

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

May 1.—3 SUNDAY AFTER EASTER.

Morning.—Num. 20 to v. 14.

Evening.—Num. 20. 14 to 21. 10; or 21. 10.

"A CENTURY OF SURPRISES," Mr. Lias says, this nineteenth century of ours is, but "it would be one of its most remarkable events, if sensible and unprejudiced Englishmen should be found, after examination, to accept the dicta of a critic like Wellhausen—whose book literally bristles with unproved assertions."

"PRO CATHOLICA FIDE" is the 'certain sound' trumpeted by the motto of that admirable publication, the 'occasional paper' of Mattawa Mission—Rev. R. W. Samwell. The Bishop of Niagara, and many other conservative and loyal dignitaries of the Canadian Church, bear testimony to the value of this mission work.

ADULTERATION OF WINE.—New York (see *Christian Intelligencer*) drinks 100 times as much 'port' wine as Oporto can produce, and twice as much 'madeira' as Madeira produces! Cider, rain water, sulphuric acid—mixed, flavored and colored 'to taste'—can be made to simulate any brand of any vintage. Profits immense!

INFANT COMMUNION.—The interesting survival of this ancient usage in the Greek Church is attracting considerable attention at present. Following closely upon the "confirmation" of the infant, the practice is kept up on each succeeding Easter Monday, Holy Innocents and Whitsunday—and at some other times as well.

"A NEW ORTHODOXY" (?) forms the title of an interesting article in the *New World* (Boston), from which it appears that the so-called 'Evangelical Churches' are becoming rapidly infected with German socialism on the subject of the Scriptures. The "Modern Athens" is a natural place for new things to flourish—while they are new!

"A SUBTLE MANICHEISM" is declared to lurk in the rigid enforcement of the rule of fasting communion,—as if there were something essen-

tially evil about ordinary unconsecrated food, which makes its presence before Communion detestable and almost sacrilegious. Even such a wholesome sentiment and practice may be pushed too far.

"A NEW CHRISTIAN CASUISTRY" is the *desideratum* advanced by Rev. Charles Gore in a recent lecture to brother clergymen in the St. Paul Chapter House. His subject was "The Social doctrine of the Sermon on the Mount," and his argument went to show the need of adapting the lines of Gospel doctrine and practice to the wants of modern life.

THE GRINDELWALD CONFERENCE ON REUNION is gradually taking shape, and bids fair to be a very real contribution to the settlement of the question. The Bishops of Ripon and Worcester, as well as Archdeacon Farrar, are among the most prominent members from England; and the idea is beginning to attract serious and widespread interest on the Continent.

DISSENTERS AND LENT.—The leading 'Congregational' community in New York this year adopted the idea of Lent—as 'an observance of a large part of Christ's Church for self-denial' purposes—and utilized it on their own lines, advising self-denials, curtailment of luxuries, money saving for "Easter Offerings," to be devoted to the causes of religion. This is common sense.

MEDICAL VIEW OF FASTING.—"Eat nothing whatever till sundown or at least midday?—I would say that to carry out these suggestions for 40 consecutive days every year, will permanently weaken the digestive powers, and consequently the capacity for work, mental and bodily, and also the control of the temper, for dyspeptics are usually irritable."—G. B. in *Church Bells*.

LUNCHING IN A CATHEDRAL!—A strong protest appears in the *Rock* against the practice, too common among the sightseers at St. Paul's, of "taking a snack" in a quiet corner. Our contemporary uses wholesome words of deprecation, and urges "perfect decorum—the fitness of things—perfect quietude." Church history and reverence—things are improving in certain quarters!

THE DAKOTA CATHEDRAL CAR forms the central object of an illustrated article in *Church Bells*. It is curious how the genius for adapting ancient needs to modern forms gains 'kudos' everywhere in the wide world. The inventive power is a great factor in modern life and business: inventors such as Edison are the heroes of the passing hour. They rival the busy bee in "improving."

ROMAN FASTING differs in different dioceses and localities—very properly, 'according to circumstances.' 'An early snack,' consisting of 2 oz. of bread or dry toast with one cup of (milkless) tea, coffee or cocoa: a 'square meal,' with meat or fish at midday: and in the evening, six ounces of bread with butter, milk, or fish. Here is a specimen—and not a bad specimen!—of their Lenten diet.

WELLHAUSEN receives scorn and caustic criticism from the Vicar of St. Edward's, Cambridge—Rev. S. S. Lias—in a recent article. The English critic recommends to the German "a little more familiarity than his writings display with

the facts of contemporary history" to that which he criticizes so nonchalantly and conceitedly, without 'deigning to give a reason' for his cool assumption.

CHURCH LITERATURE TOO DEAR.—To judge from recent newspaper comments, it seems as if publishers have been taking advantage of the zealous call for religious literature to make all they can out of as little as possible—charging a shilling for a pamphlet that costs them a penny to print! The mischief of such a practice is that it terribly restricts circulation. But there are two sides to the question!

"THREE HOUR" SERVICES have become so general, and so widely appreciated on Good Friday, that the practice may be considered a *fait accompli* among the observances of the Church. It has "come to stay." Under the circumstances, provision should have been made for doing well what otherwise had better be left undone. The balance of pious opinion is in favour of read discourses, rather than extempore.

NEED FOR CHURCH HISTORY.—It makes one open his eyes to read in the *Rock* a strong plea for "higher educational effort on the lines of Church history—the unhistorical Roman Catholic theory. The idea of the Roman Catholic Church had its foundation in the False Decretals of the ninth century—the present form of the Romish Church is little more than three centuries old." Fighting on solid ground at last!

"ROMAN CATHOLICISM OR CHRISTIANITY?" is the question which C. M. S. Missionaries propound for East Africa. The expression is hardly justifiable—bad as the Romanists are! "The mental condition of Mr. Pillington," says the *Church Times*, "which places Christians in one category and Roman Catholics in another, precisely indicates the whole tenor and bearing of C. M. S. work . . . a narrow type."

"THE CHURCH OF THE HEAVENLY REST," as a title or nickname, has become a byword in America—not that we suppose the original church of that name deserves to be singled out as a model of indolence or inactivity; but the title was too temptingly suggestive, and "lent itself" so gracefully to the idea, that it had to go. Moral: be careful in choosing names for churches as well as babies—they may be misused!

NINE O'CLOCK CELEBRATIONS—as distinguished from earlier and later ones—were strongly advocated, not only as convenient, without being too "trying" for fasting communicants, but as being specially appropriate at the hour of the crucifixion and of the descent of the Holy Ghost. So argued Bishop Sparrow in his *Rationale upon the Book of Common Prayer*, 1668. The habits and methods of modern life have caused variation.

"ALMOST THE GREATEST HARDSHIP OF THEIR LIVES," writes a quondam Romanist priest in regard to the efforts of Romanist priests to "live up to" the rule of fasting communion. He says that the strain of this austerity is so great that many break down altogether and ruin their health permanently. Others evade the rigour of the rule by heavy suppers late the night before. There should be reason in this as in other things!