

Canadian Churchman.

TORONTO, THURSDAY, JAN. 23, 1896.

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FRANK WOOTTEN,
Box 9646, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

January 26.—THIRD SUNDAY AFTER EPIPHANY.
Morning.—Isaiah 62. Math. 14, v. 13.
Evening.—Isaiah 65, or 66. Acts 15 v. 30, to 16 v. 16.

APPROPRIATE HYMNS for third Sunday after Epiphany, and Septuagesima and Purification of B.V.M., 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:

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 322, 323, 552.
Processional: 76, 79, 219, 392.
Offertory: 179, 305, 406, 367.
Children's Hymns: 78, 80, 389, 568.
General Hymns: 82, 176, 405, 487, 520.

SEPTUAGESIMA AND PURIFICATION OF B.V.M.

Holy Communion: 192, 313, 316, 558.
Processional: 34, 162, 392, 407.
Offertory: 168, 213, 228, 450.
Children's Hymns: 329, 385, 341, 570.
General Hymns: 38, 83, 429, 449, 489, 611.

THIRD SUNDAY AFTER EPIPHANY.

DELIVERANCE FROM EVIL.

God's power is the same to-day as it has ever been. In thinking, as we still do all through this season, of the manifestation of the divine nature in our blessed Lord, we must not forget that it is the same glorious power by which God healed the leper, as we read in the Gospel, that is "openly shown" in all He does for us now. The Collect leads us to-day to pray that this power may be manifested in healing our souls from sin, and in defending us in all dangers; or, in the words of the Lord's Prayer, in "delivering us from evil."

CONVERSION OF ST. PAUL.

St. Paul claimed to be one of the witnesses of the resurrection. He believed himself to have been actually spoken to, conversed with, from heaven by a human voice, in the Hebrew tongue, using intelligible words, familiar speech, and appealing to the facts of his history as intimately

known—seen through and through by the speaker. From that moment, whatever else he doubted, he never doubted the risen life, he never doubted the resurrection from death of that Jesus whom all admitted to have been crucified. It became the solid rock of his faith and of his conviction. "Have I not seen Jesus Christ our Lord?" . . . This was a conviction strong for work, powerful for self-denial, triumphant over sin, fruitful in well-doing. . . . To St. Paul, to live was Christ. He could not conceive the occupation which had not Christ in it. Faith was the spiritual sight of the living Saviour. Prayer was the making definite requests known to the living Saviour. The study of the Bible was the reading of a letter from the living Saviour. Public worship was the meeting of a number of persons for the purpose of hearing and telling of the living Saviour. Thus it was in everything; and the enumeration of the possible occupations of the man would be but the connecting of each with the will, and yet more with the living life, of Christ, the redemption and the resurrection.

GOOD WORDS.

An archdeacon writes: "I like your paper better than any Canadian Church paper I have seen."

Another archdeacon writes: "Let me congratulate you very cordially on the improved condition of the CANADIAN CHURCHMAN. The majority of the farmers take it and like it—I like it for its good common-sense articles."

A clergyman in Quebec Diocese writes: "I forward my subscription with much pleasure for the best Church paper published in Canada, for the Church and for the people."

THE HOLY TABLE AND THE ALTAR.

Dean Farrar has just published a striking story, entitled "Gathering Clouds," relating to the age of St. Chrysostom. To this story we shall, by and by, draw particular attention. At present, we desire to say a few words on a statement at p. 144 of the book, where the author remarks that the "Holy Table" "even then had begun by a false analogy to receive the unscriptural and unprimitive designation of 'Altar.'" Now, we cannot help being sorry to read such words in a book by him who has been known to us successively as Mr., Canon, Archdeacon, and now Dean Farrar. The Dean knows perfectly well that, ever since the Reformation, it has been quite customary for English Churchmen to call the Holy Table by the name of Altar, and that the men who did so were as loyal to the Church of England, and the Reformation, and to the Scriptures, as Dean Farrar himself. We quite understand the difficulty of the position of a man who holds a strong opinion on such a subject. On the one hand, if he holds his peace, he is regarded as a trimmer; on the other hand, if he speaks out as Dr. Farrar has done, he is suspected of playing to the gallery, as some wicked people have accused Dr. Farrar of doing. We do not, in the least, accuse him of this. It is more likely that he has been provoked by previous criticisms of High Churchmen and takes this opportunity of paying them out, as, we fancy, he tries to do in other parts of this same book. This may be fair enough in its way, but Dr. Farrar could do better. He is a liberal-minded man in reality, and he might allow that the great and glorious Church of Eng-

land, in its breadth and liberality, had room for those who said Altar as well as for those who said Table. In a Eucharistic Feast there are two aspects—the one Godward, the other manward. So it was under the old covenant, and the same principles have descended to the new. No one pleads for a repetition or a completion of the sacrifice of Christ. We believe in it as that one complete and sufficient sacrifice and propitiation which does not need to be repeated or added to. But whilst we do not repeat, we present, we represent, we plead; and we do so at the Holy Table. This is the sacrificial aspect of the Eucharist; and that upon which we plead is the Altar. When we receive the consecrated elements, this is the eucharistic feast, and this feast is spread upon and given from a table. St. Paul, in chap. x. of the I. Epistle to the Corinthians, identifies the Altar and the Table: "Have not they which eat the sacrifice communion with the altar?" (v. 18), and (v. 21): "Ye cannot partake of the table of the Lord, and of the table of devils." Besides, is Dean Farrar quite sure that the New Testament has no Christian altar? "We have an Altar," says the author of the Epistle to the Hebrews. It is not quite certain that there is no reference here to the table for the Eucharistic Feast. Some think there is. Dean Farrar thinks otherwise, and so do many more; but they cannot be sure. It is true, the word Altar does not occur in any of our formularies, except the Coronation service; but the doctrine of a kind of sacrifice in the Eucharist has been taught in all ages of the Church, and by divines of every period since the Reformation in the English Church, and a sacrifice implies an Altar.

MISSION WORK.

At this time of the year great efforts are being put forth to stimulate zeal in missionary work. Earnestness in this holy enterprise is the best test of spiritual attainment both of individuals and congregations. We hope that those who make addresses upon this subject, will take pains to make it interesting, and, above all things, will really convey some information as to what has been done and what still remains to be done by the Church, among ourselves and the heathen peoples of the earth. Few, perhaps, realize what splendid efforts are now being put forth, and what a wide field remains still to be reaped. Few grasp, perhaps, how large is the opportunity for Christian heroism, and attaining the everlasting rewards awaiting those who give up much or everything, that they may bravely, either in person or through those whom they send, attack the strongholds of evil. The Archbishop of York, preaching lately for the Society for the Propagation of the Gospel, put the matter encouragingly and solemnly: "The work achieved by missionary zeal in our age was greater than at any since Apostolic times. They all knew of the self-sacrifice of men and women who resigned the comfort of happy homes and the society of their friends to preach among the nations the unsearchable riches of Christ, and to draw men unto Him with the tender cords of love. But they were obliged to remember the millions who had yet to be won for Christ. Two-thirds of the inhabitants of the world were still without the advantage of hearing of their Saviour. As yet we seemed only at the beginning of our work. In many distant lands