

Canadian Churchman.

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REV. PROF. WM. CLARK, LL.D. Editor.

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Address all communications,

FRANK WOOTEN,
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Lessons for Sundays and Holy Days.

March 30th.—SIXTH SUNDAY IN LENT.

Morning.—Exodus 9. Matt. 26.

Evening.—Exodus 10; or 11. Luke 19, 28; or 20, 9 to 21.

CHURCH OF THE ASCENSION, HAMILTON.—As a general rule, it is not advisable that newspapers should interfere in parochial disputes. By such interference dying embers are sometimes fanned into a flame. With respect to the troubles at the Church of the Ascension at Hamilton, we were so sure of the strength of the Rector's position that we did not care to offer anything which might seem like counsel or support. Mr Crawford did not ask to be invited to Hamilton. He was living at Brockville, honoured by his own people and by the whole population of all denominations, as the address which he received on leaving abundantly testifies. The representatives of the congregation at Hamilton came and saw him, and heard him in his own Church and invited him to the Church of the Ascension. After some delay they repeated that invitation. Every condition which Mr. Crawford put forward was accepted. We do not like to say what every Christian, apart from mere party prejudice, must think of the recent proceedings. But we will inform our readers, in our next issue, as to the exact nature of the matters in dispute; and we think they will be not a little surprised when they hear of what kind they are. It has been said that Mr. Crawford is encouraged to persevere by the "High Church Bishop of the Diocese." Let it be remembered that Mr. Crawford was the choice of the representatives of the people and was accepted and appointed by the Bishop. We may add that it has come to our knowledge that the Rector made a most important concession to the wishes of the majority of the congregation by the advice of the Bishop. If it must be said that there is much that is painful in this controversy, on the other hand, nothing could be more admirable than the Christian deportment of the Rector in presence of the insolent resolution moved at the meeting over which he presided. It must be quite clear to our readers that this paper is no backer of any party or any partisan. To High Churchmen and to Low Churchmen alike

we will strive to do justice; and it is in the interests of righteousness and charity that we pen these lines.

THE NEW UNCIAL MANUSCRIPT.—Some time ago we gave an account of the alleged discovery of a new uncial manuscript of the New Testament, by Bryennios, Archbishop of Nicodemia, who discovered the *Didache*, the Teaching of the Twelve Apostles. The MS., it was said, was of the same character as the Vatican and the Sinaitic. But now it seems that doubt has been thrown upon the story. David, Syrian Archbishop of Damascus, writes to Dr. Neubauer, of Oxford, to contradict the report. He says: "In the first place it is not true that Bryennios, Archbishop of Nicodemia, has found in Damascus an ancient MS. of the Bible, for that prelate has never been to Damascus." This is, of course, quite conclusive as regards the part of the story which connects the discovery with Damascus. It may be that there is an error in this part of the story, and yet that the discovery has been made. Let us hope that this may possibly be the case.

THE JEWS.—Our readers are aware that collections are made in our churches, on Good Friday, for the London Society for the Promotion of Christianity among the Jews. In preparation for this appeal the Rev. T. S. Ellerby, local secretary of the Society, has issued, in pamphlet form, "a plea for God's ancient people," which is "endorsed by his Lordship the Bishop of Toronto, and by his permission addressed to the clergy of his diocese, urging them to bring the claims of the Society before their respective congregations, and on Good Friday to make an offering on its behalf." We have drawn attention to this subject in a leading article, and have also published the appeal of the Anglican Bishop in Jerusalem, to which we venture to call the attention of our readers.

PRINCE BISMARCK.—We cannot wonder at the incredulity with which the intelligence of Prince Bismark's resignation has been received. This is the man who has reconstructed modern Germany, who has repaired the breaches in the Fatherland made by the wars that sprang out of the Reformation. It seems now beyond doubt that the great Chancellor retires. He is close on seventy-five years of age, and might well claim that his services and his years alike give him a claim to rest. But this does not seem to be the true reason or the whole reason for his resignation; since Count Herbert Bismarck, his son, has also retired from office, and the general belief was that he was to succeed his father. The Emperor is acknowledged to be a man of ability; but he is young and comparatively inexperienced. It is a serious matter to lose the services of a great statesman like Bismarck; and the extent of the loss can only be guessed at, since we are not acquainted with the reason. If it merely means that the Emperor is going to take things into his own hands, we fear the outlook is rather gloomy. If, however, we are to believe late telegrams, it would appear that the chancellor desires rest.

EASTER COMMUNION.—Since the Rubric in the Communion office orders "that every parishioner shall communicate at least three times in the year, of which Easter shall be one," there will be few of the loyal children of the Church who will not,

in that day, present themselves at the table of the Lord. This is no mere local or national rule. It has been the custom and the law of the Church from the earliest age. We may have something more to say on the subject next week. But, in the meantime, we would respectfully request the clergy to send us information as to the number of communicants in their churches on Easter Day. We will publish, in due course, all the pieces of information that are sent. These statistics will be of great interest not merely at the present moment, but as a means of testing the future progress of the Church. It might be as well if we were also supplied with information as to the amount of the collections made at the offertory and otherwise on Easter Day.

CANON WYNNE ON PREACHING.—The Professor of Pastoral Theology at Dublin has resumed his lectures in the Divinity School. The lecture-room was completely filled for the first. The subject taken for consideration was the one of "Preaching." "Sermons," said the lecturer, "must not only be bright, but teaching as well. Cicero's principle that the speaker has a threefold duty before him—*placere, docere, movere*—is to be remembered. One of the most important elements in the pleasing characteristic in sermons is the delivery, but the preacher must be on his guard against what the French call *manière*. Dickens's character of Mr. Turveydrop, the eloquent advocate of 'deportment' might serve as a warning. Some preachers are dreadfully polite. Some preachers stand in the pulpit as if they were there to have their portraits taken. The best manner is to have no manner at all. The inscription over Winchester College has its own meaning, 'Manners maketh man.' If the preacher is fully absorbed in the sense not of his own importance, but of the greatness and importance of the message he has to deliver, his manner will be simple, earnest, and truthful." The lecturer went on to give certain rules for the preacher: "First look at the audience. Be not afraid to look them in the face. Let your people be conscious that you are speaking to them face to face. And this rule holds good whether the sermon be read from manuscript or spoken without it. The reader should always be a preacher. There is an instructive correspondence between the eye and voice. Another point is variety of tone in the voice. Monotony of voice has the effect of a lullaby on the congregation. On the other hand, the preacher is to avoid violence of voice, which is vulgarly called ranting. The power of rising the *forte* should depend on the use of *piano*. You must avoid being too intense, too vehement. A calm, quiet, self-impressed style will carry much more force with it. Thirdly, the preacher should beware of the tricks of the pulpit,—hems and haws, and peculiar phrases and attitudes, ugly habits; provincialisms of voice and accent should be avoided from the first, else they will grow, and become stereotyped. Again, the preacher should not be afraid of his audience. He stands in the pulpit as an ambassador from Christ, and must speak to them with courage as one who is commissioned with a message from God, and not to curry human favour. The preacher has to do his duty, and not fear the face of man. Holy boldness, and not conceited impudence, should be the character of the true preacher. Quietness and calmness are also things to be much desired, especially with the