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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 20, 1890

REV. PROF. WM. CLARK, LL.D. Editor.

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

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Lessons for Sundays and Holy Days.

Feb. 23rd.—FIRST SUNDAY IN LENT.
Morning.—Gen. 19, 12 to v. 30 Matt. 1 to v. 21
Evening.—Gen. 22 to v. 20; or 23. Romans 7.

LENT.—The season of Lent begins on the day of the publication of this number of our paper. Lent is a time specially of Discipline, a time to learn more of "self-reverence, self-knowledge, self-control;" and therefore it is a time for living somewhat apart from the ordinary engagements of social life, a time for thoughtful meditation and self-examination, and for increased attention to the means of grace and use of them. It is a time when we may fitly consider, with increased earnestness, the nature and means of Christian perfection. The portion of our paper appropriated to religious instruction is already so full that we do not propose to add to these contributions for the season in general; but we hope to provide some Notes for personal use in Holy Week and at Easter.

University of Toronto.—It is hardly necessary to give expression to the deep sorrow, in which all Canadians share, at the destruction of the noble buildings of the University of Toronto. It is a great loss; but we believe that, ultimately, neither public education nor the interests of the University will suffer. This conviction will help to soften the blow.

THE DUKE OF ORLEANS.—The name of the Duke of Orleans arouses strange memories in those who remember the history of the past. He is the great grandson of Louis Philippe, the citizen King, who fled from Paris in 1848, and this King was the son of the famous Philippe Egalite, who voted for the death of his kinsman, Louis XVI., and afterwards himself perished under the guillotine. He, again, was the sixth in descent, if we are not miscounting, from the first of this particular Orleans family, the brother of Louis XIV., who married Princess Henrietta, the daughter of Charles I. of England. The recent escapade of the young Duke of Orleans reminds us of the similar doings of Louis Napoleon, who, descending upon France, (with a tame eagle!) expected the population to rise and acclaim the representative of Napoleon 1. He made himself supremely ridiculous; but, for all that, he became Emperor of the French. The young Duke has got two years in prison; but who knows whether, some day, he may not be Louis XX. or Louis Philippe II.?

CHURCH AND STATE. The recent Encyclical of Pope Leo XIII. on the relation between Church and State, has excited more interest than can be easily understood by those who have followed the course of the Roman Church in the assertion of her claims. The Pope says plainly that, wherever the laws of the State conflict with those of the Church, the laws of the State are not to be obeyed. This may seem startling to those who do not thoroughly go into the matter. But, after all, how could the Pope say less? If he is infallible, whether personally or as the representative of the Church, then there can be no question of the duty of his subjects to obey him. The Apostles held that "we must obey God rather than man;" and if we are assured that he who speaks to us does so with the authority of God, our duty is perfectly simple. Here is the mistake that people make who do not know the Roman system. They do not understand its major premiss, its fundamental assumption, and so they alternately deny and wonder at the conclusions and inferences which are drawn.

THE CHRISTIAN STATE.—Is it impossible for us to rule and legislate on Christian principles? The Church of Rome says yes, unless we recognized the Supreme Pontiff. We say no, we know nothing of a Christian theocracy. We must render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. Doubtless Cæsar is, in a sense, the representative of God; but in the civil sphere. We are further agreed that, however it may be in nations which have grown up, the altar and the throne mutually supporting each other, no such union of Church and State is expedient or possible among ourselves. Yet for all that, Christian government is not merely possible, but it is fairly realized among ourselves. Benevolent legislation, which recognizes the humanity and the rights connected with the humanity of every man, woman, and child in the land, must certainly claim to have sat at the feet of Christ.

CHRISTIAN COURTESY.—Courtesy, if not directly, yet at least by implication, is a scriptural requirement. "By thy words thou shalt be justified, and by thy words thou shall be condemned," is the distinct declaration of our Lord. It is within the memory of some of us, when, under all circumstances, courtesy to an opponent was the rule, and its opposite the exception. Is it in all quarters among us the same to-day? Is not calmness, quietness, courtesy regarded in many quarters as indications of weakness, timidity, time-serving, and many other things of a like nature? We do not care to speak of persons, for all are subject to discourteous treatment—especially, it seems to us, the Episcopate. But an instance in point occurs in regard to things. The present Episcopal habit is frequently a subject of scornful attack, and it seems to be thought witty to speak of it as "magpie." Now it would be just as easy to speak of the parti-colored vestments which would delight the hearts of some of the brethren as "cockatoo." But we can conceive of the indignation which such an appellation would arouse, and of the lectures on discourtesy and even irreverence which would follow its application. The injunction "Be courteous"—or if we prefer the revised version "Be humble-minded"—would correct the error. In the one case the counsel would be direct, in the other the most self-contained reformers might be led to believe it possible that they were mistaken. At least they might be convinced that there was room for difference of opinion.—Churchman.

The City and the Railway.—Mr. Van Horne has written and published a letter to the Mayor of Toronto respecting the pending dispute between the C.P.R. and the city. Certainly the President of the great railway makes a very good case in the sense of defending the bona fides of all that they have done. The authorities of the city, he says in effect, knew of and permitted our action, and we have not exceeded the allowed limits. On the other hand, it is held that such action is injurious to the city, and encroaches upon its rights. It is something to know the problem. A solution must be sought which will recognize the claims of both parties.

Colonel Ingersoll.—Sometime ago Mr. Gladstone crossed swords with Colonel Ingersoll; but it was like using a rapier against a snowstorm. It was impossible to fix the Colonel to any point. It has been said that he is a curious amalgam of Henry Ward Beecher and Mr. Bradlaugh. He has a good deal of the human sympathy and the magnetic eloquence of the one, with the ruthless scepticism of the other. His paper in the North American Review, answering the question "Why I am an Agnostic' is a good specimen of the kind of attack which he makes on the Gospel. He is, in fact, not contending against the Christianity of to-day, but against the narrow-minded prejudices of a bygone generation. When we read that Christians say, "You must not examine, you must not investigate," we feel that we have to do with a controversalist who is not assailing the living, but the dead.

Ecclesiastical Prosecutions.—It is remarkable how men of different Schools are coming to very much the same conclusions with respect to the uselessness of prosecutions for doctrine or ritual. In the former case, nearly every action has failed; in the latter nearly all have been ineffectual. The three great prosecutions for doctrine, the Gorheem case, the Essays and Reviews case, and the Bennett case, simply had for their results the establishment of the rights of the parties assailed to a place in the Church of England. As regards the prosecutions for Ritual, they have not failed as the others did, to obtain judgments against the parties incriminated; but the result has been very much the same. Three or four clergymen have been imprisoned, and one or two have been deprived; but the unwisdom of the methods of the prosecutors has robbed them of the fruits of their victory. Instead of making the extreme men objects of distrust or dislike, they have not only excited a large amount of sympathy with them, but have driven moderate men to espouse their The uselessness of these prosecutions seems to be coming home to the more moderate of the Evangelical Party. In the February number of The Churchman an English monthly Evangelical organ, we have a remarkable proof of this fact