

Canadian Churchman.

TORONTO, THURSDAY, MARCH 8, 1894.

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 WOOTEN,
Box 9640, Toronto.

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

Lessons for Sundays and Holy Days.

March 11—5 SUNDAY IN LENT.
Morning.—Exodus 3. Mark 10, to v. 32
Evening.—Exodus 5 or 6, to v. 14. 1 Cor. 4, to v. 18.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

MOTIONS AND AMENDMENTS are being illustrated almost as profusely—as to their relation to one another—in the English "Parish Councils Bill" as of late in the "Home Rule" measure. Amendments are proposed literally by the hundred: so that "poor Mr. Fowler could hardly recognize his own offspring." However, this is one of the penalties suffered for disturbing the existing statutes—you do not know what shape your proposition may take before the Legislature makes a finality of the matter. What is the use of successive "readings," if time does not suggest beneficial alterations? That is what they are for. Second thoughts best!

"CARRYING THE WAR INTO AFRICA" are Methodists just now at Rome. They have obtained a building lot there one hundred feet square opposite the War Department, and are going to spend \$100,000 on a kind of "Church House" for their denomination. It will be not only a church and school affair, but also the habitat of a big "book concern." Truly says the N. Y. Churchman, "The Methodists are not troubled with timidity or lack of enterprise." They have the virtue of "Bruce's spider," too!

MADAME TUSSAUD has found a limit set to the free-handling of the waxen images she (or he?) makes of famous or infamous characters. Mr. Monson—recently rendered notorious by a murder trial—has objected (legally) to the liberty involved in making a waxen reduplication of his person. He is quite content—perhaps more than content—with his present notoriety. The courts have

decided that one has copyright in his own person, and can effectively protest against these representations—generally caricatures.

CHARITABLE LOANS.—Attention has been attracted by a very practical idea put into force and action recently at St. Bartholomew's Church, New York—a system of loan on chattels under Church auspices and protection. Such men as Cornelius Vanderbilt and Seth Low stand at the back of the enterprise, "ready to supply any amount of capital." This a noble use of capital—to extend a generous helping hand to labour. It is generally too particular both about "security" and "interest" to be of much use to others.

"CHARITY" FUSS.—We see by a report of a Ministerial Association in one of our Canadian cities that a strong protest was entered against the multiplication of charitable relief organizations and the "great deal too much fuss" made about this relief business. They took the ground that such proceedings tend to encourage pauperism and degrade true charity. Such sensational and spasmodic additions to the regular relief machinery are apt to degenerate into a discreditable "slumming" process—good for neither the helped nor the helper. The best plan is to throw more force into the regular channels of help.

"STAGE PARSONS" continue to be a subject for editorial comment in Church newspapers. The famous play of the "Private Secretary" is frequently referred to in this connection as giving an instance of a specially obnoxious clerical type. We do not know upon what principle such plays are built up, but they might well follow the example of those excellent novels which simply put forward such characters for the sake of contrast with the usual reputable type of parsons—as "abnormal exceptions," and clearly so.

BETTING is one of those practices which cannot be abolished by abolishing any specific material upon which it is exercised: any more than the crime of drunkenness can be abolished by prohibiting the presence of one particular class of stimulants—wine, whiskey, tea, opium, absinthe, etc. The Bishop of Derry (Alexander) tells a story of a wealthy old clergyman who threatened to abolish his billiard table because his sons were betting about a game of billiards, when the eldest son informed him that they had also been betting about the probable length of the next sermon their father would preach! Ergo, abolish sermons!

"SURPLICE JACKETS" worn by the choir-girls at Gibraltar are likely to be followed—Church Review suggests—by such things as "chasuble mantles, albe skirts, biretta bonnets, cope overalls, cassock bodices, stole boas, etc."—we have already "taper waists!" There is great danger in trifling with what is called "ecclesiastical millinery." What suits a venerable parson or a grave looking choir-man may look simply ridiculous on the person of a pretty girl or an "iron-grey" old maid—though they would look well in some other costume.

"I DISCLAIM ALL RESPONSIBILITY," says the Bishop of Algoma in his recent "special message to the dioceses"—"for what is lacking and the consequences sure to follow." So he concludes a picture of inadequate spiritual provision which is

truly heart-breaking—if one were to think himself "responsible" for its existence and long continuance: but as well hold oneself responsible for the darkness of Central Africa heathenism. All that the most lion-hearted Bishop or priest can do is to try to make some slight partial impression on the mass of evils in the world—the real responsibility for their existence rests with those who don't try.

TO OUR READERS.

We ask the indulgence of our readers for any delay or other inconvenience which may have occurred during the past two months, owing to Mr. Wooten's severe illness, which quite incapacitated him for the time, being confined to his room. He is now convalescing and wishes to thank those who, knowing the facts, have done their best to lighten the difficulties. Meantime their kind consideration is appreciated.

GIVING TO GOD.

BY LEX.

Now, when so many missionary meetings are being held throughout the Dominion, and when our Church people are asking light and help in the exercise of the discipline of self-denial, is it not well for us to stop and look this great question in the face and ask ourselves, "how much do I, even I, give to God?" I am a Churchman, and am one of about six hundred Church people who worship in one of the finest churches in the land, costing about \$20,000, and containing organ, church fixtures and furniture worth about \$2,000; this at five per cent., represents \$1,100, and then we have in our church, as we are proud of calling it, an organist and sexton costing only \$250 a year, and the endowment of the parish, which includes the rectory, is about \$700 a year, and the congregation pay a balance of \$600 towards the rector's stipend. The running expenses of the church are \$500, making in all an accommodation and comfort enjoyed by me and my fellow worshippers in this parish worth \$3,150 per annum, and while enjoying this ease and happiness we as a congregation collect, earn and give about \$1,500 a year, or in other words make an investment of fifty cents and get one dollar in good value. Now the question for me is, "how much am I in that transaction giving to God?" and conscience says "can a man rob God?" and yet I and my fellow-Churchmen are taking the full benefit of capital given to God by others to the extent of \$3,150 and paying \$1,500 for it, and in an ordinary business transaction we would inquire "why is not the extra \$1,650 paid?" The above are the actual figures of a parish which thinks that in collecting that \$1,500 to pay interest and expenses of the parish, they are "giving to God," and when any extra parochial collection is asked for are ready to object on the ground of so much to be done at home in our own church and parish, and yet not one of our good Church people would care to take any other benefit as a charity either from the living or the dead, yet still assume to take God's property and the benefit of it at fifty cents on the dollar, and imagine that they are "giving to God." Another feature of the matter which we fail to see is what the channels are through which we are enabled to give to God—"Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me," and until we can consider ourselves