

Canadian Churchman.

TORONTO, THURSDAY, JUNE 15, 1899

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Offices—Cor. Church and Court Streets
Entrance on Court Street.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY AFTER TRINITY.

Morning—1 Samuel 2: 1-7; Acts 2: 22.
Evening—Samuel 3, or 4: 1-19; 1. S. Peter 3: 8 to 4: 7.

Appropriate Hymns for Third and Fourth Sundays 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.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 305, 390.
Offertory: 220, 275, 366, 545, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 303, 339.
Offertory: 165, 248, 256, 290, 365.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

Reservation.

It seems uncertain whether the legality of Reservation of the Holy Sacrament will be brought before the Archbishops. It is more probable that some action will be taken by Convocation to legalize Reservation, or at least to modify the existing Rubrics, which now prohibit it. Medical men in England have presented a strong memorial in favour of such a modification; but if Reservation should be made legally permissible, due precaution will no doubt be made for confining it to its legitimate purpose, the Communion of the sick, and not sanctioning it for the purpose of Veneration, as in the Romish Church.

Lawlessness at St. Ethelburgha's.

Dr. Tristram, as Chancellor of the diocese of London, has been holding a Court to consider the legality of the introduction, without a faculty, of certain ornaments, notably a crucifix over the pulpit, in the notorious Church of St. Ethelburgha, Bishopsgate street, the rector of which church is, and has been for many years, an absentee, residing in Brighton for the sake of his health, leaving the discharge of his duties to curates. It was at this church that Mr. Kensit commenced his recent attack on High Church observances, he having hired a room in the parish to qualify himself to assume the role of an aggrieved parishioner, as his evidence in Court admitted. At the present time the Rev. Dr. Cobb is acting as curate-in-charge, and is apparently loyally carrying out the directions of his Bishop. A large portion of the evidence already given relates to acts committed before Dr. Cobb entered on his curacy. The peculiarity of the parish is that the number of actual resident parishioners is probably considerably under 100, but the services of the Church are attended by great numbers of strangers, to whom the extreme ritual practised there is acceptable.

An Elected Proctor's Views.

A meeting of the clergy of Manchester (England), Archdeaconry was held at the end of May to elect a Proctor in Convocation of the Northern Province. The replies of Canon Russell (vicar of Todmorden, who was elected without opposition), to questions put to him touching his views on the matters of ritual, which are perplexing the rulers of the Church, are significant, and may, we think, be taken as representing the views of the bulk of the English clergy. He said he had no great sympathy with the reservation of the Sacrament, or with the use of incense, but he would like to have the greatest liberty given to clergymen who held different views. He had never felt any inconvenience as to reservation, and he certainly felt that incense was non-essential. He believed there must always be a jurisdiction reserved to the Crown, whom every subject had a right to approach; but he certainly believed, also, to say the least of it, in the preponderance of purely spiritual Courts to decide spiritual questions. He would wish to maintain the Established Church in its relationship to the State, but he would not like to pledge himself absolutely, because he could quite see it was possible there might be a strain in the near future between spiritual and temporal power. He would be very loth to see a severance which would be an injury to the Church and to the country.

The Burial Service.

The Convocation of Canterbury is considering what alterations it is advisable to make in the service for the Burial of the Dead, in consequence of the rapid increase of

cremation as a substitute for burial. It is, of course, essential that the language used in any liturgical office of the Church should be appropriate, also that no alteration should be made except "by authority." Even as the office now stands, some of the wording is strangely inappropriate to those cases where the dead, enclosed in air-tight cases, are laid in vaults, either under the hallowed aisles of Westminster Abbey, or in the catacombs of cemeteries; but the whole service is singularly appropriate to the burial of rich and poor alike in the graveyard (God's acre), of the country parish. Anyone who will study carefully the rubrics of the office will see that there is no mention made of any coffin; the explanation of the matter is this, that in old English parishes it was customary for a coffin to be kept at the house of the sexton for the use of all parishioners; in it were laid the remains, wrapped in grave clothes, and just before the reading of the words "Man that is born of woman," in the words of the rubric, "while the corpse is made ready to be laid into the earth," the corpse was taken out of the coffin, and put into the grave; and the custom explains the meaning of the words of the next rubric, "While the earth shall be cast upon the body" (the body, not the coffin). Scientific sanitarians are agreed that until cremation supersedes burial, the least insanitary mode of burial is what is termed "earth to earth burial," such as was practised by our forefathers before air-tight coffins, brick graves and vaults came into use, in fact such burial as was customary when the rubrics of the Burial Office were drawn up; and such a burial as is described in the beautiful lines which we print in another column; lines written by a clergyman, whose rhymes are not all of them quotable in the volumes of a Church family newspaper, the author of the Ingoldsby Legends.

The Uncertainty of Church Law.

The columns of the London Times of one of the last days of last month contained a notice of the death of two men, Viscount Esher, late Master of the Rolls, and Henry Virtue Tebbs, formerly a proctor of Doctors Commons. The combination of these two names recalls to the memory of the writer of these lines a remarkable case which he heard argued in the old Court of Chancery, rather more than fifteen years since. Many of our readers will remember the harsh imprisonment for fifteen months of the Rev. S. F. Green, vicar of a church near Manchester, for alleged ritualistic offences. The prosecution of this clergyman was at the nominal instigation of three aggrieved parishioners, under the Public Worship Regulation Act, but at the actual instigation of the Church Association, for whom the late Mr. Tebbs acted as proctor. The trial was held before Lord Penzance; the then Bishop of Manchester; the late Bishop Fraser, a broad