

Canadian Churchman.

TORONTO, THURSDAY, JUNE 1, 1893.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

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,
NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOTTEN,
Box 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

June 4.—1 SUNDAY AFTER TRINITY.

Morning.—Josh. 3, 7 to 4, 15. John 15

Evening.—Josh. 5, 13 to 6, 21; or 24. Heb. 10, 19.

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.

SUBSCRIBERS in the City of Toronto will please notify the office at once if they do not receive their papers promptly.

NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

"EVANGELIUM" faintly inscribed at the top of a page, formed the clue which led to the discovery of the now famous Syrian MS. at Sinai, by two English ladies. The survival of the MS., its escape from the Turks, is attributed to the fact that this particular convent had been a fortress, built by the Emperor Justinian in the 5th century, and therefore a place of refuge for precious things while the Turks were over-running the empire. This MS. was a palimpsest, written over with a treatise on lives of certain Saints in 778.

"MUSIC HATH CHARMS," except the piccolo,—"to soothe the savage breast." Such, at least, is the report from experiments chronicled by the London Spectator as having been made in the Zoological Gardens. The bagpipes "threw an orang-outang into ecstasies of delight, but the piccolo found no admirers at the Zoo." It caused terror, rage, anguish—only soothed by the soft strains of the flute. Here is a new field for speculation.

"CONTINUAL DROPPING."—The effect of this Scriptural illustration is well exemplified by the case of an acrobat in Vienna, who agreed, for a wager, to let a pint of water be dropped on his hand, drop by drop, from a height of 3 feet. After 300 drops, the athlete's face had become flushed and he seemed in great pain. At the 420th drop he gave up, declaring that he could no longer endure the torture. The hand was found swollen and inflamed, and in one place raw flesh showed through broken skin.

"HAVING FOOD."—How little of solid food is needed for human sustentation, may be calculated from the fact that rice serves to feed about 600 millions of men, more than half the earth's population, in fact! And no wonder that it can serve so well and go so far, when science informs us that it contains 86.54 per cent. of nutriment, as compared with 28.24 per cent. in potatoes, and 26.83 per cent. in lean beef, which two ingredients form the "backbone," so to speak, of an Englishman's "good square meal." One pound of rice is more "good" than a pound of beef and two pounds of potatoes put together. Yet how few are "content" with it!

"KESWICK BRETHREN" is the name of a new organization claiming to be undenominational, and in which members of several denominations are associated. "It will, if prospered, doubtless see its way to become a 'Church' next." This is the way Living Church welcomes the new comer, and no wonder, when one remembers the course pursued by so many "societies" and "associations" from Methodism down to Plymouthism and Salvationism. They are all "undenominational" at first.

ELDERLY RECRUITS FOR THE MINISTRY.—Recently an English bishop laid down a rule against ordaining any but young men to the ministry. A cry of protest comes up in the American Church. The case is quoted of Rev. Joshua Hines, who 15 years ago was confirmed and ordained deacon at the age of 70, and who is still a most useful and active missionary in South Dakota at the age of 88. There are plenty of such instances here.

MARRIED AND BEARDED priests of the Roman Catholic obedience is a kind of novelty quite new and startling, so much so as to cause Episcopal denunciations and lay riots among the Romanists on this Continent. These Eastern "Uniates" or converts from the Greek to the Roman communion, do not often find their way to America, hence the sensation; but they have been in the East for hundreds of years. Their presence here may add a little variety, elasticity and liberality to Romanism.

"THE PARLIAMENT OF RELIGIONS" at Chicago (thinks the New York Churchman) is the outcome of a modern fancy that religions and churches can be constructed at will, or amended by all kinds of "attachments" like sewing machines. People fancy that even the Christian religion might get a few "good ideas" from Buddhists or Mohammedans, or by hearing all sides. They regard churches largely as shops where doctrines, sacraments and rites are to be varied to suit the tastes of the customers.

"WANTED, 1,000 MONKS OF THE ORDER OF IGNATIUS!" exclaims an enthusiastic observer of one of

Brother Ignatius' special services at Westminster Hall in London. He describes him as "a Methodist in the garb of a monk, an actor, an ascetic, a fearless preacher, a most fascinating man. What eyes and what a smile, and how utterly sincere and frank!" Then he describes the histrionic manner of this remarkable evangelist, who could not even say the Litany "without now and then a flash of passion, and now and then a touch of tears." "Wanted, 1,000 such men for the Church!"

"I HAVE JOINED THE CHURCH OF ENGLAND," writes the learned Rabbi Alfred Edersheim, a historical Church, a national Church, a liturgical Church. "If your theological tendencies are conservative, here is a Church that has been planted as the Christianization of England, with all that is noble and grand in the old service, traditions and rites, and with all superstition and idolatry removed, the old historical Church reformed. If you are liberal, what Church allows such latitude, consistent with orthodoxy, as that of the 39 Articles? If you are devout, what services and prayers are like those of the English Liturgy?" So he explains his desertion of Presbyterianism for the Catholic Church.

"A NEGATIVE PRESBYTERIAN I was for a long time," says Edersheim "that is, I remained such because I did not see anything absolutely perfect, I wished to have the life of Brethrenism, the form of Episcopacy, and the constitutional rights and liberties of Presbyterianism, as they exist in theory,—though they are not found in reality. Thank God, I am beyond this, and in the historical Church." A Jew, a Presbyterian, and a scholar, he could find no rest short of that goal.

"AN EXHIBIT OF RELIGION" is not at all to the taste of Archbishop Benson, and so his invitation to the Chicago "Parliament of Religions" is declined with thanks. He argued (speaking at a recent S. P. G. meeting) that such a device indicated a want of the "sense of proportion and fitness,—a number of champions getting up on a platform to set forth their respective beliefs before a gaping public, just stopping to listen in the interest of running from one amusement to another, a very different thing from a conference of representatives met solemnly and privately together."

FORGED TICKETS were made use of in order to get entry for the Welsh and other rowdies of socialist stripe who disturbed the great church meeting recently in St. James Hall. Such tools are worthy of the tactics and principles of men who are engaged in an effort to rob the Church, and secure large religious property. Scarcely less disreputable were the speeches at a subsequent meeting of Liberationists in Bloomsbury Chapel.

SPINAL DISEASE in the DIOCESAN BACKBONE!—At a recent meeting where the conditions and prospects of the Church were being discussed, a story was related of Bishop Mackarness, who when a country clergyman said to him, "My Lord, the country parishes are the backbone of the Church," replied, "Then I am afraid that there is a great deal of spinal disease about." The story was intended to emphasize the need of more steady, old-fashioned house-to-house visitation in the country.

"DISSENT IS ALWAYS DRIFTING," says the Church Review, "into something." Reference is then made

1, 1893.

OUT
and with-



LAICA 1891.

, Ont.

BARKER'S

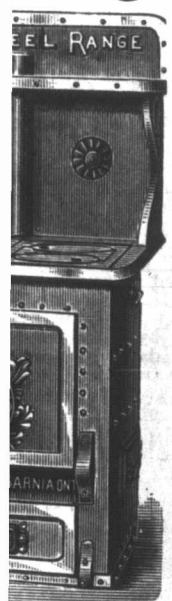
SCHOOL

Toronto.

8.

T
bs.
AL.

Range



ed and riveted
awn out and re-
ce linings. Fully
n 25% less fuel
market. Send

arnia, Ont.

Seeds

ETS,

S,

ERS,

erings.

direct to

IT,

Yonge St.,
TORONTO

MANUFACTURING
S CHIMES
ER AND TIM
logue. MD