 Acts xviii. to 24
Evening.—1 Samuel xvi.; or xvi. Matthew vi. 19 to vii. 7

APPROPRIATE HYMNS for Fifth and Sixth 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:

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 182, 320, 322, 554.
Processional: 224, 297, 398, 516.
Offertory: 167, 208, 214, 545.
Children's Hymns: 162, 194, 334, 574.
General Hymns: 17, 169, 202, 218, 511.

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, 198, 220, 517.

FIFTH SUNDAY AFTER TRINITY.

On earth, the Church must serve God amidst "the waves of this troublesome world" (see Baptismal Service); and, therefore, if the course of this world is not smooth, it is hard for her to serve Him "joyfully in all godly quietness." The peace of the Church suffers when wars, tumults, rebellions, are going on in the world around her, or when the world persecutes her. Now, we know that it is God who stills the waves of the sea when they arise; but we sometimes seem to forget that He can as easily change the course of worldly affairs and order events. The Collect reminds us of this by teaching us to pray for peace in the world, that we may the more quietly serve God. It was God who made the persecutions in which Saul took part to end, so that "then had the Churches rest" (Acts ix. 11). He it was who "ordered" the conversion of Constantine, so that under a Christian emperor persecutions altogether ceased. It is the same with each one of us separately as with the whole Church together. The

world puts obstacles in the way of our serving God. It is hard to do so "joyfully and in godly quietness," if we live with people who make a mock of goodness, or with worldly, careless people, or ill-tempered and quarrelsome ones. We may pray to our Father in heaven to change the circumstances in our lives which make it difficult for us to serve Him, and to "order the course of this world" peaceably for us. We know that He can do this, and we may believe that He will do it when peace would be good for us. But, while we pray for peace, let us take care that we live peaceably with one another—live as the Epistle bids us: "Not rendering evil for evil, or railing for railing; refraining our tongue from evil; being of one mind with one another." Let us carefully avoid little bickerings and quarrels in our daily lives, remembering the angelic song of Christmas, "Peace on earth"; let us beware that we do nothing to mar peace in our own homes.

THE COLONIAL CHURCHES.

In an article in the English Church Guardian a writer sets forth, for the benefit of English Churchmen, "the methods of working in a small local branch of the Church, where a free hand has been given her, where she has no vested interests, no State interference to reckon with, where she has had to mark out her course entirely by herself." He speaks of the methods of the election of a Bishop to a diocese, and of a priest to a parish, which are very much like our own, and says that they work fairly well. He thinks we have nearly arrived at the ideal, called some years since, by an English dignitary, "A demagogue priesthood in a democratic Church." Regarding the question of stipend, he sees the difficulty in maintaining the Church and services, in that the offertories in country districts are insufficient, and involve the necessity of subscriptions, which depend "altogether upon the energy of the churchwardens and vestry, and the popularity of the parish priest." He ends an appreciative article, touching upon both our advantages and disadvantages, with the following weighty words: "We may ask now, what hold has the colonial Church upon the people? This question cannot be answered as a whole; it depends much more than in England upon local circumstances. Given a strong, able priesthood, and the Church is a power; given a weak, indefinite teaching, without backbone, and the Church is nowhere. It must be remembered that in the colonies men have cut themselves off, more or less, from old associations and old habits and customs. They do not go to church because it is the fashion, for no one thinks any the worse of them if they stay away. It is a free country, and every man does that which is right in his own eyes. Men do not call themselves Churchmen because it gives them a better status in society. The Church and Dissenting sects are supposed to be on an equality, and as the result of colourless theology the ordinary run of people do not see any difference between the two. So the great want of the Church in a new country is definite teaching. How can we expect men to love and appreciate the Church, how can she have any distinct hold upon them, when they are allowed to think without contradiction that there is no difference in value between the membership of the Church and that of any dissenting body, and

that a schismatic ministry has equal authorization with the ordained priesthood? And this is too often not merely tacitly granted, but openly taught, even by the Church's own ministers, who would thereby seek to gain credit for broadness and liberality of thought. And what is the result? Simply this, that the ordinary Christian, uninstructed in matters of definite theology, attends the nearest place of worship, or that where the preaching is the most in harmony with his own ideas. The end being that, because he has no definite reason to give for his faith, he either drops into carelessness and irreligion, or else, if of thoughtful turn of mind, is attracted by a school of free thought, or by the teaching of some of the religious charlatans who set up as prophets of a new dispensation. But the end must surely be the increased strength of the Church. Out in the colonies a priest is not respected by virtue of his office, but by force of his own character. A man is not a good Churchman because it is the thing to be so, but because he has thought the matter out for himself. Take away a few blots in our organization, and give us more definite theology and practical teaching, and the colonial Church will show that she is no unworthy daughter of the old Church of England."

THE GLORIOUS TWELFTH.

The glorious "Twelfth" is now very near, and we shall soon see our Orange brethren, in all the bravery of rich banners and regalia, parading our streets, and very openly and visibly proclaiming their undying fealty to Protestant principles, and their profound admiration for King William the Third. Well, we like to see them enjoy themselves, and here in Toronto we never miss joining the crowd who line the streets, and are carried away with the enthusiasm of the great celebration. When it comes to protesting against the usurpations of the Church of Rome we are one with them. We are ready to be just as firm as they are. There are a few things, though, we wish they would all remember. The Catholic Church of England is not the Roman Catholic Church. The Catholic Church of England from the beginning fought the battle of freedom and liberty, and in the end won it from the See of Rome, and it did this before the sects around us had come into existence at all. All Orangemen at one time were staunch Churchmen. They belonged to the Protestant Church, but the Protestant Church meant the same thing as the Church of England and Ireland; they were synonymous terms. To be a good Orangeman ought to mean to be a good Churchman, and many of them are. All good Orangemen ought to delight and find great help in realizing spiritual truth where the ritual of the Church is faithfully and reverently followed; he is educated to this in the ritual of the lodge room. The principle on which ritual is based, holds good in both. A good Orangeman will be regular in his religious duties and careful to do justly by his neighbour. An Orangeman who neglects the Church and sacraments, who leads a careless life, who drinks too much, or who is dishonest or profane, is a bad Orangeman, and all his protestations of Protestantism do injury to the cause and strengthen the hands of Romanism. All hatred of Roman Catholics is wicked and wrong. Many we have known were fine people and good neigh-