

Canadian Churchman.

TORONTO, THURSDAY, APRIL 6, 1898.

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 9640, TORONTO.

Offices 33 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

April 9—1 SUNDAY AFTER EASTER.

Morning.—Num. 16 to v. 36. 1 Cor 15 to v. 29.

Evening.—Num. 16. 36; or 17 to v. 19. John 20. 24 to 30.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

FATHER McCANN AND ST. PATRICK.—The 17th of March in Toronto saw a curious *melange* of observance and celebration. Not only did the Roman Catholics and Protestants of Ireland have their respective glorification dinners, and blow the trumpet of Irish glory (civil, military, political and literary), but the pulpits likewise gave forth their divers sounds. Father McCann assumed St. Patrick to be not only an Irishman but a Romanist (?): while the more orthodox divines of the Anglican Church placed him, in his historical position, as a Scotchman and a Protestant. He was very innocent of "Romanism"—it had not in fact taken shape in those happy days. He would have been very much surprised at the Roman developments of the last 1,000 years or so.

PRAYING POLITICS.—It seems that the practice of extemporaneous prayer by chaplains of the States Legislatures has reached a natural crisis in Texas—where the chaplain prayed for the passage of some Bill he was interested in! The men who couldn't say "Amen," being opposed to the Bill,

have "raised a breeze"—a Texas breeze is very much like a cyclone. *Living Church* well says: "The best way to put an end to such unseemly performance is to have the prayers read out of a book."

"IMPRESSIVE PRAYERS."—"What we need in the prayer meetings of to-day is a set of new prayers," says the *St. Louis Methodist Advocate*, "The old ones . . . have become so familiar to the audience (!) that they no longer produce an impression." "Impression on whom?" asks the *Presbyterian Interior*; "does our contemporary think that God is tired of the Lord's prayer?" When such complaints and comments are made, there seems some hope of a rational reconsideration of the dissenting fancy for "free prayer"—rather too "free!"

"NOT TOO MUCH FOR AN INDIAN who has this year for the first time heard of the Saviour's love," was the explanation given by an Indian clergyman to a Bishop who was reluctant to accept \$2.00 from an Indian and his squaw—literally all the money the poor couple had! Nothing less, however, could have expressed their sense of gratitude upon realization of the "Story of the Cross." How many white men feel as much?

"THE CLASSES, THE MASSES," AND THE CLERGY.—"That odious phrase" says the *Rock*, "the Premier is responsible for inventing it—"the classes and the masses." They have been evil words that have engendered bad blood. Our contemporary then refers to the opening of St. George's, Battersea, Mission Hall in the presence of Lady Londonderry. "When men like Mr. Widborne (the Vicar, whose munificence built and furnished this Hall), who have means to live where they please, and ladies like Mrs. Widborne, thus *grandly devote* themselves, not only to spending their money bountifully among the poor, but *living amongst* these people, and daily and nightly ministering to them, we have a splendid exhibition of genuine Christian love."

THE CHURCH'S YEAR BOOK—published by the S.P.C.K.—is the best answer that the Church can give to the enemies who snap and snarl at the heels of her magnificent progress. As she advances, she leaves this record annually, "footprints on the sands of time," to encourage her sons and her children generally to persevere in the old paths of truth and love—"the Apostles' doctrine and fellowship, breaking of bread and prayers."

"MR. GLADSTONE MAY BID "GOOD-BYE" TO HIS MAJORITY," says the *Church Times*, *apropos* of the wild statements lately made by him in reply to Lord Randolph Churchill, and especially the attitude struck by McGee in his assault on the Welsh Church. Such outrageous language has a tendency to rouse the spirit of Churchmanship throughout the whole country, and we may yet see the G.O.M. "unhorsed" on this issue.

THE "SCOTT ACT" AS AN AWFUL EXAMPLE is referred to in the consideration of the English license laws and liquor regulation. Charlottetown, P.E.I., is quoted as an illustration of the way in which, from reaction against absurd and unnatural restriction, people rush into excesses "never known before the passing of the Act." Human nature in America and England are much the same—hence the moral drawn as a warning.

THE OFFERTORY, KNEELING AT THE ALTAR.—This attitude—so strikingly appropriate—is attracting some notice in the Church press. We have formerly adverted to the custom at the Queen's Epiphany offering and at the coronation ceremonies. Correspondents mention the same posture as in use in Milan and Exeter Cathedrals, and even ordinarily at the consecration of a Bishop, as well as in Switzerland and elsewhere. Why not always?

CHURCH HISTORY.—Several correspondents have requested us to give more copious references to the interesting subject of Church History. In response to this suggestion we purpose to give liberal extracts from Nye's last famous brochure, "A popular Story of the Church of England." It is doing splendid execution among the enemies of the Church in England, and has attracted general notice there. It is so brief, terse and pointed that no useful abridgment seems possible. So we shall print our extracts, as a rule, in full.

GOOD FRIDAY COMMUNION.—A correspondent in the *Scottish Guardian* notes that the custom of the Greek Church—as opposed to that of the Latin Church since the 8th century, "the Mass of the Pre-sanctified"—coincides with that of the Anglican Church since the Reformation, viz., the use of the "Ante-Communion Service," called in the Eastern Church "the Mass of the Catechumens." We may well be content with such a venerable precedent.

TORONTO REUNION CONFERENCE receive extended notice in Lord Nelson's "Home Reunion Notes" in *Church Bells*, with words of commendation as to the care obviously exercised in making the arrangements: "Carefully organized and prepared for, as such meetings, if they are to have any real power and influence, must always be." We trust that the same judicious carefulness will continue to mark these efforts.

"VOTES!"—Lord Randolph's stinging accusation against the Gladstonian double conspiracy against the Welsh Church and Irish Protestantism, cut to the quick in the parliamentary debate, and has gone through the whole country with telling effect. The conscience of the nation seems to be roused to the justice of this intrepid attack from the "Rupert of Debate."

THE CHRISTIAN "SABBATH," APOSTOLIC.—A learned paper on this topic appears in the *Church Union Gazette*. After quoting to the effect (from Ignatius, Ambrose, Athanasius, Justin Martyr and Tertullian) that the Jewish Sabbath had been abrogated by Christianity, the writer traces the institution of the Lord's Day Sabbath, to the Apostles, on the ground of St. Augustine's canon or rule of tradition, viz., "That which the universal Church hath in all ages held and maintained, if it appear not that the same was first of all decreed by Synods or Councils, is verily believed to have been delivered by the authority of the Holy Apostles." It was probably part of the prescription of Christ Himself during the great Forty Days.

"HOLY THOUGHTS FOR QUIET MOMENTS" is the title of a series of brief meditations for every day in the month, published with engravings from the Art Press of F. Edwards & Co. It is by the Lord