

Canadian Churchman.

TORONTO, THURSDAY, NOV. 3, 1898.

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

ADVERTISING RATES PER LINE - - 10 CENTS

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. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
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.

November 30—22nd SUNDAY AFTER TRINITY.
Morning—Daniel 6, Titus 3.
Evening—Daniel 7, 9 or 12. Luke 23, 26 to 50, 24, 13.

Appropriate Hymns for Twenty-second and Twenty-third Sunday 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:

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 263, 299, 309, 310, 312, 524.
Processional: 390, 393, 478, 532, 545, 547.
Offertory: 248, 262, 362, 546, 603.
Children's Hymns: 258, 331, 333, 337, 340, 542.
General Hymns: 306, 477, 522, 536, 604.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 300, 312, 322, 552, 553.
Processional: 165, 167, 242, 297, 305, 601.
Offertory: 174, 227, 235, 236, 308.
Children's Hymns: 329, 335, 338, 342, 345.
General Hymns: 222, 286, 288, 296, 474, 549.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Gospel for the Twenty-third Sunday after Trinity.

St. Matt. xxii., 21. "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

Few things in the history of our Lord more surprising than His answers. "All were astonished" when only twelve. Of whatever kind the questions might be, from

curiosity, doubt, subtlety, He knew what was in man. The question here asked intended to place Him in a dilemma. Mark the reply. The coin bore the image of the Emperor, and thus proclaimed its use. He did not answer the question directly; set forth principles which would guide them.

i. He put an end to the Theocracy which was then the religious ideal of Israel. Theocracy the subordination of civil society to the Priesthood. A beautiful ideal if capable of realization. In the Middle Ages a benefit to mankind and civilization. A time comes when no longer useful.

ii. Christ in these words recognizes two distinct societies. But we must be careful how we understand this. Certainly not as withdrawing civil society from the influence of religion; Gospel claims all for God—Family, Workshop, Society, yet distinct, though not separate.

1. Different spheres. Sphere of religion the heart, sphere of state the outward life of man. State guarantees liberty, protects conscience. Considers morality only in its social applications—the citizen rather than the man.

2. Different means employed. State uses force. Church the Word. (1) In theory the distinction admitted. In practice often ignored. (2) This confusion mischievous. Persecution seems to succeed, yet does not really. Condemned by Christ; forbids the sword.

3. Hence both should preserve their independence. May be compromised in two ways. (1) By the Church submitting to the State. (2) By the State submitting to the Church. Both evil. Erastianism a result of the latter. Truth not determined by plurality of votes.

4. Our Lord declares for mutual independence. The Church not political. The State not ecclesiastical. The Church can live under any kind of government. Conclusion: "Render, etc."

- 1. To Caesar. You belong to humanity.
- 2. To God. "Show me." Whose image? God's. Render to God—all your nature. King of Kings. Caesar of Caesars. Thus God and Caesar one.

THE ENGLISH CHURCH CONGRESS.

The English Church Congress, at Bradford, seems to have been a great success. Substantial harmony prevailed, questions of great importance were discussed, and if no great practical results were attained—the Congress not having immediately practical aims—at least the way was made for practical work by the clearing of views. At the present moment, however, we refrain from comments on the doings of the Congress, for which we hope to have ample opportunity hereafter, and restrict ourselves to some remarks on the inaugural address of the President, Dr.

Boyd Carpenter, the Bishop of Ripon. On the whole, the address seems to us well timed and judicious. The Bishop is neither optimist nor pessimist. If he is not blind to the evils of the day, he does not ignore the vast amount of good which is to be found in the Church and in the State. He reminds his hearers that at least the Church is not now neglected and ignored. Men are taking note of what we are doing, and are free in their comments upon our proceedings. This, he says, is by no means a matter of regret. Speech is free and a fair field is open to truth. If we are confident that we hold the truth, surely we ought to rejoice that our words are scrutinized by friend and foe. "What," he goes on, "would not the Apostles have given for such an opportunity for addressing the Roman world as has been afforded in the hospitable columns of the Times for the discussion of Church matters?" Some of us may doubt whether the recent controversies in the Times on the subject of ritual have been altogether in the interests of the Church, yet it can hardly be doubted that certain advantages have been gained. It was something, for example, to have had the well-considered utterances of the Bishop of Rochester on the subject of Confession—doing away with the notion that High Churchmen even of an advanced type were labouring to restore the Confessional, as a regular part of Church life and discipline. It is something to have it made clear that the High Church leaders are utterly opposed to the extravagances which have brought discredit upon the movement. It is something to know that nearly all the wiser Evangelicals are utterly opposed to the methods of Mr. Kensit. However much they may deplore the absurdities and superstitions of the reckless members of the advanced guard (if it can be so called) of Ritualism, this is not the method of dealing with the subject which they can approve. We have said that the Bishop-president spoke of the opportunities of the Church in these days. He particularly dwelt upon the wide diffusion of Christian principles in the government of nations. This is a point to which we have often drawn attention in these columns, and which is certainly one of the most striking phenomena of modern times. The solidarity and fraternity of the human race—a prominent doctrine of Christianity—has long been an underlying principle of civilized legislation. But the doctrine is now getting to be explicit and recognized. As an example of this kind, the Bishop refers to the declaration of the Emperor of Russia, and its reception by the other powers. It may be felt that the time is not yet for the realization of such a hope; but the hope is cherished, it is not ridiculed, men do hope and desire, and even believe that the time for it is coming. So also, he says, not in international affairs alone, but in

Iron
ads

tes

tels

SON

Toronto

70
ONLY

partment
ments

cloths, vel
ider capes
4.50 to \$6.50

3 to 9 years)
s and curl
sted, lined
uld and fur

(sizes 10 to
uble capes,
lined, all
n immense
ge. Smart
rs. in all de-
nd tweeds,
fur, braid

of 11 to 14
le-breasted,
des of cloth
ts (for 3 to
lain cloths,
acial prices
mpt and ac-

& Son
the
ONTO

sic

id

for
ro-

nts for R

n Co.
Mfrs.
k, Ont.

OTEL

St.

YORK

SON.

mpany,
len. Man.
RK CITY.
oh Bells