

# Canadian Churchman.

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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,  
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Offices—Cor. Church and Court Streets.  
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## Lessons for Sundays and Holy Days.

March 4—SUNDAY IN LENT.  
Morning.—Gen. 42 Mark 6, v. 14 to 30.  
Evening.—Gen. 43, or 45. Rom. 13.

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.

"HOME" AND "FOREIGN."—The question of the comparative value and force of claims and calls for help near home and further off was never more strained in Canada than at the present time. In one of our cities, a newspaper printed in parallel columns two facts stated: on one side stood the report of a surplus of funds collected for certain home mission work and being carried to the credit of foreign missions; while in the adjoining column was the statement that thousands of people in that city were just then starving! Hard to balance such claims properly.

THE FARM AND THE TOWN hold counter attractions for our Canadian youth, and usually the farm—old "homestead" though it be—gets the "go-by." These "hard times"—so keenly felt in our cities—are calculated to restore this disturbed equilibrium, and give the old farm a chance again. The picture of the prodigal farmer's son's is not an imaginary one. There are both work and food on the farm: not so, the city.

"THE MISSION OF THE WEEKLY CHURCH JOURNAL" is well described and enforced in a recent *Living Church*. "If there is a mission for the weekly Church journal—as a teacher to those within and a defence from those without the Church—that mission can be accomplished only by a circulation among those who most need the teaching and influence: and that circulation must be largely secured by the active exertions of the clergy. Church papers—which are not conducted upon purely "commercial principles"—must look to the

clergy and prominent laity who appreciate them, to extend their circulation among "average" Church people who need to be taught and influenced in Church ways and works. . . . These do not spontaneously subscribe for a Church paper." Well put!

UPPER AND LOWER HOUSES.—It is hoped that this revolutionary impatience of restraint which now breathes so defiantly on both sides of the broad Atlantic will take care to hasten somewhat slowly. It may be very pleasant to speed down the hill without a drag, but the prospect becomes less and less enjoyable as we near the bottom of the descent, where upsets and collisions, broken limbs, and life-long injuries become the order of the day. Both sides need to keep cool.

"DROP A NICKEL IN THE SLOT!"—is the parallel found by *Living Church* for the free and easy method (?) of marriage in New York—where no license or ceremony is required to make a marriage valid. "Press the button and the 'law' will do the rest! Such a state of things is an awful peril to the nation. The family is the unit. If that be endangered and depraved, woe to the inhabitants thereof." These remarks are *apropos* of the third marriage of a certain actress, with two former husbands still living. Marriages have very little "sanctity" left there!

CHURCH PAPERS AND MAGAZINES are not—as some purblind people seem to imagine—essentially rivals and enemies of each other. Hear what the *Parish Helper*, of Springfield, Mo., has to say: "The rector would urge the necessity and benefit of taking a Church paper by every family in this parish. As has been said, there are three good reasons for taking a religious paper. 1. Church members who take such papers are much better informed in religious matters than those who do not. 2. Such members are never behind in supporting the cause of Christ. 3. They are the best Christian workers." Canadian rectors, please imitate!

EPISCOPACY AND IMMERSION are bracketed by the *Baptist Examiner* as twin obstacles to the reunion of the Protestant bodies: and to be removed by being accepted co-ordinately. Let Episcopacy become universal—it will hurt nobody (!) and is a matter of "conscience" with those who hold it now. So, let immersion be substituted everywhere for the practice of sprinkling or affusion—precisely the same may be said of it. How is that for modesty, etc?

CENTRALIZATION receives—as a tendency in management of large interests—a very apposite illustration in a *Church Times* editorial note on a letter from Bishop Seymour of Springfield, Illinois, on the subject of dioceses and ecclesiastical "provinces"—which latter have been coming into vogue in America. "Bishop Seymour may not know that in England the attempt to exaggerate the province to the disparagement of the diocese is part of a plan for establishing something very like a rival popery at Canterbury, which is identical in its claims with the commencement of the developments of the papal system!" So, as usual, there are dangers on both sides!

"THEY DON'T MENTION IT IN CONFESSION," wails a Roman Catholic editor in rebuking those sub-

scribers who had neglected to "pay for their paper." So, they "all do it." Even the papal ecclesiastical editor cannot turn the screw of the confessional tight enough to wring out from his penitents a candid confession that they still owe the printer—and even "let their account run on from year to year." If that kind of pressure does not avail, what is to be done? Delinquent subscribers are evidently a "bad lot" everywhere. They are shameless and don't deserve "absolution"—without penance.

THE BISHOP AND THE COAL-SCUTTLE.—It was a peculiar characteristic of Bishop Fraser (Manchester) that he seldom asked anybody for help. Even at the early date of his first ordination, this peculiarity had established his popularity and "gave him a hold" on his diocese quite remarkable. One day one of his archdeacons was discussing the point with an old friend of the Bishop's—who had just left the room—when his lordship entered, conveying the coal scuttle to replenish the fire himself—instead of ringing for a servant! No wonder he was popular.

THE HOUSE OF LAYMEN, with the Earl of Selbourne as President, has been holding its collateral session, with the Convocation of Canterbury. As a form of "lay help," in the way of consultation on vexed questions, the action of these English "lay Synods," so to speak, deserves to be studied in comparison with our colonial system of combined sessions of the clerical and lay elements. The English system certainly seems to afford to the laymen greater freedom of speech: and probably the clergy feel less restraint, also, when all the elements are congenial and homogeneous. The difference of action is worth noting. Which has the greater advantages?

STATE AID FOR CHURCH SCHOOLS.—The Religious Education question is becoming "narrowed down" on both sides of the Atlantic to the same critical point—the moral claim which Church schools, and other religious schools, have to a portion of the educational tax for their support corresponding to the number of their pupils. *Church Review* says of Dean Gregory and other recent prominent speakers on this subject: "They are beginning to formulate the demand which we, amongst others, have for some time encouraged, that the school rate shall be made universal, and that out of it all elementary schools shall receive such aid as is necessary for their maintenance." The ground has to be re-won here.

RESTRAINED POWER and "reserve force" seem to have been remarkably illustrated in the case of the gifted authoress "A. L. O. E.," recently deceased. According to the *Record*, her physician avers that "she was the stuff that martyrs are made of." Her face in death had become strangely altered. "It became a face of massive power, more like that of the Duke of Wellington than anything else—the more particularly so as to the jaw. A strong, massive, determined, powerful face. I suppose the power was always there, but was masked by the habitual gentleness and tender consideration for all around which was so beautiful a feature in her beautiful character."

"COMMON SCHOOL RELIGION"—corresponding to English "school board religion"—has been severely handled by a recent Educational Confer-