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## LESSON FOR SUNDAYS AND HOLY DAYS.

### FOURTH SUNDAY AFTER EASTER.

Morning—Deut. iv., to 23; Luke xxiii., to 26.  
Evening—Duet. iv., 23 to 41, or v.; 1 Thess. ii.

Appropriate Hymns for Fourth Sunday after Easter and Rogation Sunday, 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.

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.  
Processional: 224, 242, 390, 392.  
Offertory: 138, 243, 292, 295.  
Children's Hymns: 233, 329, 333, 336.  
General Hymns: 220, 240, 260, 261.

### ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.  
Processional: 4, 36, 217, 219.  
Offertory: 142, 534, 583, 634.  
Children's Hymns: 291, 338, 340, 341.  
General Hymns: 143, 503, 549, 637.

## The Age for Confirmation.

Individual bishops have from time to time set an age limit for confirmation candidates in their diocese. Their right to do this has seldom been disputed. The Church must ever be greater than any individual, ordinary, or chief minister. The closing charge to the godfathers and godmothers in the service for Public Baptism of Infants, is plain and simple. "Ye are to take care that this child be brought to the Bishop to be confirmed by him, as soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism, set forth for that purpose." There is not a word in the charge about age. There is no doubt that the framers of this charge had before their minds the thought that when a child received Christian knowledge and is enlightened as to con-

scious sin, it required and should receive confirmation, graces to establish it under its new condition. Some children know more when ten years old than others do at twenty. The writer was once present at an early celebration of the Holy Communion in a free church in a poor district of a neighbouring city. A boy of about ten came in and knelt beside him. When the communicants began to go to the altar, the little lad reached over and whispered in his ear: "Is the Sacrament for little people?" The reply came promptly: "No, my child." Then came the question, which has occupied many an hour since: "Why is it not?" That sweet, pure child face has risen up many a time since with the same question: Why is not the Sacrament of the altar for little people? We would like to see this question discussed by those of wide experience in dealing with the young. The question is often discussed: How to retain the boys between leaving the Sunday school and joining the Church? The answer is simple: Make communicants of them and do not permit them to break away.

## Depopulation of the Country.

The growth of cities and city bishops and the decrease of the rural population of Britain from three-quarters to one-quarter during last century, is a serious question; a change not confined to Britain, and is a subject which demands more attention than it receives. All over the world it is taking place. The late E. P. Roe wrote about being driven back to Eden, but the people cannot be driven to the land. Can they be led? It is not only that the Church is losing in country parishes, but the way in which people are crowding into cities and towns is bad for them, physically and morally, and it is also the cause of many social evils, such as over-crowding, and the glut in the labour market leading to sweating, and so on. Can we do anything practical to keep our people in the country? And what can we do?

## Perversion not Everything.

There is a feeling abroad, caused in great measure by our system of public discussion, of freedom in action, and variety in vestments and in services that the Church is in danger of dissolution. Doubtless to some extremists, such a result would be hailed with pleasure, but every thoughtful man shrinks from such a catastrophe. The Italian mission in England, which seemed to exist for no other purposes than by any and every means to increase the number of their adherents, has, we are glad to find, members of her own Communion who take a higher view. Father Powell, a Roman priest, in his lecture on the Roman Church in England, in this new century, says: "May I suggest, too, that we boast less of the number of conversions? Vaunting on such a matter only has the effect of irritating our non-Catholic neighbours. Furthermore, is it not true—

and I speak in all charity—that many of our converts have been brought to the Church by very human means at first, and are not always a credit to us after being received? This stricture applies especially to marriage converts."

## Roman Catholic Troubles.

It may comfort some timid minds to find that every religious body has its own troubles. And it is more than doubtful whether our frank outspoken way of meeting them is not the best after all. It is not only in the Anglican Church that unauthorized ceremonies and forms of religious observance have grown up. With all the vaunted discipline of the Roman Church, and with all her professions of unity of doctrine and uniformity of practice, it is well known, by those who have studied the recent history of that section of the Christian Church, that there is a steadily growing revolt, on the part of the more thoughtful among its adherents, against much that is taught and much that is carried on under her auspices. The invasion of the sanctity of home and family life by the methods of the confessional, the insistence on the acceptance of modern and unscriptural dogmas, the claim to spiritual ascendancy over the consciences and lives of the people, which has been put forward and demanded by the priests—these, amongst many other causes, have driven thousands of the more intelligent and intellectual of the members of the Roman Church into indifference (so that, though professing to belong to her Communion, they never attend her ministrations), or into open unbelief.

## French Reformation.

The condition of affairs in France continues to excite much interest in the religious world. The exodus of priests from the Roman Church goes on. There has been nothing like it since the Reformation. Among the mass of the people there is a widespread sense of dissatisfaction. It has been remarked that the 16th century Reformation movement was a failure in France because it was foisted on them from the outside, while the vast mass of the clergy and people remained uninfluenced by it. It was transplanted, not sown, and it has failed. The followers of M. Bourrier are now sowing the seed of a Reformed National Church in France. Their programme is simple—to shake off the yoke of Rome, retaining the Apostolic Ministry and Sacraments with the authoritative symbols of the Catholic Faith, and the ancient Liturgy of the Gallican Church. The organ of the movement, the *Chretien Francais*, is sent every week, free of charge, to 2,500 priests. With these facts in mind, it is significant that the Old Catholic Congress met in Paris last year.

## Metropolitan Court of Appeal.

We, in Canada, have all the advantage of the Mother Church with many privileges pecu-