

Canadian Churchman.

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Lessons for Sundays and Holy Days.

June 28. — FOURTH SUNDAY AFTER TRINITY.
Morning.—1 Sam. 12, Acts 8, v. 26.
Evening.—1 Sam. 13, or Ruth 1, 1 John 3, to v. 16

APPROPRIATE HYMNS for fourth and fifth 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 :

FOURTH SUNDAY AFTER TRINITY.

Holy Communion : 311, 319, 538, 555.
Processional : 260, 432, 436, 446.
Offertory : 275, 417, 437, 545.
Children's Hymns : 341, 391, 435, 574.
General Hymns : 286, 290, 416, 430, 474, 546.

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, 181, 214, 230, 477, 532.

FOURTH SUNDAY AFTER TRINITY.

Hitherto the Church has been dwelling on the dangers and adversities which God's people are to expect in this life; to-day she encourages and cheers them with the hope of the rest which remaineth for them when they have passed through the waves of this troublesome world. On this blessed state, then, the Epistle fixes our thought, giving us some faint idea of its happiness, and showing upon what grounds we may hope to attain to it. In the first verse of this passage, St. Paul assures us that the glory of this future state is such that it will much more than make amends for the sharpest earthly sufferings; then he goes on to show that if a faint and uncertain hope of immortality has ever been the expectation of "the creature," and of the "whole creation" (that is, of mankind in general), how much more may we, the sons of God, rejoice in the "sure and certain hope of a joyful resurrection!" Even here we have "in us" the beginnings of that glory which

shall hereafter be "revealed" or made manifest. We have been taken from "the bondage of corruption" and translated into the glorious liberty of the children of God; the "first fruits of the Spirit" have been bestowed upon us, and we may therefore wait for the redemption of our bodies, knowing that "if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us." But while the Epistle for this day thus holds out to us the blessed hope of everlasting life, the remainder of the services would remind us that "whoso hath this hope in him, must purify himself, even as He is pure"; walking through things temporal only as a passage to things eternal. The Gospel, therefore, describes the temper of mind which must be cultivated on earth, as a preparation for a happy eternity. It tells us of the love and charity and concord which we must exercise here, if we would hope to join that blessed company whose delight it is to sing "peace on earth, and good-will to man!" This heavenly temper is, however, far beyond mortal strength, and will only be attained by those who, according to the spirit of this day's Collect, walk through things temporal under the guidance and protection of Almighty God. To such a spirit of trust and submission as is expressed in this prayer, the preceding Collects for this season have been gradually leading us. In them we have acknowledged ourselves "God's children and servants"; we have declared Him to be our defence, and implored His mighty aid. If, then, we have been living up to these professions, and really using these high privileges, we shall by experience have found Him to be the "protector of all that put their trust in Him"; we shall confess that any advance in holiness that we have made, or any small degree of strength we may have gained, has been entirely His work; and encouraged by the sense of past mercies, we shall pray that He who has begun a good work in us, will continue it even unto the end, "increasing and multiplying upon us His mercy" according to our need. Where God's grace is not thus continually sought, and His guidance continually followed, the best beginnings will fail, and the strongest resolutions come to nought. Of this we have a striking example in each of the proper lessons of the day.

A HOMILY ON STICKING TO FACTS.

BY A LAYMAN.

One of the most reprehensible habits into which correspondents fall who address the public through the columns of the CANADIAN CHURCHMAN, and other journals, is that of drawing the widest general conclusions from the narrowest of data. Leaving other spheres alone, I will endeavour to show why this practice is so censurable. As a specific instance of the fault, let me name the letters in which the clergy at large have been lectured sharply for not adopting a line of exhortation which is characteristic of revivalists. Assertions have been made that the clergy do not do this, or do not do that, or do something else, leaving what is alleged to be their duty undone, and doing what is no obligation. It is very easy to fall into the habit of speaking or writing in such general terms. If, however, those who do so were to quietly ask themselves, "Do I really

know that what I am saying or writing is strictly true?" they would have to confess to having spoken or written without knowledge. They have heard of some one or two clergy to whom their remarks are more or less applicable, and upon this narrow foundation they have built up their statement, like an inverted pyramid resting on its point. How is it possible for a clergyman to say truthfully the clergy do this, or that? Each cleric is on duty at the same time with others; he knows, therefore, only what he himself says, or does, and for what others have been doing he has to rely upon local gossip, or their own report. Before any one is justified in saying the clergy teach this or the other, or neglect this or that, he would have to have accurate reports from the whole of the churches for an extended period. The conditions requisite to his justification as an accuser of the clergy as a body are impossible ones. I would therefore suggest to some correspondents a less confident tone in criticizing "the clergy," of whom their knowledge must necessarily be extremely limited. The moral aspect of this matter is a disagreeable subject, but I must point to it. It shows an indifference to truth, one of the worst of vices, for any man to charge a whole class with some fault on the mere basis of information affecting only a few persons. Besides this, it is a most unfair abuse of the columns of a journal to publish statements as to the customs and teaching of "the clergy," which have no other foundation than a more or less imperfect knowledge of the doings and sayings of a few. In this matter, some of the correspondents of the CANADIAN CHURCHMAN need correcting. A similar fault is committed by those whose strong party feelings and tastes lead them to speak of ceremonies as antagonistic to spirituality of worship. Why men will make opposites of two things which have no such natural relation, is a very deep mystery. It is as logical to say the man who loves good clothes is half witted, as to say the one who loves ornate ritual is unspiritual. The love of good clothing is common to persons of all degrees of mental power. Some great men have been, and are, shocking slovens in dress; so have been and are tramps and beggars. On the other hand, some of the greatest of men have been what Carlyle calls "dandiacal bodies," who were always well dressed; so also have been the semi-idiot, the Beau Brummels of the day, to whom this world had no higher sphere than one for showing off costumes. So a ritualist is not necessarily either spiritual, or carnal, or a mixture; neither is an anti-ritualist necessarily spiritual, carnal, or a mixture. The anti-ritualist is, however, very prone to assuming that his dislike of ceremony indicates higher spirituality than what is found in those who have other tastes. This is assumption in its most perfect form, for it has not the slightest foundation in fact; it is assumption, however, tarnished with slander. Those creatures in the flesh who are most absolutely divorced from this world, whose lives are consecrated supremely to spiritual exercises, who have made for Christ's sake the largest sacrifices of all that is dear to human beings, are persons who are passionately devoted to ritualistic devotions, as they are also to those private ones which some persons say are alone spiritual. But let us ask, how is it possible for one human being to say whether another's devotions are spiritual or not?