

Canadian Churchman.

TORONTO, THURSDAY, DEC. 14, 1898.

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 2640, Toronto.

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

Lessons for Sundays and Holy Days.

December 17—3 SUNDAY IN ADVENT.

Morning.—Isaiah 25. Rev. 1.
Evening.—Isa. 26; or 28. 5 to 19. Rev. 2 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.

"Too Poor to Give."—How heart-sick oftentimes are those who devote their time to the really poor to hear such words glibly uttered by men who chuckle self-satisfied by their safes and firesides, when they remember that "they are not as other men are." The very fact which ought to make them say, "God still bears with me, mean and niggardly though I have been hitherto towards His cause; let me secure my position by redoubled generosity ere it be too late for me also"—such a fact, instead, seems an excuse for them to draw their purse strings tighter!

THEY NO LONGER HAVE!—Canada to-day, as well as many another country, is strewn broadcast with wrecks of private fortunes, lost in the mad race for wealth—making haste to be rich: and among them are doubtless many a generous but too thoughtless soul—while the steady-goers, remembering "the more haste, the worse speed," are just about where they were, feeling the receding wave of prosperity but faintly, and standing comparatively unharmed. Of course, there are exceptions—there always are—but this is the rule of results patent to all eyes.

UNCERTAIN POLITICS.—The panic which an occasional "bye-election" in the game of political life is capable of producing was never more clearly demonstrated than at present. Who can tell what a general election in England or the United States or Canada would demonstrate as to the relative strength of political parties? It is about as easy to count air-currents as to count votes!

THE HOSPITALS AND THE POOR.—It is hard for people in "comfortable homes" to understand the invincible repugnance felt for public curative institutions by those whose homes are anything but comfortable. Such people forget that well-put bit of poetry, "Be it ever so humble, there's no place like home!" Those whose comforts are few and simple cling to such as they have most passionately—even as they cling to life itself. The rich have a duty therefore—comparatively easy for them—to set their poorer brethren an example in using these hospitals.

SEVEN SACRAMENTS AMONG EVANGELICALS!—It is one of the signs of our times that a section of *soidisant* "evangelicals" are inclined to rise above the level of common fanaticism, and accept truths and facts from whatever source they come or by whomsoever urged—even at the risk of being dubbed "neo-evangelists." Such a venturer is Canon Keith, one of the late Canon Miller's assistants. Canon Keith has published a series of leaflet tracts in which he plainly admits the existence of other sacraments besides the "two only as necessary to salvation." He even enumerates and describes the seven named in Art. xxv. "Wonders never cease!"

THE GRAVE OF CARACTACUS is traditionally supposed to be about a mile from Caerwent Church near Chepstow, and recent discoveries there of certain "Roman remains" remind us of the Welsh tradition that Caractacus, with his father Bran the Blessed and his children Linus and Claudia (mentioned in 2 Tim. iv. 20), were prisoners in Rome at the same time as St Paul, and were converted by him, bringing the Gospel back to Caerwent when they returned thither. Thus we touch the history of 1800 years ago.

WHAT LANGUAGE DID CHRIST SPEAK? is a question of great interest to us all, and closely connected with a long controversy going on lately in the pages of the *Expositor*, in which Professor Marshall and Canon Driver are the principal writers. This controversy deals with the original existence of an Aramaic Gospel as the foundation of the others in Hebrew and Greek, Hebrew being apparently a "dead language" in Palestine in the time of our Lord. The controversy is interesting, but not important to faith.

"THE CHURCH AND DISSENT" was the subject of a very able paper by Rev. Charles Gore at the last English Church Congress. The tone of the paper—notwithstanding Fr. Ignatius' energetic protest against the speaker's other writings—was calculated to reassure those inclined to doubt Mr. Gore's loyalty to the Church and sound Churchmanship. There was an evident leaning to liberality, but great firmness of Church principle. "Improve the Church, give up nothing to dissent, but be friendly and sympathetic towards dissenters." Good advice.

TRINITY UNIVERSITY Review—"a Journal of Literature, University Thought, and Events"—has the advantage of a "close constituency" for which it is comparatively easy to cater: and (by an editor of vast and unusually long academic and other experience) the work is done well—so far as it goes. Yet even the T. U. R. has its critics and now chronicles an attack upon its editorial management!

That the editor should try to divert hostile attention from his own shortcomings (or misfortune) by a general attack on Canadian Church literature is neither generous nor gentlemanly. The T. U. R. sets up a ridiculous standard of Church newspaper management and says: "There is no such paper in Canada!" No, nor ever will be: nor even in England, nor in U. S. Not even the T. U. R. can please all parties and produce 'a nice broad Church guiding star'!!!

"THE HEADS OF A CHURCH WHO OSTRACIZE and frown on any one school of thought, and smile on another, will look in vain for unity." Such are the words we welcome from Bishop Ryle in his fifth triennial charge. Such a conclusion he derives from a survey of the Church's "forces"—comparing their divisions to the regiments of the British army: rival regiments of Guards, Cavalry, Artillery, Highlanders, Welsh Fusiliers, Enniskilleners—chaffing and deriding and "guying" one another in time of peace, but on the field of battle marching and cheering one another, shoulder to shoulder. "So mote it be."

PUSEY "RESTS IN PEACE."—The *Rock*, after appreciative—though critical—notice of Liddon's Life of Pusey, utters this "R. I. P.":—"When at last he died, full of years and honours, in 1882, we think we are right in saying he was mourned by many who had little sympathy with many of his opinions, and that both in England and Germany there was no person competent to judge, whatever his creed, who did not feel that the Church of England had lost a distinguished ornament, and the common cause of Christianity an able and earnest defender."

"THAT CONFESSION TO MAN WAS NECESSARY TO FORGIVENESS, I have never taught," were Pusey's express words in a letter to the Bishop of London in 1851. So we are reminded by Vernon Staley, the talented author of *The Catholic Religion*, which has made such a sensation lately in ecclesiastical circles. It is satisfactory to find the author of this book so anxious to correct a wrong impression very common in the minds of controversialists, as indicated in the columns of Church newspapers.

"CAPE BRETON ILLUSTRATED" is the name of a very attractive publication of Wm. Briggs (Richmond St., Toronto): to be ready for the public week before Christmas—an admirable book for the time. It contains over 400 pp. and has 80 full-page illustrations. We need hardly say—having already mentioned the name of the publishers—that the letter-press and illustrations are both of the finest quality. The subject of the book is itself of great interest, considering the important position which Cape Breton is bound to occupy as our nearest point to Europe: and the history of the place possesses the interest of a romance. The narrative is by Mr. Gordon and the illustrations by James A. Stubbart. The enterprising publishers deserve not only patronage but thanks from all Canadians.

OPPORTUNITIES are what we make them. To the sure-footed they are stepping stones to success, but stumbling blocks to the weak and careless. A man's wisdom is shown by the way he uses them, and the measure of our life is according to the use we make of our opportunities.