

Canadian Churchman.

TORONTO, THURSDAY, MAY 12, 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. W. H. Wadleigh 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.

May 15—FIFTH SUNDAY AFTER EASTER.

Morning—Deut. 6. John 4, 31.

Evening—Duet 9, or 10. 1 Tim. 4.

Appropriate Hymns for Fifth Sunday after Easter, Ascension Day and Sunday after Ascension Day, 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:

FIFTH SUNDAY AFTER EASTER.

(Rogation Sunday).

Holy Communion: 173, 191, 313, 319, 321.

Processional: 130, 136, 305, 308.

Offertory: 298, 292, 500, 527.

Children's Hymns: 270, 338, 342, 346.

General Hymns: 142, 143, 174, 222, 477, 505.

ASCENSION DAY.

Holy Communion: 304, 146, 555.

Processional: 147, 148 pt. 1 and 2, 301.

Offertory: 293, 299, 201, 30.

General Hymns: 144, 149, 150, 202, 300, 506.

SUNDAY AFTER ASCENSION.

Holy Communion: 241, 304, 305, 315, 316.

Processional: 147, 148, 201, 506.

Offertory: 148, 149, 220, 223.

Children's Hymns: 228, 233, 301, 340, 341.

General Hymns: 37, 144, 150, 236, 298, 306.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE

Gospel for Sunday after Ascension.

St. John, xv., 27. "Ye also shall bear witness, because ye were with Me."

Every life a witness to its own inward convictions, and the character of the testimony is determined by the power—opportunity—circumstances—as well as by its principle. Here

reminded of a higher truth—a Divine purpose. We were made to witness for God. And this the work of those sent by Christ.

i. Note reason for the Commission of the Apostles. They had been with Him.

1. They had preached the gospel during the Master's life. Kingdom of heaven at hand.

(1) They were witnesses of the working of a Divine power. (2) Preparing for the establishment of the Kingdom. But more to come.

2. Now they could tell of His completed earthly work. The sacrifice offered, accepted. Victory celebrated. Work of intercession to go on.

3. And now the Holy Ghost to be given. He was the great witness, and they his organs. Difficult for us to understand the full import of the change. We accustomed to read the whole of the N. T. together. To them the gift of the Spirit something new—illumination—interior conviction—power. See the conduct of Peter before and after Pentecost.

ii. The nature of the Testimony they had to bear.

1. The facts in the manifestation of Christ "from the beginning." "I delivered that which I received." (1) A great error to treat any of them as unimportant. All full of meaning. (2) They had to tell what they had seen and heard.

2. But also to show forth the power of the Gospel. "Let your light so shine." (1) Love for Christ manifested in fidelity. (2) Love for man in zeal and self-sacrifice. Not our own. This to be witness for Him.

iii. This is still the work of the Church on earth.

1. Work of the Apostles to win the world for Christ.

2. For this the Church organized.

3. This the purpose of her ordinances: Public Worship. Sacraments. Her whole activity—every agency. Thus faithful: otherwise unfaithful.

4. Same obligation laid upon individual Christians. Our confession of Christ involves the duty. And the same qualification. (1) We have been with Him. (2) We have received the Holy Ghost.

5. The need still pressing. Consider the Church. Consider the world. The state of heathendom.

6. Christ's command is a Promise. "Go" is equal to "Ye shall not go in vain." "My word shall not return empty." Still He watches over His messengers. Still He lifts His hands and blesses.

CANADIAN CHURCH AND CLERGY.

Some time ago an article appeared in that important English newspaper, The Spectator, showing that the writer took a great interest in Church matters in Canada, and even that he had some knowledge of the state of things among ourselves, although not so much as he thought. We beg the writer's pardon, it was "Clerical life in the Colonies" that was the subject of the article; and some of his com-

ments may be more applicable to other parts of the world. Still we are a colony, and some of the remarks in that article deserve consideration from ourselves. In one respect it would appear that the colonies are all much alike—the Church of England is not holding her own. Almost everywhere she is failing to keep pace either with the progress of the population, or with the other denominations round about her. "We find," says the writer, "some colonies in which only a small percentage of the population belongs to any church at all, and others, in which the population that belongs to the Church of England is outnumbered by other bodies. We find bishops complaining that they cannot get clergy and clergy candidly owning that their flocks are still to seek. One obvious cause of this state of things is the want of clergy, and of clergy of the right sort. The colonies have not yet learned to grow their own clergy, and it will probably be a long time before there is any considerable change in this respect." So writes our critic, and possibly his remark may be quite correct in reference to many of the colonies. It could hardly be expected that the Cape Colony and other African settlements should be able to rear a sufficient body of clergy, or New Zealand, or even perhaps Australia; and, as a matter of fact, most, if not all, of the Australian bishops, and many of the clergy, come from England. The case is different in Canada. By far the greatest part of the clergy are of native growth, and, of the bishops, even if a good many of them are of English education, several of those have been working on this side of the Atlantic before their election to the episcopate, and some of the most influential of them are born and bred in Canada. But the writer in the Spectator seems to think that we must not hope, in our circumstances, to raise men who shall be eminently qualified to do the work of the Church. "The conditions of colonial life and colonial education do not lend themselves to clerical production. Nothing, it is true, can be less like a leisured class than the present generation of clergy at home, but they are at least the descendants of a leisured class. They come from homes in which some measure of learning and of university training has always been associated with the clerical idea. In a new society there are no traditions of this kind to start with. The two objects that seem natural to mankind are to make money and to bring fresh land under cultivation." He allows that there may be exceptional cases of devotion and enthusiasm; but these cannot be counted upon. What, then, is the proposed remedy? Our readers will remember that we are here dealing with a grave and responsible, although an anonymous writer, and even if we do not agree with him, we may lay to heart some of his counsels, and ask what the true application of them may be. For the present, he says, men qualified to do the best work in the Church must come from England. "Hereafter men of this quality may be raised in the colonies; at present, and probably for some