

Canadian Churchman.

TORONTO, THURSDAY, JULY 7th, 1892.

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.

CHECKS.—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 WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

July 10.—SUNDAY AFTER TRINITY.
Morning.—1 Sam. 12. Acts 15. 30 to 16. 16.
Evening.—1 Sam. 13. or Ruth 1. Matt. 4. 23 to 5. 13.

BOOTHISM has apparently "touched bottom" in its demands upon the public purse. His cool request for £30,000 per annum to sustain his schemes has been answered with only £4,000. That looks like a decided check. The movement is being recognized now, at last, as simply "one more sect"—instead of a philanthropic society.

HIGH CHURCH GOSPEL PREACHING.—It is the testimony of a famous Puritan divine in London that "it is a common matter of observation that in their sermons the most eminent preachers of the High Church party preach the simplest Gospel truths, and very largely leave alone the doctrines of the Medieval Church which have less Scriptural support."

"CHOREVI SION"—lovers of Zion—is the title of a society which has been founded for the purpose of establishing agricultural colonies of Jews in Palestine and the neighboring territories. The plan of the society's operation is purely utilitarian and practical, without any reference to or connection with the idea of re-establishing the kingdom of Judah again.

A PROVIDENT LOAN COMPANY is being organized under the auspices of the New York Charity Organization Society, for the purpose of lending money at reasonable rates to worthy people in poor circumstances. The ordinary "Bank" is too proud to bother with the small loans poor people require—they prefer "big loans," at the risk of entire loss!

INTELLECTUAL RITUALISTS.—Says *Living Church*: "The old taunt that a Ritualist was a man who sacrificed his brain to vestures and postures can no longer be indulged, for to the 'Ritualists' in England belongs the credit of producing the theological thinking which stirs most deeply all thoughtful minds at the present time. The fame of *Lux Mundi* is phenomenal."

REFORM AT ROME.—There is an interesting account, in a *Rock* editorial, of certain movements towards reform within the Church of Rome in Italy. Reference is made to the writings of Don Domenico Pensa, a priest of Venice; Canon Marchese, a Piedmontese priest; Don Pianciani, another priest; and Signor Bonghi. Their suggestions are met with—the Index!

"THAT HARDY PERENNIAL," the happy soubriquet which the *Church Times* has devised for a periodical paragraph which crops up on all special occasions with a sensational account of various apocryphal conversions to Romanism, has met with a decidedly warm reception from some of those with whose names it has taken liberties—for instance, Pearson, the eminent English architect.

TIME-SERVING PREACHERS.—"Jesus scourged the money changers out of the temple: but they are welcomed in to-day. Their contributions are wanted for the Sustentation Fund, their gold and notes for the church-door collection. The clergy invest their savings in a brewery or a death-dealing match factory, as eagerly as if Jesus had not advised the rich young ruler." Is this so?

FARQUHARSON VS. RICHARDSON.—We find in the *Temperance Chronicle* an appreciative editorial on the subject of the remarkable article in *Blackwood* to which we lately drew attention. The writer of the letter is not only a physician of high reputation and good position, but M. P. for West Aberdeenshire. His views on moderate drinking as true temperance are sure to attract notice.

VENTILATION is a subject too little studied and too little practically observed, notwithstanding all that is written upon it. Architects go on building churches of the "hermetically-sealed" description, or rush to the opposite extreme of pouring cold draughts upon the devoted heads of the worshippers—often from some concealed and unsuspected source of danger. Common sense avoids both extremes.

PHENIX AND THE DOGSTAR.—An ingenious theory has been started to account for the puzzling fable of the Phoenix (so rife in ancient times), identifying it with the dogstar, Sirius. The annual difference of one-quarter of a day between the Egyptian and the Julian or natural year, accumulates in 1,461 years so as to form an additional year. This period is the Phoenix, as well as Sirius', cycle of years.

THE GRINDELWALD CONFERENCE seems destined to proclaim the harm and wrong of schism with peculiar emphasis. "The prospect of the conference has something pathetic about it to many of us. The mere fact of its necessity is a reflection upon the Society of Jesus Christ, and the programme of proceedings . . . shows what a serious matter our divisions are, and what a very serious business it is to mend them."

"AN EVANGELICAL UNDERTAKER" is the title of an amusingly facetious and sarcastic editorial in the *Church Times* upon the text of a paper written by one Marshall on the (imagined) disintegration of the Ritualistic party. Our contemporary suggests that instead of "preparing the shroud and digging the grave" of his rivals, Mr. M. would

find ample employment in looking after "the remains" of his own party.

BISHOP WESTCOTT AND THE DURHAM MINERS.—The Bishop of Durham has been the chief agent in bringing to an end the wretched "strike" which was causing so much distress in the North of England. Through his wise mediation at conference (of which he was president) between masters and men, both parties agreed to a reduction of ten per cent. His action and its moral triumph has caused much favorable comment.

CLERICAL HOLIDAYS.—The Archdeacons of London and Middlesex have issued their annual appeals for the holiday-fund of their hard-worked clergy—1,470 in number. *Church Bells* says "it is no exaggeration to say that the incomes of many of these are deplorably small. There are not a few clergymen who have gone for long without any cessation from their hard toil, simply because of the *res angusta domi*." It is so in all cities.

CARELESS PREACHING.—An article on "The Press and the Pulpit" in the *Westminster Review* refers to the tendency of the average preacher to go through this part of his duty in a perfunctory manner. "That they have so many matters to look after besides their chief work (?!)—the work of the pulpit—is often made an excuse for doing that work in a make-shift manner." There is a grain of truth in this writer's view—no more!

THE "MONT DE PIETE" at Paris is a vast People's Banking and Loan Institution, where borrowing—that direst and greatest of the poor man's necessities—can be done cheaply and quietly, as well as respectably. There is no loss of self-respect, no expense, no extortion. It formed the model of the Co-operative Credit Union of Germany. Institutions of the same sort are much needed in America—between the banks and the pawnshops.

"MAN MADE THE TOWN!"—A well written article in *Nineteenth Century* on "The Increase of Crime" in the last decade of years, concludes with the explanation that the rage for concentration of population in cities is the cause of the increase. The conflict of life is more intense, the opportunities of crime more frequent, the temptations to dishonesty greater, the gravitation of evil elements more marked, than is seen anywhere in rural life.

KOPS ALE has attracted the approving notice even of the careful and orthodox *Lancet*: so there must be "something in it." "It contains nothing that is injurious, but is, on the contrary, a salutary and palatable beverage, possessing distinct tonic and stimulating properties by virtue of the choice ingredients which form the basis of its preparation." Though non-intoxicating, it has the taste, colour, appearance and composition of ordinary ale.

"METHODISTS ARE NOT ALWAYS WESLEYANS in these days," says the *Rock*, apropos of the way in which the action of a minister at Luton has been challenged because he "put back" or repelled certain persons who presented themselves for membership privileges without having been first baptized. The "District Meeting" replaced their names! and he has appealed to Conference to