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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 7, 1898.

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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 33 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

September 10.—15 SUNDAY AFTER TRINITY.

Morning.—2 Kings 18. 2 Cor. 1. 23 to 2. 14.

Evening.—2 Kings 19; or 23 to v. 31. Mark 10 to v. 32.

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.

THANKS, ENGLISH BROTHER!—Our valued exchange, *Church Bells*, compliments us very prettily on the head of our "annual holiday" notice. It wonders, rather, how our readers can consent to do without our pages "full of news, brightly written, and to use an expressive and comprehensive phrase, 'well done,' even during a summer holiday, and suggests that there is among Churchmen in Canada, as well as in England, a want of that lively interest and keen relish which "other denominations" show in supporting their Church papers.

THEY MISS IT!—There is something, doubtless, in the explanation of our "annual holiday" suspension suggested by *Church Bells*: but we find that our efforts to diminish the notorious apathy of Churchmen in regard to Church newspapers are being appreciated more and more. We have never had so many "anxious enquiries" from readers of our columns as this year—showing that our paper is read and its arrival looked for—though the heat of a Canadian summer is sufficient explanation of extensive holidays for all workers. People generally understand here how that is.

"CLOSE YOUR RANKS, ADAPT YOUR ORGANIZATION," is much better advice without going any further; and, above all, it is well to begin with *heal your divisions*. If the animus be "return to Christianunity," then the process of adaptation will be limited and moderated by that consideration; "prudence and caution" will be the best safeguards of good order and sound doctrine, instead of being thrown to the winds for the sake of sensational freaks and fakes. Thus we shall all draw nearer together again, and avoid dishonourable schism in Christ's Body.

"BEWARE OF PRUDENCE AND CAUTION!" is the curious and significant advice which *Methodist Times* gives to the English Methodists anent their "depleted ranks" caused by the Salvation Army. "Do anything rather than lose members to rival denominations" is what such advice means—adopt any heresy, endorse any novelty, invent any extravagance, rather than lose in numbers! Such advice is madness. There are enough burlesques of Christianity, without the Methodists trying to rival Salvationists in nonsense and noise.

AN ORIENTAL SALUTE.—A curious incident is related in connection with Mr. Gladstone's presence at the Workmen's Exhibition. Immediately after his address, a young Syrian—presumably carried away by the "old man eloquent" as an orator—deliberately ascended the platform, and taking the great statesman's head between his hands, imprinted a chaste kiss upon his lofty brow. The victim of this exuberant orientalism was startled and stoutly protested, but the audience "caught on," and cheered lustily.

"IRISH OR PINCHBECK" is an expression of synonymous meaning attributed to the great Duke of Wellington when he received the title of his Irish marquisate. He didn't like the "gilded potato," and protested that as he hadn't been guilty of "Irish or pinchbeck" conduct, he didn't deserve such a doubtful honour. This incident is recalled by the *Guardian* in its review of Spencer Walpole's essay on "The Land of Home Rule"—by which, however, the author does not mean Ireland, but Man or Eubonia, that curious pendant of the three kingdoms. Ireland has a better reputation nowadays.

CLERICAL ETIQUETTE has received a remarkable illustration in the case of Percy Dearmer, reproved by Rev. Charles Gore for lecturing on "Social Union" matters in an English parish where his presence was not welcome to the rector. Mr. Dearmer contests the point, and inveighs strongly against the morality and propriety of this restriction of clerical parochialism. The *Guardian* caustically comments on his position thus: "Mr. Dearmer is a socialist first and a Churchman afterward. The London branch of the Christian Social Union must not be surprised if they too are set down as 'socialists first and Churchmen afterwards.'" It is a matter, surely, for discipline.

"METHODISM IS IN AN ALMOST STATIONARY CONDITION," confesses the *Methodist Times*, commenting on the slow progress (if "progress" it can be called) of Methodism in England of late years. When examined closely the cause of decay is seen to be the secessions caused by internal dissension or external rivalry—as is the case of the Salvation Army, which is credited with possessing 80,000 recruits who were once Methodists. It is a kind of Nemesis that these separatist bodies should suffer from a new form of the old crime of schism—a logical deduction from their own position.

"THE BOTTOM OF THE BOTTOM OF SOCIETY" is (by the *Rock*) reported to be the aim of the Church Army in establishing their new "Home" in Lisson Grove. It is intended for the benefit of those men who have failed to succeed in any other of the various "labour homes" of the Army. The speciality of this "Home" will be an effort to

illustrate and exemplify the best type of English home life, so as to produce the necessary alteration in the morals and qualities of those who are the very difficult but special objects of its care.

"FARRARESCUE" indeed is the present attitude of the very bumptious Archdeacon of Westminster. He has been convicted of misrepresentation in regard to the Manual of the Confraternity of the Blessed Sacrament. No such words are found in it as he quoted from it. Now he throws the blame on some one else (whom he does not name) for misinforming him! This careless quotation business and subsequently uncandid and unmanly special pleading for himself are unpleasantly characteristic of the man—and his associates. He has "waked up the wrong passenger" in Canon Knox-Little: and will "not forget" it!

ARCHBISHOP GUL OF UTRECHT, and the Cathedral Chapter which elected him, recently have given the Bishop of Rome a very unpalatable dose of doctrine on the subject of the Immaculate Conception and Papal Supremacy and Infallibility. The dogmas of Rome on these subjects are termed "fictions and profane novelties." This very bitter pill is abundantly (rather lavishly) "sugar-coated" with protestations of loyalty to the See of Peter—"Beati Petri Catholic communionis consocior" with St. Jerome. Pope Leo will have none of it, and *excommunicates* him and his.

THE SEVEN CHURCHES OF GLENDALOUGH receive high commendation from Mr. Gladstone in his recent lecture on "Labour and Art" at the Workmen's Exhibition. He says "I do not suppose that there is one of those churches that is 50 feet long. I believe that, if you had the taste to build, you would build any of those churches at the expense of less than £500. But every line of those churches is instinct with beauty, which the rudest and most unhistorical eye can hardly fail to recognize." Good for old Ireland!

ARBITRATION OR WAR?—The promoters of peaceful solution in the case of public controversies and international differences have all that they can do to keep pace with the rapid adaptation of modern inventions to the purposes of military and naval science. A death-dealing electric gun, discharging 5,000 chemical shells per minute, makes the possessor of the patent—the French War Office—a "terror" for the time being. The "shooting by machinery" in the Franco-Prussian War was as nothing compared with this fearful engine.

LUNDY'S LANE is fortunate in having a phalanx of historians, zealous and able, called by its name and devoted to its glory. The rectors of the parishes of Drummondville, Chippewa and Niagara Falls have been—to the honour of the Church of England, be it said—foremost in the good work of perpetuating the heroic deeds of our Canadian history. Canon Bull is *facile princeps* in this work, and keeps in close touch with similar patriotic historical societies. The "poetess laureate" of the society seems to be Mrs. Curzon of Toronto, whose handsome volume of patriotic odes should be in every Canadian household.

"WELL DONE"—that expressive and comprehensive phrase—has been kindly applied to our columns by *Church Bells*, with the added testimony also of "full of news, brightly written." We can