

asure in offer- ends and sub- of obtaining, all hands to be, Bishops, clergy, embers of the the Church in ada. One rep- their Convoca- d the Upper ominent clergy from all parts rmed the Low.

ge photographs ts in Toronto —and make a 18x14 inches. say that such great interest present time, rized in years was an historis- es of this kind

re the only ones g the sitting of ntrolled by us, from any other nt likenesses of rgy and laity, is particularly round of Trin- d the cloister chapel, makes a e price of each,

ase the circun- N CHURCHMAN, o we are intro- lies good sound d interesting ave made great e pictures, and e will aid us in lowest possible l risk has been hat beyond the ng the photo- ssary to have hat the chance uced to a mini- ade on the pic- ge we seek is n of our paper.

ng offer: Any scription to this the year 1898 on in advance have either of ts or both of scribers paying can have the terms. We ctures shall be njured and re- placed by oth- hope that in ure for Church- use who made Synod, we are and trust that they may hen- their appreci-

CHMAN, and Court Sts. e on Court St.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 12, 1894.

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 2640, Toronto. Offices—Cor. Church and Court Streets. Entrance on Court St.

Lessons for Sundays and Holy Days.

April 8—SUNDAY AFTER EASTER. Morning.—Num. 20, to v. 14. Luke 9, to v. 28. Evening.—Num. 20, v. 14 to 21, 17, v. 10, or 21 v. 10. 2 Cor. 11, v. 30 to 12, v. 14.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

A VOICE FROM JOHN KEBLE'S GRAVE.—A recent number of the *Church Times* contains a very interesting letter of the great Church poet dated 1880, unearthed and forwarded by Rev. Arthur Jarvis, of Napanee, in the diocese of Ontario. It is interesting as a delicate offer of practical sympathy ("law expenses," apparently), from one clergyman to another, and suggests a good example. He says, "I cannot help thinking that some good might be done if it were merely by showing what sympathy exists among the clergy, however remote from one another, in the discharge of these difficult duties." We do not know what the precise cause of the legal proceedings against Rev. L. Evans was.

THE PAPACY AND THE EASTERN CHURCH.—The strain is so constant in these Western parts against the claims of Rome that we do not realize the degree of antagonism which exists to those claims in the far East as well as here. *Church Times* says, "It is too little recognized by our noisy Protestants that the papacy is much more alarmed by the orthodox and Catholic 'no popery' of the Eastern Church than it is by all the clamour of the Puritans and Methodists in England, Scotland, and America." *C. T.* then goes on to describe the "backdown" of the Roman propaganda in Montenegro, etc., on the subject of a vernacular liturgy.

"NOBBLING" is a technical term applied to the process by means of which the pretensions of Romanism are Jesuitically furthered by cunning

manipulation of articles in the secular press. This practice obtains all over the world: it is part of the papal policy. In Belgium, Germany, Austria, Switzerland, as well as England, United States, and Canada, the same corrupting process goes on. Just a word here and there—an adverb slyly inserted, an occasional side fling at Anglicanism, a laudatory adjective applied to Roman functionaries, the word "Catholic" arrogated to Romanism—so the work is done, and public opinion undermined. We need some counter-agency.

THE CHURCH AND THE PRESS.—On the subject of diocesan "organs" *Living Church* well says:—"If they could only educate the people in Church matters up to the standard of secular affairs, their subscribers would all take a *weekly Church paper*, representing Church thought and work *all over the world*. The local paper and the great city paper go into all families of intelligence, with one or more of the great monthlies. Yet Churchmen by the thousand are content to take a small diocesan monthly. A strong Church press cannot be built up in this way!

TOO MUCH "CHOIR."—The *Rock* has a significant paragraph or two—showing "which way the wind blows"—on the proper quantity and kind of music in public worship, tending to show that "the craze for more music is rapidly becoming an extinct fashion. Even the *Church Times* looks back with regret on the old West Gallery and protests against the tyranny of the modern choir." Now people say, "we cannot pray with such a *din* all round us." The *Rock* goes on:—"The Pope too is advocating the use of less elaborate music in Roman churches, and we see that the old Catholic Bishop Herzag is lifting his voice against the ever-present organ and choir." Too much of a good thing!

IS GLADSTONE A ROMANIST?—One could not well devise a more startling query, or one less likely to have an affirmative answer—so persistent and formidable an antagonist as the "G. O. M." proved himself against the papacy all his life. It is reported, however, by some personage who has left the Vatican for Protestantism that the impression prevailed there that W. G. was a secret accredited agent of Romanism, "absolved" from the duplicity of pretending to be a Protestant in order to keep his position and help the Pope secretly. The thing is not below "Roman tactics," but it is surely beneath William Gladstone!

NEW "CHURCHES" (?)—The hope that the rage for inventing new forms of religion had about died out must not be too sanguine. The last new thing in this line—if we except "Coxey's Army" (whatever that is) in the Southern States—seems to be the so-called "Labour Church" in England. It appears to be an organization on the lines of socialism with a flavour of Christianity of the Tolstoi stripe. It is, of course, destined only to make "confusion worse confounded": such fads do *more harm than good*. The *old Church* is enough!

AN EPISCOPAL "DANIEL."—"Father Ignatius" has lately held a "mission" near Yarmouth, in England. The Bishop of Norwich was urged to *inhibit* him. His response was to the effect: "Certainly I have never seen any proofs of his

teaching the peculiar tenets of the Church of Rome, and therefore I do not see any way to *prejudge* him by inhibiting him. I quite disagree with a good deal in the extracts printed in the leaflets: but I have a great mistrust of extracts culled without the contexts for polemical purposes, the writer having no opportunity of defending or explaining."

LAY PREACHING has gained quite a long step in popularity within a month past, as indicated by the appointment of several batches of eminent laymen to act as occasional preachers on emergency—"lay readers" of a higher grade. There is no reason why an orthodox and intelligent layman—carefully chosen and instructed as to his duties—should not publicly express the Faith that is in him if occasion arise, and one of the ordinary authorized clergy be not available. But the practice does need to be carefully guarded, and limited, to prevent abuse.

CONCERNING GREENNESS.—Said the great missionary, Alexander Duff, D.D., in an address: "These men tell us they are not so *green* as to waste their money on Foreign Missions. They describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness."

ANOTHER CONVERT.—The Rev. George Thomas Dowling, D. D., has recently been confirmed by the Right Rev. Dr. William Lawrence, Bishop of Massachusetts, and within a year expects to enter the ministry of the Episcopal Church. Dr. Dowling, who is now living in Boston, was formerly for twelve years pastor of the Euclid Avenue Baptist Church, in Cleveland, Ohio. Coming to feel, however, that he was no longer in accord with certain dogmas which seemed fundamental to the Baptist faith, he quietly resigned his charge and withdrew from the denomination.

MISSIONARY SPIRIT PERVADING.—Bishop Oluwole, of the Church of England mission in Africa, says the church at Lagos is pervaded by a missionary spirit. There are trained workers and eleven mission stations in touch with the Church at Lagos, which, though not all self-supporting, had nearly reached that point. Great obstacles to the spread of Christianity among the people are polygamy, the importation of ardent spirits, and the low tone of European traders.

THE SUICIDE EPIDEMIC—to which the *N. Y. Churchman* draws attention—is only one of the signs of decay in the force of religious sentiment. The idea of putting an end to one's life, on account of some trivial unpleasantness in the path of life, could never have a place for an instant in any mind well trained and balanced on the subject of the relations between God and man, earthly probation, temporary trials, future judgment, etc. When people lose their hold on Christian truth life is easily estimated as "not worth living."

"INORDINATE AFFECTION" is one of those traits of perverted humanity which most people are apt to overlook, and many are disposed to admire. The latter look at the *depth or degree* of affection as something grand, without considering whether it is a *reasonable kind* of affection or not. That