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Canadian Churchman.

TORONTO, THURSDAY, AUG. 23, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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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.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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FRANK WOOTEN,
Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

August 26—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings 9. 1 Cor. 7, to v. 25.
Evening.—2 Kings 10, to v. 32, or 13. Mark 1, v. 21.

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 OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"VICTORIA IS ROTTEN TO THE CORE"—at least so avers the *Church Review* correspondent—"in its whole system of life." He attributes the immoral condition of the population to the prevalence of merely *secular* education for a generation past. "The children have been educated beyond their station, and to-day they consider manual labour a sign of inferior birth." There are other places where similar elements are at work, though less glaringly at present. "Separate Schools" are the cure—if feasible.

KEEN COMPETITION IN RELIGION is blamed by the Bishop of Armidale for the fact that "in every small township with a population of 800 to 1,000 will be found the English Church, likewise the Roman, with other places for the Presbyterians, Methodists, and Salvation Army." One wonders how long it will take to convince such zealous separatists that their distinctions are not worth perpetuating to such an extent, and by such experiences.

CONSTANCY OF DOMESTIC SERVICE is encouraged by the will of one George Duckett, Vicar of St. Clement Danes, 200 years ago. He left £400 to be invested for the encouragement of this virtue in his own and an adjoining parish. The distribution began in 1639, when 22 women proved their constancy during seven successive years of service in these parishes. This year only 11 women proved their claim to the £12 each—though 22 made application! This speaks "bad" for 1894. The idea is specially English, and a

good instance of ingrained national constancy or conservatism. "Steady" is the word!

"RITUALISTIC PRIESTLINGS, having perjured themselves before God." This very strong language is the copyright of Bishop Paret, of Maryland. It is not very clear "what struck him." It reads like a line from a *Puritan* copybook of the 17th century. The old spirit of intolerance seems to linger yet in some parts—recesses—of the South. Even the *Rock* says, "we should not like to hear one of our prelates say this."

"DIVIDE AND CONQUER" is just now a very popular motto given to religious denominations, by secular newspapers, who dislike the display of "bigotry" seen on some recent occasions. It seems to the ordinary secular mind a "very easy matter" to make some arrangement by which Anglicans may work in one field, Romans in another, Presbyterians in another, Methodists in another, and so on. It is not so easy! How would it do for Grits to take one county, Tories another, Patrons another, and so on? The issues involved seem too important. Yet *something* might be done in this direction, religiously.

"THE SMALL OASIS OF SCIENCE."—This expression, used recently by Lord Salisbury as President of the British Association, is one of those happy phrases which are "nails fastened by masters of assemblies." "Surrounded by impenetrable mystery" we certainly are, compared with the extent of which the whole territory of science—about which we hear so much—is really but "a little oasis" in a boundless desert. The devotees of science—whose little discoveries of science are very interesting so far as they go, and some of them useful—too often forget this *diminutive* character of their domain. After all, the items of their "knowledge" are few, and do not bear any guarantee against future disproof as new discoveries are made. If there is one lesson more than another written on the records of human "science" it is *uncertainty*.

"AND THOUSANDS OF OTHERS."—This catch phrase is quoted by a Toronto daily, as part of a "crowing" letter or article in the *Catholic Register*, anent the recent perversion of an erratic parson and professor in the far East. The writer, after a very meagre list of names of former perverts—"just recalled from memory, don't you know"—adds the above "makeweight" phrase. It is so easy to write it—when you can't mention facts. We don't need to have recourse to such subterfuges of memory. Our Roman friends are welcome to such odd—very odd—specimens as they manage to hook. The days of "Newmania" are over—they get no more such "storm-drift" as Faber, Manning, etc., nowadays.

"LOOK ON THIS PICTURE—AND ON THAT."—Bishop Perry of Iowa has kept an *accurate* list of converts from Romanism in his diocese during the last 18 years, and finds that they now total no less than 700—"who have exchanged intelligently and with a full knowledge of what they were doing, false Catholicity for a true." "In the same time," the Bishop adds, "we have lost to Rome less than half a dozen individuals." His experience, making due allowance, is the proportion elsewhere in general—only 1 lost to Rome for every 100 gained from Rome!

"GRIEVOUS TORTURE, INFLICTED EVERY SUNDAY," is rather rough language to describe ordinary sermons; and would not be tolerated from a layman. They are the deliberate words of Rev. "Ignatius" Lyne, of Llanthony Abbey, in a recent number of *St. Paul's*, a new publication. Being a singularly attractive preacher himself, he can afford to take this tone. He appears to hold the theory that some clergymen cannot preach at all—and should never be *expected* to preach. "They are a misery to themselves and a torture to their fellow creatures, and they cause many persons to dread the Lord's Day and the House of God." Too much truth in this!

"IGNORANTLY TAKEN AS A GUIDE" is the way *Church Times* accounts for the strange prevalence of the Roman Use in the present Church of England. "The present-day use of the Roman Church on the Continent" was taken as the best modern example of the primitive English use. More thorough study of liturgiology has proved this idea erroneous: and "the ancient use of Sarum" is now recognized as a more reliable guide to exact ritual. It is time to discard the "crude specimen" of Rome—founded upon the above mistaken, and scarcely creditable, notion.

"THE GREATEST EVENT OF THE PRESENT CENTURY is the revival of the Church of God through the efforts of the Church of England." Such is the unsolicited confession of a prominent Methodist lecturer in England. How few of our malcontents would make the same candid confession? The Methodist's testimony is preceded significantly by the statement that "the greatest event of the last century was the revival of the Church of God through the efforts of the *Wesleys*." We may as candidly admit this, and confess that the Church of those days had much need of it!

CLERICAL INCOMES.

As an outcome of what is called the "business" or "practical" character of the age, a curious confusion in the public estimate of the comparative importance of the various charges which are incidental to parochial management has arisen. Thus, the incomes of the clergy are mixed up with those of sextons, choirmasters, organists, etc., as well as with items of expenditure for rent, interest, gas, heat, and sundries—in one mass of quite indescribable confusion. It is, therefore, no wonder if the parson often comes to the wall in the struggle to spread a little butter equally over this large quantity of bread. Few are so wanting in right feeling as not to see that something must have been wrong to bring matters into this shape, and to this queer pass. One cannot, however—without referring to first principles—readily see just *what* that something is.

THE SOULS OF PARISHIONERS

are the *paramount* consideration—every one must admit that. The incumbent—call him "rector," "vicar," "curate," or what not—is placed in charge of *souls*, "the cure of souls," to use the still-extant and proper phrase for describing his essential function and position. In *what form* and *manner* he may choose and decide to deal with them, rests with him in his discretion. He may prefer, for the time being, to deal with them only as *individuals*—seeing and speaking to them, and otherwise treating with them one by one. Or