

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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FRANK WOOTTEN,
Box 9640, Toronto.

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Entrance on Court St.

Lessons for Sundays and Holy Days.

April 29—2 SUNDAY AFTER EASTER.

Morning—Numbers xx. to 14. Luke xx. to 27.
Evening—Numbers xx. 14 to xxi. 10; or xxi. 10. Colossians i. to 21.

APPROPRIATE HYMNS for Second and Third Sunday after Easter, compiled by Mr. F. Gattward, 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:

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 299, 318, 558.
Processional: 35, 125, 186.
Offertory: 36, 130, 215, 232.
Children's Hymns: 140, 330, 386, 570.
General Hymns: 126, 139, 141, 498, 499.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 197, 311, 555.
Processional: 131, 175, 391, 504.
Offertory: 36, 138, 187, 302.
Children's Hymns: 135, 231, 329, 334.
General Hymns: 19, 132, 138, 199, 501.

MOOSONEE.

The Bishop of Moosonee is very much in need of a man—in priest's orders, if possible,—to go with him this summer and to stay and help Mr. Lofthouse at Churchill. He must be a man willing to give many years to the field. It takes three or four years to master the languages needed, and then only he begins to be really useful. We trust there will be some one to volunteer his services for this self-sacrificing missionary work.

NEW BISHOP-SUFFRAGAN FOR LONDON.

The Right. Rev. Dr. Billing, for nearly seven years the Suffragan-Bishop for East London, has been compelled, owing to continued ill-health, to place his resignation in the hands of the Lord Bishop of London. That prelate has nominated to fill the vacancy thus caused the Rev. George Forrest Browne, D.C.L., who was one of the Residentiary Canons of St. Paul's Cathedral, and also one of His Lordship's examining chaplains. He was formerly Disney Professor of Archæology at Cambridge, and was appointed Canon of St.

Paul's Cathedral by the Marquis of Salisbury in 1891. Dr. Browne is a Cambridge man, and was for many years a Fellow of St. Catharine's College. He took his degree in 1856 (Wrangler and Second-Class Theological Tripos), and was ordained deacon in 1858 by the then Bishop of Oxford, being priested the following year. Canon Browne, together with the Rev. J. R. Harmer, who was recently appointed to the See of Adelaide, South Australia, by the Archbishop of Canterbury, were consecrated at St. Paul's Cathedral on Sunday, April 21st. The Rev. Arthur Foley Wilmington-Ingram, who is head of the Oxford House, Bethnal Green, preached the sermon. The new Suffragan will take the title Bishop of Stepney.

ENCOURAGEMENT.

A number of letters lately received at this office have given us genuine satisfaction. Editors of newspapers do not differ from men in other professions in their enjoyment of expressions of good-will, and of appreciation of their efforts to make their papers useful and readable. One gentleman writes: "It should be in every family and I consider it a capital instructor." We hope, and believe, that this is becoming the general verdict. To deserve it will be our aim. We feel confident that did the Church public know the large expense of issuing every week THE CANADIAN CHURCHMAN, and the vast labour, literary, mechanical and otherwise, that has to be expended before the paper is brought to their doors, we should receive generous consideration from many who from mere want of thought withhold it. Again, we invite the co-operation of all Churchmen and women. We are always open to suggestions and we invite correspondence and information upon all subjects and events interesting to Church people. We beg to offer our thanks to our kind correspondents and to assure them that their encouragement assists us greatly in striving to make THE CANADIAN CHURCHMAN a real factor in the building up of the Church, and in promoting sound Churchmanship among those who are its members.

ST. JAMES' LENTEN SERVICES AN EXAMPLE.

The delivery of Canon DuMoulin's Lenten addresses and their reception, form, undoubtedly, a memorable feature in Church life in Toronto. Day after day an attentive and reverent congregation has filled St. James'—a congregation drawn not only from all the Church parishes in Toronto, but also in no small measure from the ranks of the Nonconformist bodies. It is said, indeed, that some even of our Roman Catholic brethren have been seen in the Anglican Cathedral at one or more of these mid-day services. What was the spell that attracted and bound so many, and such diverse, hearers—young and old, men and women, rich and poor, high and low, men of business and men of leisure, women of the world and daughters of the Church, regular church-goers, and not a few who are more remarkable for absence from church than for presence there? Not merely the preacher's vivid word-painting, his graphic descriptions, his apt illustrations, his eloquent periods, his impressive delivery—but also, and perhaps chiefly, his intense earnestness, his manifestly strong conviction of the truths he enforced, his firm hold upon the doctrines he enunciated. By some it may perhaps be thought that a vivid imagination and facility of expression occasionally

produced a somewhat overwrought and highly coloured picture of certain imaginary transgressions. When listening to the striking address on the subject of prayer, the thought occurred to one that possibly the busy man of the present day might have been more impressed if, in addition to that of the Hebrew Premier in the Babylonian Court, some more modern example of a man of prayer had been cited in this nineteenth century. But who that heard them, can forget the earnest exhortation to Holy Communion, the powerful enforcement of the duty of giving, the scathing denunciation of the niggardly giver, and the miserly owner and letter of pews? Who but will long remember the masterly delineation of the contrast between the self-restraint and self-repression of the world's Redeemer, exercised in order to the salvation of mankind, and the manifestations of His Divine power, which, after the accomplishment of that salvation, were put forth. A notable element in these services and teachings was that the distinctive doctrines and observances of the Church were always kept distinctly in view, and in such a way as to commend them to all. The seemliness and solemnity of the Church's worship must have impressed those who are accustomed to other and less reverent methods. A great opportunity has been had for awakening, convincing and strengthening, involving an increase of responsibility to the hearers, but affording no small aid to advancement in knowledge of the truth and in the cultivation of personal religion.

THE FIFTY-FIFTH CANON AND THE CHURCH OF SCOTLAND.

It is said that there is nothing new under the sun, and our contemporary might have thought of this in his laboured erudition to prove how near the Church of England is to Presbyterianism as by law established in Scotland. The ground has often been traversed already, and against some doughty opponent our friend the *Evangelical Churchman* has in so far the best of it. True it is that in the second half of the sixteenth century the Faith was reduced in Scotland to its lowest ebb in form and spiritual power, and with the return of Andrew Melville from the continent, Presbyterianism came in like a flood. The King was never able to control his wilful subjects, and the Bishops failed most signally in the Church's evil day. The Church was prostrate at the feet of anarchy, and the death of Elizabeth was most opportune; it allowed James to withdraw from his shackles, and speak with more authority from the English throne. The King had tried to save the Church he left, but externally she was in ruins, and the mixed congregations of nobles and ministers held the fort. The Church was there, having never denied the Faith; but her form was changed on the Genevan plan, and what could the King do in 1592 but submit to the inevitable? It is a wise fool that knows when he is beaten, and yet looks as if he were the victor. There was no Bishop in Scotland in 1604, when the English canons were passed, but we have heard elsewhere of a solitude of desolation being made, and then of its being called peace. It is true that there were no Bishops, because the Church was too weak to hold her own when the rude hand of violence was laid upon her goods, and Bishops would have required the Bishops' rents, but the discredit of the *Tulchan* business