

# Canadian Churchman.

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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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## Lessons for Sundays and Holy Days.

February 3—4 SUNDAY AFTER EPIPHANY.

Morning—Job xxvii.  
Evening—Job xxviii. or xxix.

APPROPRIATE HYMNS for the 4th Sunday after Epiphany and Septuagesima Sunday: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 313, 317.  
Processional: 82, 291, 445.  
Offertory: 79, 223, 367.  
Children's Hymns: 242, 330, 568.  
General Hymns: 176, 194, 285, 453, 487.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 193, 318, 321.  
Processional: 84, 35, 297.  
Offertory: 168, 226, 228, 295.  
Children's Hymns: 162, 332, 573.  
General Hymns: 38, 83, 170, 213, 489.

THE CANADIAN CHURCHMAN is particularly anxious that there should be items of news from every diocese in the Dominion weekly. It is not our intention to "cater" to any particular school, province, diocese, city or locality. The very title of our paper proclaims forth what we are. We deal with the news of the Canadian Church as a whole. News from the Pacific and the Atlantic is equally valuable to us. Every diocese should be represented in our news, except of course those in the very far North-West, and these we know cannot be, as there are not sufficient mail facilities. We shall be pleased to receive "items of news" from any clergyman or layman in any diocese, though we must be the judges as to whether such "items" are of sufficient importance for insertion in our columns. Please send your news along, and thus do what you can to make this paper even more lively and bright.

"CORRESPONDENTS TO THIS PAPER."—We have decided that correspondents must confine themselves strictly to the subject written on. There must be no personal abuse because others hold

different views. Every matter of Church interest we shall allow to be thoroughly discussed. In these days of many enquiries it is only right that such should be the case. Whilst we hold the Faith of our Church as not open to discussion, yet we do hold that it is decidedly open to explanation. Thousands have been built up in our Holy Faith by doctrines being simply explained in our columns. Professors of theological colleges and priests may know the intricacies of doctrinal theology, but the laity rejoice when things are made clear. Correspondents must steer clear of personal abuse or be prepared to have our columns closed to them. *This is business.*

CANADIANS IN THE UNITED STATES.—The American Church certainly has its advantages for Canadians. In several of the larger cities, priests in Canadian or British Orders occupy the most important rectorships. These priests are not Americans, nor do they ever intend to renounce their allegiance to the British Crown—yet the American citizens themselves confess they do the work of the American Church better than those born in the United States. The ordinary American priest is by no means the equal of his Canadian brother, but he can use more "policy" than a Britisher. As long as a Canadian can use "policy" and hold the reins in his parish, he can keep his rectorship, but he must be prepared to expect no respect paid him and to be called by his surname by the most illiterate. They all think they know more about the Church and Theology than their own rector, across the border. As Canadians and subjects of the Queen, we feel sorry for the Canadian and British priests working in the United States, for we know they have to put up with "indignities" from the uneducated in their parishes which they would never meet with in the British Empire. We are pleased to know that our Canadian clergy do not become citizens of the United States, as this fact shows us that they are not really happy in their present fields, though they do get a few dollars more a year.

AMERICAN BISHOPRICS.—There is only one thing which prevents a man in British Orders from being elected to American Bishoprics. Every Bishop must be a citizen, and the mere fact that our men do not become Bishops is a proof that they still remain true to the British Crown. Directly Father Hall was elected to the Bishopric of Vermont, one of the questions raised was as to his citizenship. An Oxford M.A., few thought he was a citizen, but it appeared that he had taken out his citizen's papers, and was therefore qualified to be consecrated a Bishop. If the "exodus" of Canadian clergy goes on at the rate it is going at present, our priests in the United States may perhaps be able to get the General Convention to rescind the canon which—at present—compels every man who is to be consecrated to the Episcopate to be a citizen. What is needed among our clergy in the United States is "watchfulness," and then we believe all obnoxious canonical restrictions will be soon removed.

CATHEDRAL CHAPTERS.—There can be no doubt in the minds of all Churchmen that a Cathedral Chapter is a source of great strength to every diocese; and yet there are two dioceses of importance which are without them. We refer to Qu'Appelle and to New Westminster. It seems

strange to us that the present Bishop of Qu'Appelle has not created a chapter, considering the noble and self-sacrificing men he has amongst his clergy. There are men in Qu'Appelle Diocese more than worthy, and we trust ere long to welcome a dean, archdeacon and canons of Qu'Appelle Cathedral. With regard to New Westminster, whoever is elected the new Bishop, he will find Oxford, Cambridge and Dublin men almost as plentiful as they are in the East. A Cathedral Chapter is imperatively needed in such a place as British Columbia, as such gives a dignity to a diocese. Outsiders get an impression that a diocese without the usual Anglican Cathedral Chapter is in a semi-organized state, and it is sometimes looked upon as a sign of weakness. We hope that the Bishop to be elected almost at once will appoint a dean, archdeacons and a body of canons from among the clergy. Both Qu'Appelle and New Westminster have such high reputations for able clergy that the lack of Cathedral Chapters in their midst appears to us to be a mere oversight which their respective Bishops will have great pleasure in removing. In these days anything which can be done to add to the dignity of the Canadian Church should not be left undone. Their existence in the majority of our dioceses testifies clearly that no diocese which can have them should be without them. Besides this, a Cathedral Chapter adds to the dignity of every Bishop possessing one.

SCANDALOUS REMARKS.—The deposition of a priest in New Brunswick for making scandalous remarks respecting another priest, should be a most solemn warning to both clergy and laity that the characters of priests are not to be impeached with impunity. No one should be allowed to utter a sound against a priest who is doing faithful work for God; and yet many are continually trying to bring up all the bad things they may know, instead of "lifting up" an otherwise sinking man. In this world the true Christian should do all in his power to help a weaker brother if he knows one, for it by no means follows a man is bad because he was bad years ago. It is, therefore, a matter of sincere regret to us that any priest should need to be deposed for speaking ill of a fellow-priest. The clergy and laity will all do well not to say one word against any man, and if they cannot speak well it is far better that they should say nothing. They should remember that the Church would never have had a St. Augustine if his past career had been allowed to perpetually "hound" him. What we want to see is every clergyman helping his brother, and especially should he do so when such brother needs his help. We certainly ought to take courage when a man tries to stand erect, even if we know that in the past he has done otherwise.

THE CHURCH'S IDEA.—The Church is not a select and exclusive circle of Heaven's favourites, but a broad and inclusive net for sweeping in all of every kind. It is not a pleasing dream of a sort of a little heaven for mutual participation of spiritual pleasures, but rather, the nobler conception of a vast and perilous field, where the tares are mingled with the wheat, where Christ's husbandry, Christ's building has to be done—and where risks are to be run, dangers courted, spiritual lepers taken in to tend and nurse, ignorance beckoned that it may be taught, weakness