

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings xviii.; Galatians ii.  
Evening—2 Kings xix., or xxiii., to 31; Luke i., 26 to 57.

Appropriate Hymns for Fifteenth and Sixteenth Sundays after Trinity, 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.

## FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.  
Processional: 35, 37, 189, 232.  
Offertory: 167, 174, 212, 275.  
Children's Hymns: 182, 223, 332, 335.  
General Hymns: 7, 19, 169, 191.

## SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.  
Processional: 390, 432, 478, 532.  
Offertory: 366, 367, 384, 388.  
Children's Hymns: 261, 280, 320, 329.  
General Hymns: 290, 295, 477, 637.

## Dissenters.

We have received from England an interesting and amusing evidence of the care with which our columns are perused in the Mother Country. We had taken a paragraph with modifications from the Church Times; and, in speaking of the impropriety of selling tickets to various classes of persons for admission to a service in a cathedral, we omitted "Dissenters," to the astonishment of our correspondent. Without going into the details of our reasons, it is sufficient to observe that we have here no "Dissenters"—that the use of such a word in reference to other Christian denominations would be offensive; and, that while we are always ready to maintain our own principles, we have no wish to be offensive to others. We hope that this explanation may be satisfactory to our correspondent, if it should come under his eye, and we will promise

him to note more carefully the sources of our comments, when they are drawn from contemporaries.

China and Russia.

It is of no use attempting to explain all the complicated relations involved in this terrible Chinese problem. Yet some of them demand special attention, more especially since they call upon us for practical action. The action of Russia in reference to Pekin is certainly one of the most curious and puzzling episodes in the transactions of the European powers. It is hardly enough to say that the liberation of the European ambassadors and ministers was the main object of the advance against the Chinese capital; and, when that was accomplished, little more was required. It is gravely suspected that some arrangement has been entered into, between China and Russia, whereby the latter has been bribed to fall out of the European Concert. We should be slow to believe this. We should especially be slow to encourage in Englishmen that distrust and suspicion of Russia which has so long been fostered in our people. To a large extent, this suspicion is unjustified; to a still larger extent, it is mischievous. England and Russia ought to be allies, or at least to preserve a good mutual understanding. But the case appears to be worse when we learn that France joins Russia in advocating the abandonment of Pekin by the allied powers. Such a decision on the part of France is of no moral value, and carries no weight. Clearly it does not, from any clear view of what is right or expedient, but from a desire to keep in with Russia, and to be offensive to Germany and Great Britain. It is generally believed that there is some understanding between France and Russia, like that which exists between Germany, Italy and Austria. We gravely doubt this, although those who live longest will know most on that subject. At any rate, there is more to be done than to rescue the ministers; there is punishment to be inflicted wherever it may be due; there is a careful examination instituted with a view of ascertaining the responsibility of the various parties interested in the recent massacres and conspiracies; and until this is done, Pekin should be held.

France and Rome.

We generally think and speak of France as a Roman Catholic country; but we are reminded by a Roman Catholic writer in the "Guardian" that this is an error. French manners, he allows, are tinged with the outward religious habits that fifteen centuries must have left behind them, but it must be acknowledged that, for the last five and twenty years, the Governments chosen and supported by the majority have been openly anti-Catholic and the larger current of literature and science hardly less so. It is calculated, he says, that only ten or twelve mil-

lions, out of thirty-eight, practise their religion, and not two out of twenty voters will vote for a Catholic candidate because he is a Catholic; and no large Catholic organ ever could achieve anything like success. The occasion of these remarks was the conversion to Catholicism of M. Ferdinand Brunetiere, the editor of the famous Revue des Deux Mondes. The writer has not a high opinion of M. Brunetiere's literary qualities, but he admits his vast knowledge, and he remarks upon the great change which must have passed upon a man who was but recently almost a materialist, when he declares himself an adherent of the Church of Rome. The writer thinks that M. Brunetiere's conversion may lead the way in a Catholic reaction.

Religious Census.

There can be no doubt of the importance of a religious census, if we could only be sure of its accuracy. When the thing was first tried in England, the results were so ludicrously untrustworthy that it was declared to be of no value. For example, places of worship were returned as having in them twice as many men and women as they could contain. This was when the census of attendance was taken. But it is doubtful whether we can be sure of the results obtained by inquiry at the residences of people. The present director of the census in the United States says that, in spite of every effort at thoroughness and accuracy within the essential limitations of statistics gathered by a Government which claims no right to make any personal inquiry into matters of faith, the census of 1890 in its statistics of churches has exercised no appreciable influence upon the thought of the nation. It took the figures as they were reported from the various organizations, and how accurate these are apt to be the Church Almanacs sufficiently show. But even if they were all accurate, the conditions of membership and communion vary so infinitely as to elude comparison, and the statistics of church sittings are as deceptive. The director invites suggestions. If any such can be obtained, they might be utilized in taking our census next year.

Wealth and Poverty.

Most men imagine that, if they were richer, they would be happier—perhaps also better. Certainly they would be free from a good many temptations, but others might come in their place. Quite recently the death of an American railroad magnate, Collis P. Huntington, has given occasion for reflections on this subject. He left an estate valued at from 20 to 50 million dollars, and for charitable purposes he bequeathed \$125,000. If he had done his duty in this respect during his life, he might have left nothing for charity, and simply have counselled his heirs to walk in his steps. But that was not the case. Here is what the Philadelphia "North