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Lessons for Sundays and Holy Days.

January 20—2 SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv.
Evening—Isaiah lviii. or Jxi.

APPROPRIATE HYMNS for the 2nd and 3rd Sunday after Epiphany: 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:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 316, 558.
Processional: 76, 77, 219.
Offertory: 81, 173, 601.
Children's Hymns: 79, 175, 339.
General Hymns: 177, 169, 452, 63, 486.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 314, 323.
Processional: 78, 390, 445.
Offertory: 178, 406, 436.
Children's Hymns: 77, 329, 565.
General Hymns: 80, 180, 405, 488, 623.

"HE WAS FLOGGED IN HIS BOYHOOD three times by the energetic Dr. Keate, and, unpleasant as the memory is, he himself attributed to the circumstance some share of the credit for making him Archdeacon of Taunton in the year of the great exhibition." Not everyone has the "courage of his opinions" to such a degree as Archdeacon Denison, so as to parade his own thrashings at school as an illustration of the value of "the rod" in education. A very racy article in the *Review of Reviews* refers to many characteristic points in this famous man's life, and varied experiences in Church and State. He is a "fine old" example of the type of Anglican parson now being perpetuated by such men as Dean Hole.

RATHER A HOAX was the much trumpeted "conference" at Rome between the Pope and the Eastern Churches—the said "Eastern Churches" being merely those petty schisms fostered by Rome in Eastern countries in defiance and opposition to the actual (local) ancient communions. "There has not been"—says the *Church Times*—"any question whatever of a

rapprochement between the Roman and the orthodox Eastern Patriarchates. On the contrary, the action of the Roman curia can but serve to accentuate the feeling of hostility which has for so many centuries existed between the Greeks and the Latins, due very largely to the encroachments of the Papacy, and a repetition of which this conference seems to promise." It was merely a conference of the Pope and his tools—but the public press walked straight into the trap so neatly made for them, although the Eastern Churches were "not in it" in reality, but much otherwise.

"THE WOLF AND THE LAMB" fable somehow comes into one's mind as he reads of the tricks by which the Turkish authorities seem to be trying to blind the eyes of the British Commission. The Turkish wolf tries to make out that the lamb down stream is a shockingly bad character, indeed; fouls the water the poor wolf has to drink of, etc. It strikes one, however, that the wolf in this case is laying it on "too thick"; and the commissioners must see through their little game. It appears almost incredible that such atrocities as reported could be carried out so continuously on the very verge of European civilization. The investigation should be thorough, once for all, and the whole world convinced at last of the worth of the Armenians and the worthlessness of the Turk—or vice versa!

"A SNOWSTORM SAVED THE CITY"—so reads a heading in one of the Ontario papers in reference to the recent fire in Toronto—a newspaper, too, not usually credited with a large amount of religious discernment or feeling. What a confession it is of the Omnipotence of the Ruler of the universe and His way of using such trifles as feathery flakes of snow to bring about—or to prevent—most important crises. It is a modern parallelism to those Old Testament instances of His usage of hornets, locusts, etc., to accomplish His will. Individually such things seem ridiculous; but, accumulated in sufficient numbers, who can withstand their might?

"THE EUPHRATES DRYING UP," quotes the *Toronto Empire*, referring to certain interpretations of prophecy which foretold, under this Scriptural figure, the disappearance of the Turkish power. It is well that our public writers generally should keep their eyes on the "signs of the times" in which we live; there is nothing so sure in earthly calculations as the predictions of Holy writ—and he who studies most will know most of their meaning. They are not meant to yield their treasures to a superficial reader or critic, however clever. There is something remarkable—as the *Empire* notes—in the rapid decay of the power of the Turks, and the scornful way in which the conquerors of old Europe are now spoken of by other powers.

"THE MILLENNIUM WOULD SOON COME—if such a brotherly spirit were kept up steadily among the big dailies and other press agencies as was manifested among them on the occasion of the *Globe's* conflagration lately." So commented a Presbyterian minister at the subsequent Ministerial Association meeting. Even Bengough had something pious to show about "the lion and the lamb lying down together," in the shape of an election

cartoon—so striking was the exhibition of brotherliness. Why should it ever be otherwise? Surely our people have enough faith in each other to give credit for honesty of purpose amid diversity of opinion. We have more power to "hasten the millennium" by such a manner of association than many people realize—and the press has its part to play in this work.

"THE ARARAT DIALECT" is to be the medium for circulation of the Scriptures in a new Bible Society enterprise. The local Church authorities (Armenian) appear to go in for proceeding very heartily. An Armenian paper published in Constantinople says: "The arrangement shows enlightened views on the part of the Catholics, and the grant of type and press in the name of the highest spiritual authorities has given great pleasure." This seems to refer chiefly to the use of the modern local dialect in the sacred text—a happy state of things.

"HE USED HIS PRIVATE JUDGMENT" was said of Sir John Thompson lately by one of his eulogists—in apparent derision and keen relish of the triumph over Protestant principles. "Beaten on their own ground" seems to have been the sentiment in the mind of this Roman apologist; but, after all, what triumph is there in it? Surely everyone who makes a choice must use his private judgment. The most ignorant and illiterate person in the ranks of Romanism must elect—in the exercise of his "private judgment" as to the best thing for him to do—to remain a Romanist. His reasons may be very poor and insufficient; but they are his own and fit his case. He will be judged according to the light he has—not according to the light somebody else has!

"AND THOUSANDS OF OTHERS" is a favourite phrase in the mouths of those who strive to make a big case out of a small one in argument. The Romanists are especially fond of it. Their converts have been "Sir Thomas Moore, Cardinal Newman, Sir John Thompson—and thousands of others"; but it would puzzle them immensely to enumerate a fraction of a thousand even! It is a convenient phrase and appeals to the imagination. All that can be said against it is, "I have certainly heard of a few others occasionally, but 'thousands' seems a gross exaggeration." It is too high a number to handle easily—and so people rather let it pass. It is like a slanderer's stories, "too numerous to specify"—such a big flock of ducks that we could not hit one of them.

DISTINCTIVE PRINCIPLES OF THE CHURCH

From "The Prayer Book Reason Why."

BY THE REV. NELSON R. BOSS.

How does the Episcopal Church differ from the religious bodies around her? In her doctrines, her ministry and government, and in her forms of worship. You often hear people speak of the errors of the Romish Church; what are some of these errors? Claiming that the Pope, or Bishop of Rome, is, by Divine right, the head or supreme ruler of the whole Christian Church; claiming that the Pope is infallible and cannot err in any matter of doctrine or morals; teaching unscriptural doctrine about purgatory, and praying to the saints, and transubstantiation; enforcing auricular confession, and other things injurious to good morals and the purity of religion. What are some of the errors