

Canadian Churchman.

TORONTO, THURSDAY, OCT. 31, 1895.

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 WOOTTEN,
Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

November 3—21 SUNDAY AFTER TRINITY.
Morning.—Daniel iii. 2 Timothy iv.
Evening.—Daniel iv. or v. Luke xxii. 31 to 54.

APPROPRIATE HYMNS for twenty-first and twenty-second 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-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 197, 310, 324, 538.
Processional: 270, 393, 427, 435.
Offertory: 167, 428, 436, 437.
Children's Hymns: 194, 333, 342, 439.
General Hymns: 221, 222, 429, 438, 546.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 191, 316, 321, 559.
Processional: 22, 189, 202, 219.
Offertory: 186, 214, 235, 295.
Children's Hymns: 236, 330, 346, 571.
General Hymns: 170, 187, 230, 237, 474, 548.

TWENTY-FIRST SUNDAY AFTER TRINITY.

PARDON BEFORE PEACE.

"There is no peace, saith the Lord, unto the wicked" (Isa. xlvi. 22). Surely we all know that this is true. When we have done wrong, we are not at peace. Perhaps we fear to be found out. Perhaps, having offended some one we love, we cannot be happy till we are friends with him again. Yielding to any evil feeling brings unrest into our hearts. As long as we know that we are wrong in any one particular, we are, as it were, out of temper with ourselves. Nothing seems to go right. Just as in bodily illness, we are uncomfortable and wretched until we have got rid of the cause of our malady—until we are cured of our complaint—so there is no peace for us until we have confessed our fault—cast from us, and got rid of, the sin that troubles us. We cannot serve God with a "quiet mind" while our hearts are burdened with a sense of sin. To obtain that blessed "peace of God which passeth all understanding," we need His pardon, for it is that alone that can

cleanse our souls. When He forgives, even the stain of guilt is removed, washed away in the blood of Christ, "which cleanseth us from all sin" (I. John i. 7). We "believe in the forgiveness of sins;" therefore, when we pray earnestly for pardon, we may indeed feel that in "quietness and confidence shall be our strength" (Isa. xxx. 15), for "God will keep Him in perfect peace whose mind is stayed on Him" (Isa. xxvi. 3). And still the Epistle teaches us what to do while "praying always with all prayer" and "watching with all perseverance." We are to resist sin, as well as pray to God to forgive it. We are "to put on the whole armour of God, that we may be able to stand against the wiles of the devil."

GOOD WORDS.

A clergyman in the North-West writes: "I like your paper exceedingly; it is much appreciated in the North-West." A layman in Ontario diocese writes: "Your paper deserves the support of all Church people." A clergyman in Toronto diocese writes: "I wish you success in your efforts to carry on a useful Church paper." A layman in Huron diocese writes: "I like your Church paper very much—I would not be without it—I think it ought to be in every Church family."

THE OUTLOOK OF CHRISTIANITY IN THE UNITED STATES.

A correspondent of the *English Guardian*, in a letter of considerable length, depicts the deplorable condition of religion in the United States. We give a couple of extracts:

"And first, no one can doubt that Christianity as a belief is rapidly losing hold of the American people. Even the traditional church-going, because it was respectable, and because the absence of Mr. So-and-so would be remarked upon, has become a thing of the past, except in a few old towns in the East. No one in America is thought any the worse of for not being a 'professor of religion,' and in many quarters there is the spirit of the barber that Bulwer tells us of: 'Though I am but a poor fellow, I believe as little as the finest gentleman!' I do not know that I can sum up the whole matter better than by quoting the words of a Japanese graduate of the University of Michigan, who, speaking before a large majority of Buddhist sects at Tokyo, said: 'A wave of materialism has swept across America, breaking down old religious barriers of superstition, and leaving the majority without any whole-hearted belief in any creed whatever.' This is an understatement rather than an exaggeration of the true state of the case, and a New England writer of undoubted reliability has recently declared that there are whole tracts of that part of the country which have lapsed into heathenism. The same is true of large sections of the West; and the Bishop-Coadjutor of Tennessee, preaching lately before the Church Club in New York, said that the census showed that 68 per cent. of the population of the United States disavowed connection with any religious body whatever! It is true that certain of the sects show great vitality and have a wonderful command of money, but the source of this is not dogmatic, but what they would call 'charity,' in reality mere materialism under the guise of philanthropy. Thousands of dollars are left by will daily to hospitals, orphanages, and the like, but

outside of Roman Catholics and Churchmen, hardly a cent to anything purely religious. In fact the Dissenting Churches are rather social clubs, interested in the moral improvement and physical amelioration of the condition of the lower classes, than temples in which men are to worship and to learn the truth of God. Among all these Dissenting bodies there has been during the past half-century a most marked falling-off of attendance at even the Sunday services; and in the great cities, in the best and most densely inhabited portions, consolidation of two or more of these corporations is frequently taking place. It would be an entire mistake, however, to suppose that this falling away of Dissent has been caused in any appreciable degree by the advance of the Church. The young generation have not become Churchpeople, they have become utterly indifferent, living the life dictated by materialism. The foundations of Protestant Dissent in America have been shaken to pieces, and Protestantism, as a religious belief, is a thing of the past; the Presbyterians of to-day would have been burned by Calvin, and the Lutherans of to-day would have been vilified by Luther, and yet these are the only two denominations that have made any attempt to preserve orthodoxy.

"Such then, is the state of religious affairs in this country, and in the midst of this general breakdown of faith the Episcopal Church is to take her place. It is not for us to say that she is eminently fitted to be the spiritual mother of the strange mixed race which is springing up on these Western shores. We may, however, note with no small gratification, and with great thankfulness to Almighty God, that from the 55,427 communicants of fifty years ago, we had at the last report increased to 549,250. It would be easy to show that similar growth is found in everything, and that, when looked at from this point of view, there is much to be thankful for."

Every Canadian may find in the above much food for serious reflection. The people of the United States are amongst the most forward and enterprising of the civilized nations of the earth. They have immense wealth, and much of it is spent lavishly in developing agricultural, mechanical, artistic and scientific pursuits. They are not an intellectually dull people. They have their systems of public education and different kinds of religions to suit every taste. Behold the result! What will the end be? Let the men and women of Canada who seem so well satisfied with our own methods, ask what great difference there is between Canada and the United States in the matter of the education of the young, in sectarian religions, and in the habits and pursuits of the two peoples. A radical change is necessary. In the matter of education thousands feel it. They only wait for leadership, for strong-minded bishops and determined priests to guide them in the struggle.

ANDREW T. SWANZY SLEMMONT, LAY-READER.
OBITUARY.

At Baysville, on Sunday, Sept. 8th, after Evening-song, entered into the rest of Paradise one of Canada's faithful and loyal Churchmen, Andrew T. Swanzy Slemmont, in his 65th year, deeply regretted by all who knew him, an indefatigable lay-worker of the Church. Born, we believe, in Dublin, Ireland, where he received his early education, being of a roving disposition he became a