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LESSON FOR SUNDAYS AND HOLY DAYS.

SEXAGESIMA.

Morning—Gen 10; Matt. xxii. 41—xxiii. 13
Evening—Gen vi, or viii; Acts xxv.

Appropriate Hymns for Sexagesima Sunday and Quinquagesima Sunday, 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.

SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 321.
Processional: 233, 236, 274, 298.
Children's Hymns: 238, 337, 340, 342.
Offertory: 229, 239, 244, 353.
General Hymns: 165, 234, 245, 288.

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 202, 215, 217.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 336, 337, 341.
General Hymns: 22, 34, 177, 186.

The Religious Future.

"In forecasting the future," writes "The Guardian," "it must be recognized that 3 great religious institutions in this country are themselves in danger. There is a general unsettlement of thought and relaxation of practice in regard to Sunday, to public worship, and to the Bible, which may bring about a change, perhaps a revolution, in the position and influence of Christianity in England. The old conventional ideas and habits—illogical, perhaps, but none the less powerful—are giving way; what is taking their place? The new century will have to reconstruct these, and perhaps other, great elements of religious life and thought which the past age has done much to disturb. Especially will it have to find an authoritative foundation for faith, room amid the absorbing cares and amusements of the world for its exercise, and a generally acceptable mode of expression for it."

Growth in Belfast.

In an interesting account of the progress of the Church of Ireland, it was stated of a clergyman

of the early part of the century, that more than once he told me how, in younger days, as curate of the parish church of Belfast, he was one out of only two representatives then owned by the Church of Ireland's ministry there. That must have been in the earlier thirties, when the town boasted in all 50,000 inhabitants, with a Church population of 8,000 at the most. And there lies open before me, as I write, a copy of Oldham's Clerical Directory for 1858. By this date, I learn from its pages, the two churches just mentioned had grown into an establishment of 12 clergymen and 11 churches, the latter with sitting accommodation for 5,560 people. Thus between sixty and seventy years ago, Belfast possessed two Church of Ireland clergymen, and twenty years after 12; to-day there are 56, or, counting "spare gear," like myself, 60 altogether, as I have said. Some progress you see may be reported. Through all those years, the old Church was not standing still.

The Duke of Norfolk.

The cable reports stated that the Duke of Norfolk in addressing the Pope had used very undiplomatic language regarding the temporal power of the Pope, and as the Duke had shortly before been a member of the Government, his utterances were embarrassing to the Italian as well as our Government. What took place was at a reception by the Pope of some 600 English pilgrims and of British residents in Rome, which took place in the Sistine Chapel. Among others present were the Duke of Norfolk and Cardinal Vaughan. After a brief service of prayer, and the offerings of the pilgrims had been presented to his Holiness, the Duke of Norfolk, on behalf of those present, read an address expressing every good wish to the Pontiff for the new century. The most notable passage in the speech was that in which he expressed the hope that the new century might witness the restoration of the Roman Pontiff to that position of temporal independence which he has declared necessary for the effective fulfilment of the duties of his world-wide charge. The address went on to say: "We pray and we trust that it may witness the spread of the truth throughout the world, and particularly in the dominions of our Most Gracious Sovereign, under whose just and beneficent sway, as your Holiness recognized upon a memorable occasion, the Catholic diocesan Episcopate enjoy an ample measure of civil and religious freedom, and that the day may soon dawn when British Christians, now so divided among themselves, shall be made one fold under one Shepherd. With these prayers and aspirations, Holy Father, we beg your Apostolic blessing for ourselves, our families, and our country." The Pope in his reply avoided any direct reference to these somewhat bold political utterances, which have caused considerable commotion in Italy, the Government having suppressed the newspapers containing the report of the address. While there is no doubt that many of the more ardent Romanists would welcome the restoration of the temporal power of the Pope, it is doubtful whether the reopening of this question at the present time is likely to help on the cause of those who advocate it.

Want of Church Teaching.

We reproduce the following notice from Church Bells, adding that readers in Canada have the works of the Rev. Dr. Langtry, which put the Church's position clearly, but which may be supplemented by Mr. Galton's pamphlet: "Rome and Romanizing: Some Experiences and a Warning. By Arthur Galton. Mr. Galton has reprinted his articles in The National Review, with additions. The pamphlet will be found very useful by those

who wish to know the actual condition of the Roman Church. He tells the story of his conversion to Rome. He notes the fact that Roman conversion-mongers, in his case, as in that of the late Marquis of Bute, were not ashamed to make use of the ignorance of an immature young man to hurry them into the Church of Rome before they had mastered the principles of the religion in which they had been brought up. And his history points out the shameful neglect of proper teaching concerning the historical position of the Church of England, which is common in our public schools. Mr. Galton has the historical instinct strongly developed. He tells us that it was through the lack of all instruction on the continuity of the Christian life in the Church of England that he was induced to leave her, as well as through deliberate falsification of historical facts by his Roman teachers that he joined the Church of Rome. When he had taken that step he was not long in finding out that he had been deceived, and so ultimately he returned to the Church of his fathers, in which he is now doing good service. Mr. Galton did not at once find repose in the bosom of the Church of England. In Roman Orders, he became a layman for a considerable period after his retirement from the Church of Rome. But he eventually entered her service as a priest. Many other Roman priests have done the same. And in like manner, the steady and sober catholicity of the Church of England, if it can be brought to bear on foreign priests, may eventually lead them to a juste milieu between Romanism and Protestantism.

Rev. Harry Drew.

The admirers of the late Mr. Gladstone will remember that a daughter married the Rev. Harry Drew, and their little daughter was a favourite of and photographed along with her grandfather. Although not often publicly noticed, now we are pleased to observe that the Rev. Harry Drew, vicar of Buckley, Flintshire, has announced his intention of restoring the church tower, which is unsafe, and also of presenting a peal of bells to the church. Mrs. Drew will bear a portion of the total cost.

St. Alban's, Holborn.

It is pleasant to find a story with humour in it. Father Stanton, of this church, on being asked whether it was wise to reintroduce incense and candles is reported to have said whether the revival is "wise" under existing circumstances: "Only two classes of people are emphatically termed 'wise' in the New Testament—the Wise Men who offered incense ceremonially in Christian worship, and the Wise Virgins who carried processional lights." There is an obvious flaw in the argument, but the remark, if really made, is eminently characteristic.

An Ancient Church.

An interesting article appeared in The Church Times upon the history of the French Church at Waterford, Ireland, the restoration of which is contemplated as a memorial to Lord Roberts. Originally a Franciscan Monastery, dedicated to the Holy Ghost, in the middle of the thirteenth century, it underwent several changes of ownership through six and a half centuries. The suppression of the monasteries in 1539 saw it sold to one Henry Walsh, a Roman Catholic, which in itself is an eloquent tribute to Henry's real motives. The old monastery now became a hospital or almshouse, which to this day continues its good work. The presence of French Huguenots after the revocation of the Edict of Nantes caused a portion of the buildings to be handed over to