

September 21, 1898.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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FRANK WOOTTEN,
Box 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

September 24.—17 SUNDAY AFTER TRINITY.
Morning.—Jer. 5. Gal. 3.
Evening.—Jer. 22; or 35. Luke 1. 57.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

TO THE MEMBERS OF THE GENERAL SYNOD OF CANADA.—The *Rock* Welsh Commission says: "The vernacular press is almost wholly anti-Church. The English papers most widely circulated in Wales are strongly liberal, and advocate dis-establishment not only for Wales, but for Scotland and England. When will the clergy and our Bishops, as a body, act as if they believed 'the printing press is the Church's lever?' What is an Albert Hall meeting compared with the increasing utterances of the press, penetrating into almost every home in the kingdom?"

"THE HOLY PLACES IN JERUSALEM" forms the subject of a long and very able article in the *Guardian* from the pen of Malcolm McColl, which concludes somewhat as follows: "The historical evidence for the authenticity of the traditional site is overwhelming. 'Golagotha' was so-called not because it was the place of public execution (for it never was), but because Adam's skull was, according to Jewish tradition, found there. As for 'Gordon's Tomb,' not a single person of the least repute believes in it." These conclusions will be satisfactory to many who have been disquieted by the startling propositions involved in General Gordon's fancy for another site.

"STAND ON ONE LEG! while you speak" is the rule of a certain tribe in Central Africa, and it is beginning to be enthusiastically advocated by certain newspapers who have keenly felt the want of some kind of effective "closure" to shut down long-winded speakers. In some of our Synods a "ten minute rule" has been laid down, but it is too conventional and arbitrary and indiscriminating to be popular. Many good arguments cannot be properly compressed into ten minutes—if the

attempt be made, injustice is done them, and truth and right suffer in consequence. Let men with weighty arguments practice the *one leg rule* in their libraries for next year debates!

FATHER HALL'S ELECTION to some American diocese has been a foregone conclusion, ever since the Boston embroglio. Our Yankee cousins were not going to submit to such an assertion of British supremacy—especially on the edge of Boston harbour, still impregnated with the fumes of revolutionary tea! It is not easy to foresee the end of this question of crossing of diocesan regulations with those of brotherhoods and societies. Father Grafton's plan of retirement is, perhaps, the most practical solution—unless we have a parallel to the Behring Sea arbitration.

"GET THE BOODLE, AND DROP HER ON THE WAY!"—Such was the heartless policy pursued in a recent New York and Chicago sensation, with the now common sequence of home-desertion, elopement, bigamy, robbery, wife-desertion, suicide of the victim and original sinner. The tale reads as an incredible record to those who do not realize the utter vanity, not to say sacrilege, of "marriage" in the United States. It is no more than a lease—and the lease is continually broken: a mere temporary contract "for a consideration," but none of the terms are observed one minute longer than suits the party who happens to be the more cunning or more strong. "Might" seems to have become "right" in this department of life over there in many quarters.

TEA-TOTAL EXCESS.—The license of the Chiswick Retreat records a case of a woman who consumed a pound of tea per day. There was the same nervous condition and many of the symptoms of alcoholism. Her excess brought on a condition of coma—"dead drunk" with tea! The case was very hard to cure, and was accompanied by the habit of pawning everything in the house to buy tea. This form of excess is known to be very common in one part of Ireland: and, in less degree, throughout the world common enough. This record illustrates the fact that the most harmless things may be used to excess so as to produce intoxication. How much crime and misery are due to tea-drinking?

EPISCOPAL INCOMES IN CANADA are attracting some attention at the present time on account of the prevailing desire here for "more Bishops." In connection with the apparent reluctance of our present Bishops to see their order recruited in number—witness their action, or inaction, at the last Provincial Synod. The *Rock* argues that funds are not to be easily had, because our few Bishops cannot get "in touch" with our scattered population, and therefore "Bishops do not excite their interest." There is also a severe cut at supposed "prelatical and sacerdotal pretension" and reluctance to have their position made "less imposing from a worldly point of view." This latter charge is surely without foundation!

"CHURCH AND SHOP" is the subject of an interesting article in the *Church Times*, apropos of an article in the *Economic Review* by Rev. John Carter—"of Toronto" we may still call him, though he has become of late so prominent in Oxford and London. The question is, practically, the amount of influence which Christian principle and moral-

ity have on trade customs: and our contemporary considers the prospect on this subject "a dismal one." The conclusion of the article makes a call for "the new casuistry—the present conviction and conversion of buyers and sellers we must have, lest the nation perish."

EPISCOPAL INCOME IN ENGLAND.—A writer in the *Church Review* deals trenchantly with this subject, noting that the average English Episcopal income is at present £5,000—twenty-five times as much as the average income of a parish priest! "Surely ostentation and flunkeydom form no part of the Christian system." He suggests a readjustment of these incomes on account of the fall of clerical incomes, by a 20 per cent. reduction on account of hard times. Under the circumstances it seems hard that an Archbishop should luxuriate in two palaces and £15,000 per annum. A saving of £25,000 at least might be thus effected. Our Canadian desideratum of £1,000 for a Bishop's income pales beside the English figure: but ours are not in a "House of Lords."

NOVELISTS AND THEOLOGY.—No novel of the present day seems to be complete without a *soupcou* of theology is some shape, and these little *bonnes bouches* of religion (?) are sometimes very queer compositions indeed. They may light anywhere from the Hittite priesthood to General Booth, touch lightly (*very!*) on Metempsychosis or Transubstantiation, discourse oracularly on "Petrine Claims" or "Pauline Views"—indeed a good novel must run over this whole curriculum. They manage to show how little they know—and they show it in a masterly manner! "Confusion worse confounded."

THE CANALS OF CORINTH—in olden Greece, not in new America—have been held up as a comfort and encouragement (?) to the promoters of the "Huronario" canal scheme. The policy of "Alexander the Great, Julius Cæsar & Co." has been crowned with success, and they may rest easy in their graves henceforth on that score, now that a couple of thousand years have passed away. Their schemes were "kept steadily (?) in view," and have triumphed. The public may be pardoned for wishing the same kind of rest for Capreol and Macdonald! Yet the world *will wag* and "projectors" must have their say.

LAY HELP OR LAY HINDRANCE?

It is not the first time we have called attention to this subject, and we are glad that so able a pen as that of Rev. C. E. Whitcombe has taken the subject up, and set it trenchantly before our readers—though we cannot agree altogether with his views of the matter. The importance of the subject is so enormous, the issue ultimately involved, so tremendous, that one wonders at the apathy with which it is treated by so many people. The phenomena that have to be considered are startling enough in themselves, the data for argument touch a vast number of interests. One must be prepared to hear an echo of the cry "Great is Diana of the Ephesians" in many quarters, as soon as he dares to question the wisdom of Christendom's present rage for lay help. Still, the facts should be weighed dispassionately for the sake of the Church's well-being. They are, for instance, these:—