

# Canadian Churchman.

TORONTO, THURSDAY, APRIL 23rd, 1891.

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

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
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.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

Address all communications.

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.

FRANK WOOTTEN,  
Box 9540, TORONTO.

Offices 32 and 34 de la East.

## Lessons for Sundays and Holy Days.

April 26th.—FOURTH SUNDAY AFTER EASTER

Morning.—Duet 4 to v. 23. Luke 19. 11 to 24.  
Evening.—Duet 4. 23 to 41; or 5. Philippians 3.

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.

—Owing to want of space, we are compelled to hold over a considerable number of contributions.

UNIVERSITY BISHOPS.—Among the 34 English diocesan bishops, there are 18 Oxford men, 13 from Cambridge and two from Dublin. The Oxford men are nearly equally divided among the various colleges, each of them having one, two, or three among the Oxford 18. On the other hand, Trinity College claims six of the Cambridge men, St. John's three, and there is one each for Caius, St. Peter's, St. Catharine's, Corpus and Emmanuel Colleges.

NON-UNIVERSITY BISHOPS are more plentiful than one would, at first blush, imagine. Besides the new Bishop of North Queensland, there are mentioned Bishop Bransly Key, of St. John's, Kaffraria; Bishop Pinkham (?), of Saskatchewan and Calgary; Bishop Bompas, of Mackenzie River; Bishop Ridley, of Caledonia; Bishop Branch, of Antigua; Bishop Crowther, of Niger, &c. The list might be considerably enlarged probably from the Protestant Episcopal Church in the United States.

"THE GREAT GOD IS NO CHISELLER."—Lucia's quick rejoinder to her lover in Crawford's book, "Marzio's Crucifix," hits—as the author evidently felt—at the root of a prevalent sceptical objection. "What is done quickly is badly done; the chiseller must work slowly and painfully for elaboration of his work." That is the human argument—*argumentum ad hominem*, but not *ad Deum*. In an instant He completes or performs—to human sight—what man thinks and calculates should take hours or ages to bring about. So limited is human sight!

THE GAMBLING EPIDEMIC has become a very serious evil in some parts of the world, almost as widespread as the Grippe. In America—even in this Canada of ours—we are familiar with the "I bet you," which one hears—like the epidemic sneeze—everywhere. In England people are lamenting that the infection has spread even to the honoured and hitherto respectable games of cricket and football. Are we not suffering from the same evil in the regions of baseball and lacrosse? Probably the trouble originates and flourishes among the leisurely classes on the old principle of "Come easy, go easy."

CARDINAL CAPECELATRO, Archbishop of Capua, has an interesting article (in *Merry England* for March) on "the Church and the Workman." Along with a transparent "bid" for the working man for the Church (Roman) Catholic, there is much good sense in the subject of the article. For instance, "the rich man assuredly may provide for his own necessities in his own condition; but that which remains over he owes, by the express commandment of Jesus Christ, to the poor." He goes on to speak of "Sociology" as a new science inspired by Christianity, and derived from the Gospel.

"WENT TO SLEEP AND NEVER WOKE" is the record in regard to a man who lately ate six goose eggs, and then drank the shells full of whiskey. The combination of gluttony and drunkenness were admirably calculated to produce the result attained; and there was a singular propriety of the choice of a suitable biped to furnish eggs and shells for the occasion. The proceeding was probably the climax of a wager of a kind which has become so common as to suggest the inevitable conclusion that such things—one can hardly call them *men*—have succeeded in making their craniums like the shells—empty!

"THE ITALIANS HAVE NO CHURCH" is said to be a practical way of describing the general alienation of the people of Italy from the Church of Rome; the drift from religion—as it is misrepresented to them—has become so serious. The terrible vacuum is being filled in some places through the efforts of the convert, Count Campello, and his agents. The misery, however, of the situation is that this noble evangelist can cover so little ground. He requires an army of assistants to fill all the posts available. His energies are in fact almost entirely confined to the province of Umbria.

A GOOD SHOWING is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, half a million communicants, and nearly 200,000 baptisms, over 100,000 confirmed—this is a very fair result in the way of increase during the year. Besides there are nearly 500 candidates for Holy Orders, and the records show an increase of income amounting to two million dollars! The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like "the Church of the Future."

OFFERTORY BAGS VERSUS OFFERTORY PLATES.—An episode in the parish church of Kensington brings to the front the question—interesting to

churchwardens—of the comparative financial value of the two systems of collecting church offerings. A shrewd business man once gave it as his opinion that for poor congregations bags were best; for rich congregations, plates. A well dressed man or woman will often smuggle into a bag a tiny bit of silver which he or she would be ashamed to put on an open plate. The plate saves their shame, and the churchwardens profit by the process!

"THE JESUIT ALWAYS FAILS" is a saying which has almost passed into a proverb against an ambition too greedy and grasping. It has been the character of the Jesuit organization to *over-reach* itself; and its edifice, slowly and painfully erected, topples over and crumbles into dust. The worst of it is that meantime other institutions have to suffer all around them while they are unscrupulously "climbing up" to the coveted supremacy. As Goldwin Smith puts it in his "Canada and the Canadian Question": "Although the Jesuit always has failed, his failures have been *tremendously costly to humanity*."

THE MANITOBA SCHOOL ACT seems likely to prove the *crux* where all the troublesome educational questions of Canada will eventually find their climax and decision—let us hope reconciliation. The Act is not to be disallowed at Ottawa, but its constitutionality is to be tried judicially. Meantime, if constitutional and allowed, the Act, if oppressive to the minority, can be obviated by appeal and redress from the Dominion Government by means of "remedial laws." It may be worth while discovering whether this remedial business cannot be made useful to a Church minority as well as a Romish minority—the Anglo-Catholic as well as the Roman Catholic interest.

"CHURCH NOW OPEN, COME IN, REST AND PRAY." Such is said to be the legend on a weather-beaten placard usually hung out at the door of St. George's, New York—Rev. W. S. Rainsford. A recent wayfarer who noticed and tested it—finding Mr. Rainsford inside the entrance with a good word and a hand-shake for everybody—comments thus: "Nothing like that in Toronto; there in many of the churches they chain up the doors on Sunday nights and keep them closed till next Sunday." Is this indictment true? Probably an exaggeration; but there is *too much* truth in it. We need, in all our cities, more parsons of the hearty, straightforward, rough and ready kind—"with no frills on him"—as this writer puts it.

"OUR INCOMPARABLE LITURGY" gets rather "cavalier" usage in an article by "J.H.H." in the current number of the *Church Review*. Listen: "There is no heresy in any one of all the 250 Liturgies (now or formerly used in the Catholic Church.) In many respects ours—which we speak of so fondly—is the poorest of the whole lot; yet all the rest are prohibited, and ours alone is allowed. . . . If one of the blessed Apostles should appear in the United States, and should celebrate the Holy Eucharist in the form which he was accustomed to use while on earth, he would be liable to presentment and trial!" Let us be thankful that the Lambeth Conference did not make a "point" of this same liturgy. Their *four points* leaves us free to unite even with Rome!