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FRANK WOOTTEN,
Box 2640, TORONTO.

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Lessons for Sundays and Holy Days.

February 14th.—SEXAGESIMA.
Morning.—Gen. 3. Matt. 27 57.
Evening.—Gen. 6. or 8. Rom. 5.

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. An additional 50 cents will secure you one of our beautiful premiums.

"A NATION OF FAMILIES," says G. S. in *Church Bells*, "are the English people, and not merely a pack of individuals—a family of families whose commonwealth is in their brotherhood, and not a tribe of survivors of the fittest." The fact is symbolized by the Royal Family, and the interest of all the other families in it.

VICTOR HUGO'S BISHOP MYRIEL, it is said, was traced upon the model furnished in actual life by the late Bishop Mountain of Quebec. A correspondent in *Peter Lombard's* entertaining columns asks for confirmation of this *on dit* which had lately come to his ears. The Canadian bishop was well worthy of the distinction.

CONVENT INSPECTION IN FRANCE.—A Bill is now before the French Chamber—submitted by the Government—to provide for effective inspection of all secular and monastic societies, discriminating against those under "foreign" control, and guarding the rights of individual members. The measure is drastic enough, but very expedient.

CHURCH PRAYERS AGAINST THE SCOURGE.—The Bishop of London—as well as other English bishops—has issued, as we read in the *Standard*, his directions (for the use of a certain form of Prayer) to each one of 531 beneficed clergymen in his vast diocese. Many clergy used the Prayer Book form of their own accord without Episcopal direction.

"AS THE PIPER BLOWS HIS PIPE," said Athenagoras 1,600 years ago, "so the Spirit of God moved the lips of His prophets as mere machines." Some of our teachers have drifted a long way from that very simple and Scriptural view of Inspiration

authoritative Apostolic teaching. The sooner they drift back, the better for themselves and their pupils.

CHARITY GREATER THAN POLITICS.—Canon Murray of Chiselhurst, recommends his own expedient as a preventive of "La Grippe" by one of its favourite avenues of approach—bare heads at funerals. His plan is to use the *whole service*, except the actual words of "Committal" and the Grace, in church, thus saving the rather long series of prayers in the inclement open air.

TWO TITHES AND A THIRD, as Dr. Pusey once reminded a fashionable congregation, was the measure of the religious liberality of the Pharisees of old, whose righteousness ours must "exceed,"—doing what they did rightly, and more. Every year one tenth of income for the services, ditto for the clergy, and every third year, another tenth for the poor—about *one quarter* of income!

"BEHIND FATE, STANDS GOD," is the motto of one of the finest and most dramatic of modern novels, the motto of the heroine in Mrs. Evans Wilson's "At the Mercy of Tiberius." The Christian public has much for which to thank this gifted authoress in her former writings: but in this she has fairly surpassed herself. It would be difficult to imagine a more wholesome tale of life.

"HELPFUL AND TRUE," Bishop Ellicott pronounces the recent "Declaration on Holy Scripture" to be. He lashes with his own keen criticism the puerile criticism by which some persons have been trying to minimize the Declaration by trying to cast discredit and ridicule—characteristically!—on its wording, while they cannot deny the cogency of its meaning even so expressed.

BAPTISM AND CONFIRMATION.—The practical divorce which injudicious management has made between two elements of the same sacrament has been ably assaulted by Canon Mason's recent publication on this subject. It required some such clever and incisive treatment of the subject to bring men's minds to a realization of the fact that Baptism without Confirmation is seriously incomplete.

"THE DWINDLING ROMAN SECT," says Greene-Armytage in the *Church Times*, will now be governed in England by "mere seminary priests, ignorant at once of the world and of the nature of the national Church." This is *apropos* of the remarks recently in the *Times* that "the Church in this country no longer fears Romanism"—since they have lost the clever traitors who deserted our camp for theirs.

THE NEW ROBERT ELSMERE.—Mrs. Humphrey Ward's new story—"History of David Grieve"—appears to be a sort of antidote to her "Robert Elsmere," representing the converse process, rather positive and constructive than *destructive* of the religious principle of life, as was justly complained of in the former romance. It is now evident that Mrs. Ward had not "said her last word" about agnostic humanitarianism.

"NO ONE WILL SUCCEED," says the *Rock* in a very calm and dispassionate review of Cardinal Manning's life, "to his *personal* place and authority amongst men—it little concerns us to specu-

late as to who may be his ecclesiastical successor. Able and energetic as he was, we doubt if he was ever much liked by the old English Roman Catholic families, excepting such fervent and feeble persons as the Duke of Norfolk."

GUY DE MARUPASSANT, the brilliant French novelist, has unwittingly furnished an illustration of the danger which clever authors are in of being swung off the track of plain common sense by the extraordinary *mometnum* created in their own wild career of hurried theorizing or romancing—for there is not much difference between the two things nowadays. He was lately moved to lunacy and suicide while writing his "Angelus."

HOME MISSIONS AND HIGH CHURCHMEN.—The correspondence in regard to Foreign Missions in English papers has brought out the fact that there is a marvellous zeal and activity on the part of High Churchmen generally on behalf of Missions at home, in great contrast with their apparent apathy in regard to the support of Mission work abroad:—"Non omnia possumus omnes!" Still they might "redress the balance" a bit occasionally.

THAT IMPERIAL CYCLONE, the Emperor William, has assaulted the legion of drunkards in Germany with what a contemporary well calls "tempestuous zeal," and the essential characteristic of the measure now before the Reichstag is an immense increase of the police force to enable these functionaries to become agents of the Emperor's crusade. The policemen are to become "guardians," in the fullest sense, of the morals of the citizens on this point.

SURPLUS WEALTH OF CONGREGATIONS.—Recent reports of certain sectarian Christian congregations are well calculated to put wealthy Church people to shame—for we cannot exhibit such a proportion of disinterested benevolence, systematically managed and successfully carried out. The old Catholic tradition of "one third for the clergy, and one third for the services, and one third for the poor"—or some such rule—is needed for our Church offerings.

MINDS AND BODIES.—There is a good deal of practical wisdom in the line advocated—as we learn from the *Nuneaton Chronicle*—by Rev. Bracebridge Hall at the Ruri-decanal of Nuneaton: namely, "that special interest should be taken in the temporal affairs of families, in order that the people might thus be led to take an interest in spiritual matters." It was the *rationale* of interest in the Gospel at the first, and should be always kept up on the subject.

"CATHOLIC BUT NOT ROMANIST" is written upon the banner raised by Dr. Ince, of Oxford, in his effort to prevent the erection of Cardinal Newman's statue just where it will be least appropriate and give most umbrage. Some persons—carried away by a false and shallow "liberalism" in religion—think it a peculiarly graceful thing to perpetuate the memory of Newman's desertion of his mother Church for a foreign Communion, in the spot where his defection was most glaring.

IMPERIOUS DEATH has made a kind of solemn demonstration of his all-prevailing sway as the sword of the Supreme Deity, in that he has asserted