

# Canadian Churchman.

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FRANK WOOTTEN,  
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Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

January 31st.—4th SUNDAY AFTER EPIPHANY

Morning.—Job 27 Matt. 7:14.  
Evening.—Job 28, or 29 Acts 18:24 to 19:21.

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.

"THE CLERGY RIGHTS SOCIETY" is a new name suggested for Capt. Pococke's "Treasury of God" and "Proportionate Giving." It is calculated that seven-tenths of ordinary Church people in England give practically nothing to the support of religion, alleging as an excuse the creditable way in which their tithe-giving forefathers did their duty!

"THE DAYS OF DIGNITY-BISHOPS are over," says the *Rock*, apropos of the recent appointment of bishops in England—which have not been of the old-time stereotyped style. Active, practical parish priests—rather than schoolmasters and college dons—seem to be coming into fashion. The Church needs both kinds—both have their use and value.

CARDINAL MORAN of Sydney has been making some insolent and ignorant remarks on Anglican Sisters. He assumes that the Anglican Communion is not capable of inspiring the necessary spirit of vocation for the devoted life of a Sisterhood; but he is away behind the times—all that has been disproved long ago.

SARUM VERSUS ROMAN has found an exemplification in the *Incarnatus* controversy, wherein it appears that there was an old English custom of a threefold (or continuous) bowing at the mention of the Mystery, the Humiliation, and the Suffering of Christ, respectively, in the Creed—as distinguished from the very peculiar Roman genuflexion, ending at "and was crucified." The adoption of the latter custom by many so-called Catholics appears to be an instance of readiness to swallow any new fad, however Romish.

THE PORT CHAPLAINCY at New York seems from *The Spirit of Missions* to be very energetically worked by Rev. Dr. Drumm. Thousands of commendatory letters, New Testaments, Prayer Books, etc., have been given to the steerage passengers of 426 steamship arrivals at that port during a year past. A vast number has been added to Church membership thereby.

"FIRMER GROUND than any synodical declaration," is now felt to be occupied by the dogma of Inspiration of Holy Scripture. It has been justly noted that synods and councils settle questions which *come into dispute* which this never has! It has never really been challenged at all until recent days, when the authority of the Church in settling the Canon has been virtually challenged.

REVENGE.—The spectacle of one desperate white man undertaking to devote his life to the extermination of the whole tribe of Comanch Indians, who had, in his early life, massacred his wife and child, is an extreme example of that sad folly of constituting ourselves little retributive deities in perpetual vendetta, which disfigures and wastes so many human lives. This man slew his hundreds!

"THE COLONIAL YOUNG LADY," writes an apparently jealous English scribe, "bears the palm as an artful framer of compliments"—because one of them lately said to Mr. Rudyard Kipling, "I am so proud to have met you: When I had the *influenza* your books were the only things that did me any good." The artless maiden was probably quite in earnest and truthful, even though 'colonial.'

THE CATHOLIC CHURCH TO SAVE JAPAN.—The combination of the Anglican and American Churches to form "The Church in Japan"—*Nippon sei Kokwai*—is a tower of strength to Christianity there. "There is that in their reverent ritual which seems especially suited to commend itself to the order-loving Japanese; and their liturgies and creeds are simply priceless." So writes the Bishop of Exeter.

THE SURPLUS OF HARVEST.—A writer in *Printer's Ink* draws attention to the fact that in the United States the harvest crops of 1891 exceeded in yield and value those of 1890 by the immense surplussage of 800 million dollars. Trade results are: larger dividends, farmers paying off mortgages, capitalists seeking borrowers, cash freely circulating. What are the religious results for the Divine gift?

"COME OVER AND HELP US" was never heard more clearly pronounced than by the Bishop of Japan in his call for fifty more "labourers for this harvest-field." The Church has increased five fold during the past few years, and the Church has already sent there a band of men possessed of exceptional power for the work—but they need as many more. Out of seventy-six clergy, &c., three are Canadians.

EXTENSION OF THE DIACONATE.—There is an article on this important question in *St. Andrew's Cross* for January, advocating very strongly the carrying out of this third of the Holy Orders more after the Apostolic and Scriptural model, and less upon the stiff lines of modern Anglican tradition. The writer says justly that "the Brotherhood of St. Andrew is training up a set of men to whom

the Church will gladly entrust this important office."

CLERICAL THROAT is said to be curable by what a correspondent of the *Guardian* calls "making mouths at oneself in a looking-glass"; the twisting about and contortions of the lips being supposed to exercise the muscles of the throat in an effectual way. The idea suggests itself whether this exercise might not be combined with *pulpit* declamation and relieve the monotony of voice and gesture.

"OUR EPISTOLARY RUPERT" is the rather taking title which the *Rock* has found for the famous controversial writer, Lord Grimthorpe, in view of his attack on Archdeacon Denison's manifesto. "Happily, neither Protestantism nor Truth are dependent on the caprices of his lordship's championship; nor is anybody the wiser or worse for his lucubrations." This is rather rough on one of the *Rock's* old favourites.

"A TIMELY AND WEIGHTY DOCUMENT," the *Church Times* holds the recent "Declaration on the Truth of Holy Scripture," to be. Archdeacon Wilson (of Manchester) receives a well-merited castigation, as a Laocoon and Don Quixote, for his pains in the wild and incoherent assault made by him on the signers of the Declaration. Even the *Guardian* recoils from his company, and "harks back" to more solid ground.

NATIONAL CHURCHES.—Mr. S. Baring-Gould is adding to the obligations under which he has already placed the English reading public, by bringing out a series of Histories of National Churches—each a monograph. We can well imagine how deftly and pleasantly, as well as profitably, this most important addition to popular literature will be carried out. "The German Church" is the first published.

SAXON CHURCH ARCHITECTURE is well illustrated by certain remains recently discovered at Oxford—the square East end, narrow chancel arch, high rood-screen, three-fold apse, &c. This last peculiarity connects the Saxon Church with the Eastern Church of Archbishop Theodore, while the first named connects it with the old British Church. Even the apse curtains and painted iconostasis of the Greek Church are hinted at.

THE CHURCH LITURGY attracts more attention than ever among outside bodies of Christians—no doubt because it is now-a-days so much more carefully and attractively rendered. Leading Methodist divines (says the *Churchman* of New York) have lately been discussing the question of the adoption of a Liturgy. One of them says: "The effect of this step it is almost impossible to estimate, as it may bring the Methodist and Episcopal Churches in union again."

ARNOLD TOYNEBEE, the philanthropist, has left an enduring and honourable monument of his noble-hearted humanity in "Toynbee Hall"—the University of East London, situated near to Whitechapel. In the wall of the church, as you approach, you see imbedded in dimly coloured mosaic work an allegorical representation of Time, Death, and Judgment, in which the figures are of more than human size, and more than human repose. The effect is striking.