

# Canadian Churchman.

TORONTO, THURSDAY, MARCH 15, 1900.

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

ADVERTISING RATES PER LINE - - 15 CENTS  
MR. P. H. AUGER, Advertising Manager.

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 of the following week's issue.

AGENT.—The Rev J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,  
FRANK WOOTTEN  
Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

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.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

### THIRD SUNDAY IN LENT.

Morning—Gen. xxxvii.; Mark xiv., to 27.  
Evening—Gen. xxxix., or xxxix.; 1 Cor. x., & xl., 1.

Appropriate Hymns for third and fourth Sundays in Lent, 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.

### THIRD SUNDAY IN LENT.

Holy Communion: 107, 111, 317, 319.  
Processional: 189, 236, 273, 305.  
Offertory: 183, 518, 520, 538.  
Children's Hymns: 177, 240, 342, 373.  
General Hymns: 198, 249, 490, 523.

### FOURTH SUNDAY IN LENT.

Annunciation B. & M.  
Holy Communion: 313, 314, 553, 559.  
Processional: 175, 176, 181, 304.  
Offertory: 95, 184, 187, 195.  
Children's Hymns: 106, 569, 571, 573.  
General Hymns: 92, 372, 449, 465.

**We have removed our business offices to Room 18, 1 Toronto St.**

Church and State.

We, on this side of the Atlantic, are apt to take it for granted that Church and State are better separated, and perhaps the experience of the Church of England in the province of Ontario, may almost justify such a notion. It is, however, quite certain that many eminent men have thought otherwise, and these not having any special personal interest in the question. The late Mr. Ruskin was a firm upholder of the union of Church and State. "To separate the two," he wrote in his "Construction of Sheepfolds," "is to endeavour to separate the daily life of the nation from God, and to map out the dominion of the soul into two provinces. . . .

What fatuity can be so great as the not having God in our thoughts, and in any act or office of life saying in our hearts, 'There is no God?' It may be said that Mr. Ruskin was a crank. But other men, in no way inferior to him, intellectually, took the same side—such as S. J. Coleridge, Dr. Arnold, Frederick Maurice, and many more.

The Church and Education.

It needs to be kept in remembrance that it was the Church which was the first educator of the people. What is the oldest institution in England? According to Mr. Leach's learned volume on "Early Yorkshire Schools," it is St. Peter's School, York, unless we except, as institutions, the Archbishoprics of Canterbury and York. It was in existence and flourishing in the year 730, as it was in the year 1892. The historical origin of Beverley Grammar School dates from King Athelstan, in the tenth century; whilst that of Ripon, although the information with regard to it is neither so full nor so early, was clearly established before the Conquest. The interest of the English Church in the education of the people preceded by a very long way the interest of Parliament in the subject; and this was shown not merely by endowment of the great schools, but even more impressively by the efforts of the country clergy before the passing of the Education Act in 1870. It is quite true that some such measure was needed. Voluntary effort did not quite suffice. But very much was done and well done; and there was not the shocking divorce between religion and education with which we are now threatened.

Troubles for Rome.

The controversy aroused by Dr. Mivart's utterances on Christian faith and doctrine still goes on. As he has refused to sign the Confession proposed to him by Cardinal Vaughan, the Cardinal has instructed his clergy to refuse him absolution or the sacrament. But this does not end the debate. Father Clarke, S.J., has attempted to answer Dr. Mivart in the "Nineteenth Century," and from a Romanist point of view his answer is complete. It is clear as anything can be that Dr. Mivart cannot claim to be a true Romanist, and, as Father Clarke suggests, it is doubtful if he ever was one. For, though his private judgment was right in leading him to the Roman Communion, it ought at once to have been surrendered on the moment of his admission. But, inasmuch as he has continued to exercise it during his membership, he cannot be said, according to the Jesuit father, to have been anything but a mere outward Romanist. And what is true of Dr. Mivart is said to be true also of a large proportion of perverts—at least, so Father Clarke says. Father Clarke's explanation of the manufacture of dogmas is to the effect that only such articles are promulgated by the Pope as were actually a part

of the original deposit of faith entrusted to the Apostles. Thus the doctrine of the Immaculate Conception, though not enjoined by authority till the present century, was one of those revelations communicated by our Lord to His Apostles during the time He talked with them about "the Kingdom of God."

The Churchmen's Liberationist League.

Although the formation of new societies is no real pledge of the success of the movement which they support, they may be taken as indicative of a tendency more or less strong and confirmed. We cannot say God speed to a league which proposes to disestablish the English Church; but it is well that all should know what are its intentions; and these are set forth, in the first number of the organ of the league, the "Church Liberationist," in the following manner: "The increase in the number of members of the Churchmen's Liberation League during the last three years has made it necessary to provide some means of keeping the members of the league in touch with one another, and with the committee, and this little journal has been started with that object in view. It will also afford a means of disseminating more widely a knowledge of the objects and principles of the league, and of giving information as to the progress of the movement in favour of disestablishment from within. It should be clearly understood that the league is not a party society, but that it is open to Churchmen of any party in Church or State, who are of opinion that the spiritual interests of the Church suffer materially from the State connection, and who are prepared to support or to advocate the separation of the Church from the State. The league is confined to Churchmen, since it is felt that, in a matter so deeply affecting the welfare of the Church, as a spiritual society, Churchmen can best work by themselves. As some Churchmen have cavilled at the adoption of the title "Liberationist," we think it is as well to say that word was chosen because it explains best what the league is fighting for—viz., the freedom of the Church from the control of the State."

Punctuality.

Dean Church was asked one day how he could account for the success of St. Paul's. After a moment's thought he replied: "We try to be punctual." The answer was a singular proof of the Dean's well-known modesty; but, besides, it contained an important truth. In a great city like London, men would drop in to a service when they were quite sure of its being at the moment announced; whilst uncertainty on that point would often prevent them. Punctuality alone will hardly account for many successes; but unpunctuality will certainly explain a good many failures.