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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWELFTH SUNDAY AFTER TRINITY.

Morning—1 Kings xxii., to 41. 1 Cor. xii., 28.
Evening—2 Kings ii., to 16, or iv., 8 to 38. Mark vi., to 14.

Appropriate Hymns for Twelfth and Thirteenth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 172, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 167.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 393.
Offertory: 366, 367, 378, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 36, 178.

Religious Census.

If the people of England cannot have a religious census, combined with the ordinary taking of the population by the Government, they seem resolved on following our example in the other way, by having a volunteer census of religion. One of these attempts has been made in the great city of Manchester. There seem to have been insuperable difficulties in the securing of complete returns, but 13,000 visits have been made and tabulated, and the results are thought to be fairly representative. Each visit represents a house. Of these, 4,530 belong to one or another branch of the Evangelical Free Churches, Baptist, Methodist, Congregational, and the like; 3,830 were Anglican, 880 Roman Catholic. Sporadic sects accounted for 190. Thus, 3,500 were left, something more than a quarter of all, who professed no religious connection, though many of them sent their

children to Sunday schools, being indifferent rather than hostile to Church influence. Indeed, the census showed but three aggressive atheists in the whole 13,000 houses visited. As far as we can see, this makes very little difference in the relative numbers of the different associations. The Church of England has by far the largest numbers of adherents, yet it has not a majority of the whole population; and, if we are not mistaken, this is very much in accordance with the facts ascertained when a religious census was taken about forty years ago.

The Oberammergau Passion Play.

"Whatever may be Oberammergau's purpose in continuing the presentation of 'The Passion Play,' says Ida Shaper Hoxie, in the June Ladies' Home Journal, of one thing I have not the slightest doubt—its influence on the lives of those who have taken the chief parts in it has been a sweetening, uplifting one, working out a gentleness, simplicity, loveliness and purity of character such as are very rarely met in these later days. Be 'The Passion Play' what it may, a personal contact with these simple people cannot fail to do one good." We put these words here on record for two reasons, first that we may confirm them by personal observation and by common testimony; and secondly, that we may protest against an inference that might be drawn from them. The present writer, in common with the great mass of those who have seen "The Passion Play," can confirm every word of Miss Hoxie's testimony. Nothing could be more beautiful than the tone and spirit and life of these dwellers among the mountains of Bavaria. On the other hand, we should tremble to think of any attempt to introduce such an institution among ourselves. Those people live in the atmosphere of "The Passion Play"—looking forward to it, preparing for it, taking part in it, looking back upon it. Any attempt to "get up" such a thing among ourselves would end in the grossest profanity.

Roman Recalcitrants.

We are generally under the impression that the Church of Rome has a summary method of bringing rebels to obedience, or else driving them from the fold. It would appear that, in these days, some of these unmanageables take their own way, and refuse to be driven out. Thus, we are told, Mr. Robert Dell, until recently editor of the Roman Catholic Weekly Register, still delights himself and an appreciative public by playing the part of candid friend to Cardinal Vaughan and Mr. Wilfrid Ward, in The Nineteenth Century. He observes that "the specious dressing up of facts, so long the method of Catholic apologists, is no longer effective. Nay, it is positively injurious." He quotes with approval Montalembert's description of "that blustering band of Catholic bullies," the modern Ultramontane party, a motley

phalanx of puppets jerked by unseen strings. For his own part, he says he became a "Catholic" because he was conscientiously compelled to, and not from any admiration of the Jesuits or the Curia, and he does not propose to leave the Church to please anyone, even if the system should become much worse than it is now. He says "resistance is a religious duty" to the military obedience claimed by Cardinal Vaughan, and to the sacrifice of religion to the secular ambitions of ecclesiastics. And this is not in America, where insubordination of all kinds may be expected, but in England, where, we are told, there is still some respect for authority in Church and in State.

The Study of Church History.

The historical method of study has now found its way into every department of human knowledge. But nowhere is it so important as in connection with the study of Christian doctrine and life. Fights over texts, controversies on abstract questions lead to very uncertain results. There is no study so fruitful as that of history. But those who desire to study are too often discouraged by the perplexities which meet them at the beginning. How to choose the right books; how to grasp the important and pass lightly over the trivial facts; how to perceive the relation of one period to another, and the general significance of the whole, seem questions of almost insuperable difficulty. It is to help such students that the Church Historical Society has just issued a pamphlet called Suggestions for the Study of Church History. In the first place, the society suggests that note should be taken of the special characteristics of the English, as distinguished from other branches of the Catholic Church. These characteristics are obviously, first, its freedom and learning; and, second, its nationality. To appreciate them, a careful study of English history is essential. We must see how the national character has stamped itself upon the National Church. The whole history of England may be studied from this point of view. No Church, however, can be properly studied in isolation, and we must go on to regard English Church history in the light of the general history of the Church. We must see the origin of the changes which take place in discipline and government, and trace to their source the influx of new and disturbing theories. With this view, lists of books are carefully compiled and recommended to the student, and, in order that his view may not be limited or coloured by party prejudices, these books are selected from trustworthy sources of all kinds.

The Church Reform League.

It would appear that not much good is likely to come out of the Round Table Conference; but there are other associations of a more promising nature. At the annual meet-