

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 18. SIXTH SUNDAY IN LENT
Morning Exodus ix.; Matthew xvi.
Evening Exodus x. or xi.; Luke xix. 28, or xx. 9 to 21.
Mar. 23. GOOD FRIDAY
Morning Genesis xxiii. to 30, John xviii.
Evening Isaiah lii. 13 and liii.; 1 Peter ii.

THURSDAY, MARCH 15, 1888.

THE WORLDLY WISE CHURCH.—The death of Cardinal McCabe, Primate of Ireland, is an event which will call out additional regret in the present state of that country, from the fact that he exercised his high position with courage and persistency in the interests of peace and order. It will be remembered that the Roman Catholic Archbishop, who was previously an auxiliary bishop, was made Primate in 1879. This notice recalls an incident we well remember highly illustrative of the splendid tactical wisdom of the Church of Rome, a wisdom Macauley says, which if the English Church had shown, the secession of Wesleyans would not have occurred. We were staying in a very obscure and very poor town in England, and meeting a Romanist at dinner he invited us to come and hear a great preacher who was then acting as Priest at the dirty little chapel of the place. We laughed at the idea, but being pressed, went and to our amazement heard a glorious discourse on charity, (*i. e.* almsgiving) from Father McCabe. He was sent there on a special mission and very soon had the whole district in excitement and carried over as perverts quite a number of Dissenters and extreme Low Church people. This accomplished he was moved away to do the same work in another field where the Church exposed her children to attack by leaving them un-instructed in Church principles.

A MUSIC LESSON.—The London Times says:—"Church and Nonconformity rival one another in the matter of choir singing; the realm of the oratorio is invaded by the new form of entertainment which the Dissenters call a "service of song." We have services of song in Canada in our Churches, and very interesting phenomena they are, for they are held usually in Churches controlled by those who object to services of song as arranged in the Prayer-book. Where the distinction arises between a service of song arranged by a clergyman and "Evensong" as the Church formulates it is not easy to discover. That Nonconformity is rivalling the Church in choir singing is a happy thing for both. It will break up Puritanic notions and tend to bring into vogue Catholic ideas as to the function of music in divine service.

WHAT'S YOUR NAME?—Rev. T. Twining, M.A., translator of "Aristotle on Poetry," tells this good story in his Recreations of a Country Clergyman of the XVIII. Century. "Finding that my old friend the Archdeacon of Salop, was here, I determined to enjoy the pleasure of seeing an old and intimate friend, whom I had not seen for nearly forty years, and whom I never expected to see again. As soon as I had dined I called at his house in the Close. He was at home. I refused to send in my name,

but desired to speak to him. He came to me into the passage, peering and scowling at me, with his hand over his eyes, as much as to say, 'What can the fellow want?' I made him a sneaking bow. "Sir, I hope no offence, sir. Knowing the benevolence of your character and your generous disposition, I take the liberty to wait upon you. I am a clergyman, sir, and in distress, as you may see, sir, by my coat! 'Oh, sir, indeed I can't, I have many such applications as this; but I know nothing of you, and I never attend—I make it a rule.' 'Sir, excuse me, but knowing your character for learning, and particularly sir, your skill in the Greek language—(O, Sir, that is all—I know nothing of the matter—I thought I might take the liberty to solicit your encouragement for a little—pulling papers out of my pocket)—a little treatise I have written upon the Greek language sir; the title of it, sir, is 'Ti esti soi lounoma.' [This, I took it for granted, would open his eyes, as it alluded to a circumstance which I thought he could not have forgotten. Being once at a play with him, in a crowded pit, a woman, who thought herself incommoded by him, was angry. Leigh, with that sort of humorous folly that was peculiar to him, turned to her, with his grave, immovable face, and asked her 'Ti esti soi lounoma?'—(What's your name?)—which made her still more angry. I had no doubt, therefore, that the recollection of this, and the improbability of such a title for a book, would discover me immediately, but it did not.] He answered, 'No, sir, indeed I can't say anything to it; you must excuse me.' 'Sir I am very sorry; I thought that as I once had the pleasure of knowing you'—'Knowing me, sir? Indeed I don't know.'—I then smiled, said nothing but held out my hand to him. He would not take it, but shrunk back, and declared he had not the least knowledge of me. Then, at last, I was obliged to discover myself. 'What!' quoth I, 'don't you know Twining?' I shall never forget his change of countenance. I could compare it to nothing but the effect of the sun breaking out suddenly from a dark cloud. What followed is easily conceived."

JENNY GEDDES AND HER CUTTY STOOL.—"Ye build the sepulchres of the prophets and your fathers killed them." A monumental brass has just been erected in S. Giles' High Kirk, Edinburgh, bearing the following inscription:—

To
JAMES HANNAY, D.D.,
Dean of this Cathedral,
1684—1689.
He was the first and the last who read
the Service Book in this Church.
This memorial is erected
in happier times by his descendant.

Shade of Jenny Geddes! How we are clinging to the "Church of our forefathers." Should not the cutty stool be removed from its place in the Antiquarian Museum and placed along with the other historical trophies; just underneath this remarkable tablet?

It has been asked, why should Jenny Geddes not be acknowledged in some such way as the following:—

To
JANET GEDDES,
Vegetable Vendor near this Cathedral,
1688.
She was the first and last who threw
A stool in this Church.
This Memorial is erected
in happier times by those who can appreciate
all Forms of Earnestness
in the past.

M. AND N.—The following letter expresses a very general curiosity: I have often wondered what "M" and "N" in the Matrimonial Service are supposed to mean, viz., "I publish the Banns of Marriage between 'M' and 'N.'" I do not see any suggestion as to the meaning of these abbreviations in the new S. P. C. K. Commentary, nor in the earlier one by Adams, nor even in the large Annotated Prayer-Book by Blunt. One of the two guesses at what is meant by "N" or "M" in the Catechism as meaning typical names, "Nicholas" or "Mary,"

will hardly stand scrutiny, as in that case I imagine the same letters would have been used in the Marriage Service, whereas they are just reversed, "M" being applied to the male and "N" to the woman. Blunt gives what he calls "the most probable explanation" of it, in the large Annotated Prayer-Book, page 214, on "the Catechism." "N" stands, he says, for Nomen, and "M" for Nomina, two "N's" being corrupted into one "M."

There are those who are inclined to disparage Archbishop Tait's last message of peace as the product of a mind enfeebled by illness and approaching dissolution. Will they not take another view from the exquisite lines put in the failing lips of an aged statesman while he lay breathing his last at another Episcopal palace nearly 484 years ago?—

"O, but they say the tongues of dying men
Enforce attention like deep harmony;
Where words are scarce they are seldom spent in vain,
For they breathe truth that breathe their words in
pain.

He that no more must say is listen'd more
Than they whom youth and ease have taught to glose;
More are men's ends marked than their lives before;

The setting sun, and music at the close,
As the last taste of sweets, is sweetest last,
Write in remembrance more than things long past."

—John of Gower at Ely House "Rich. II." Act ii., Scene i.)

THE NEGLECT OF CONFIRMATION.—The Bishop of Lichfield has issued a special pastoral to his clergy on this subject. He says he is sometimes surprised and pained to hear his clergymen state, as a matter of congratulation, that they never asked their young people to be confirmed, but allow them to offer themselves of their own free will. This is a grave misconception of duty, at variance with their ordination vow and Christ's own teaching and example. The young should be taught to regard confirmation not only as a duty to be done, but as a blessing to be desired and enjoyed. The numbers confirmed would be greatly increased and the blessing more surely obtained. The number of his diocese would gain steadily, even rapidly. Last year there were 12,000; but at a very moderate estimate there should be 15,000. The numbers, however, were greatly swollen by adults, which made even more striking the deficiency as regards the young. It is evident they were being lost by hundreds, who either drifted into the ranks of dissent, or went to swell the awful multitude living without God or hope in the world.

THE NIAGARA ICE BRIDGE.—An unusually extensive and interesting ice bridge was formed early this winter across the Niagara River below the falls. The architect of this stupendous structure, says an intelligent observer, is the south wind. A steady blow from this quarter causes the ice in Lake Erie, twenty five miles away, to break up into gigantic fragments, which float down the current of the Niagara, until they shoot the rapids and plunge over the cataract—a sight worth a long journey to see. Below the falls some of these enormous cakes lodge, here against a rock, there upon the beach at the foot of the cliff. Others follow, and tossed by the seething billows against their predecessors, find lodgment also. They are welded by the frost and dashing foam, and this process goes on until the river is covered from shore to shore. The accumulation increases, the cakes of ice being forced under the mass by the pressure of the waters, until, as now, the bridge extends from shore to shore, and from the foot of the great cataract away down nearly to the railway suspension bridge, three miles, and of a thickness often equal to the tallest of city business blocks of buildings.

Mr. WALTER C. JONES, who nine years ago gave the English Church Missionary Society \$860,000 for work in China and Japan, has recently made a thank offering of \$400,000 for the recovery of his son from sickness. Four years ago he gave \$165,000 to found the India Native Church Missionary Fund.