

Canadian Churchman.

TORONTO, THURSDAY, JULY 2, 1896.

Subscription, - - - - - Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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.

FRANK WOOTEN,
Box 2640, Toronto.

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

Lessons for Sundays and Holy Days.

July 5th.—FIFTH SUNDAY AFTER TRINITY.
Morning.—1 Sam. 15, to v. 24. Acts 12.
Evening.—1 Sam. 16, or 1 Sam. 17. Jude.

APPROPRIATE HYMNS for fifth and sixth Sundays 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:

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 310, 316, 552.
Processional: 215, 242, 392, 547.
Offertory: 216, 223, 367, 542.
Children's Hymns: 236, 333, 338, 568.
General Hymns: 2, 131, 214, 230, 477, 532.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 311, 320, 322, 554.
Processional: 35, 202, 224, 393.
Offertory: 167, 192, 234, 805.
Children's Hymns: 160, 334, 340, 571.
General Hymns: 28, 193, 229, 239, 522, 549.

FIFTH SUNDAY AFTER TRINITY.

Entire and lasting happiness is only to be found (as we learned last Sunday) in the possession of "things eternal"; yet even in our passage through things temporal God has provided for us, if we serve Him, such a peace as the world can neither give nor take away. Where to find this peace, and how to attain it, is what we gather from the services of this day. The Collect teaches us to look to the Church of Christ as "the place in which to hide us in," the sanctuary in which we may "serve God in all godly quietness." Into this holy sanctuary we have had the privilege of being called. God in His mercy has separated us from the world around to make us members of that visible Body of which Christ is the Head. He has gathered us into it as into a "net," in which He would safely lead us on to the shore of life eternal. This is one of the thoughts suggest-

ed to us by the portion of Scripture selected as the Gospel for the day. This passage relates to us the miracle by which our Lord first intimated to His Apostles their divine calling. Christ, our Saviour, walking by the lake of Gennesareth, finds St. Peter and his companions engaged in their usual occupation of fishing. Coming upon them at a moment when all their labour has been in vain, He tries their faith by urging them to repeat their unsuccessful toil. St. Peter readily obeys His words, and finds in the miraculous draught of fishes, a prompt reward for his faith and obedience. We, then, who through their means have been received into this net, are by the mercy of God set forward on the way of salvation. In the midst of the storms and troubles of the world, we may there find in Jesus Christ our Head, an anchor of the soul both sure and steadfast. While, however, the Church of Christ is still militant here on earth, it must ever be subject to many accidents and dangers from without; while it is made up of "multitudes of every kind," both bad and good, it cannot be free from discord and schism within. How much then its safety may be influenced by each individual member we learn from the remainder of the services for this day. In these holy lessons, we are taught so to live as to secure to ourselves, to our fellow-members, and to the Church in general, that peace and rest which God intended should be therein enjoyed. The first and most effectual means of doing this, is prayer. Thus it is that by diligence in prayer, and in our Christian profession, we may promote the outward welfare of the Church of Christ. No less may we contribute to its peace and harmony within, by living in love and unity amongst ourselves; for by this means we impart to our fellow-members some portion of that "blessing" to which we have been "called." In our intercourse one with another, many things may happen to disturb the concord of those who call themselves brethren. Even without wrong on our part, our good may be evil spoken of, our motives misconstrued, and our actions maligned. In such a case, the members of Christ must look up for guidance to the example of our Divine Head. As the Epistle for this day directs, they must, like Him, render good for evil, blessing for railing. Then, even though the cause of the grievance be not removed, they will have peace with God and with themselves. They will neither be afraid nor terrified, knowing that nothing shall be suffered to "harm those who are followers of that which is good." We learn then, on this day, how great even on earth is the peace of those who love God's law. The "Name of the Lord" into which they have been baptized, is indeed to them "a strong tower, into which they run and are safe." Though tossed to and fro upon the waves of this world, they may yet "serve God quietly in the Church of Christ."

"FROM SUDDEN DEATH."

"In the midst of life we are in death." Seldom has this thought been impressed more solemnly and more startlingly than by the recent demise of two men—each eminent in his own walk of life. On Thursday, June 18th, Dr. Burn, Bishop of Qu'Appelle, was suddenly called to the rest of Paradise. The late bishop was a foundation scholar at St. John's College, Cambridge, from which he graduated B.A., as a wrangler, in 1874,

taking his M.A. degree in 1882. He was ordained deacon at Ely in 1874, and priest in 1875. He was curate of Chesterton, Cambs., from 1874 to 1876; of St. Paul, Jarrow, 1876-1881; vicar of St. Peter's, Jarrow, 1881-1887, and vicar of Coniscliffe, Durham, 1890-1893. In 1893, he was consecrated Bishop of Qu'Appelle, succeeding to Bishop Anson, the first bishop of that diocese. The bishop preached on Sunday evening at Indian Head, showing if anything more than usual energy. Early on Monday morning he was seized with inflammation of the bowels and heart failure. Considerable anxiety was felt up till Wednesday, when he was considered practically out of danger, but he passed quietly away at 2 o'clock in the afternoon. The bishop was universally beloved and honoured. He was not only a devoted worker, but an impressive and edifying preacher. His mission work, on two different occasions, especially at St. Stephen's Church, Toronto, was much appreciated. Only a day after the death of Bishop Burn, the city of Toronto was shocked to hear of the sudden death of the Hon. John Beverley Robinson, one of the best known and most respected of its citizens. Mr. Robinson was always a keen politician, and took a great interest in the elections to the Dominion Parliament. He was about to go on the platform of the Massey Hall on Friday evening, June 19th, along with Sir Charles Tupper, Bart., when he was seized with a kind of fainting fit, and had to be removed to a private room, where he instantly died. On every ground, Mr. Robinson occupied a very warm place in the hearts of the people of Toronto. He was the second son of one of its most eminent judges, the late Chief Justice Robinson. He was long known as an upright, brave, genial gentleman, enjoying the greatest popularity with all classes of the people. As Lieutenant-Governor, he and his charming and accomplished wife made Government House more attractive than perhaps it had ever been before; and, although their term of office was of unusual length, there was general regret expressed when it came to an end. Mr. Robinson was about seventy-eight years of age; but few could realize this fact, who saw his upright form, his strong and vigorous carriage, and his almost youthful activity. But he is gone, and we can now only cherish his memory with affection and respect.

GOOD WORDS.

A subscriber in the United States writes: "I carry the CANADIAN CHURCHMAN with me to my work; it certainly is a great companion, and I cannot do without it."

A layman in Quebec Diocese writes: "I take great pleasure in sending to your address \$1 for the CANADIAN CHURCHMAN, which is not only interesting but very instructive."

A clergyman in Huron Diocese writes: "Enclosed please find my renewal subscription to your paper for 1896, and while doing so, permit me to congratulate you on the progress it has made, and the great amount of good it is doing. Personally, I would miss it very much indeed, and as for my eldest boy, there is nothing he takes greater delight in than its perusal. It seems to me to be getting better and more interesting every time I receive it, and should, without doubt, be in the name of every Churchman near and far."