

Canadian Churchman.

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Lessons for Sundays and Holy Days.

December 10—2 SUNDAY IN ADVENT.
Morning.—Isaiah 5. 1 John 3 to v. 16.
Evening.—Isa. 11 to v. 11; or 24. John 18 to v. 28.

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.

"JUPITER HAS A FIFTH MOON, with a suspicion of a sixth in a moonlet attached to one of his moons"—so away goes another of the "laws" discovered by science (?), that "the number of moons is according as a planet is further from the sun," a case of arithmetical progression—sure! The earth has one moon; Mars, two; *ergo*, Jupiter should have four, and Saturn eight. Jupiter was quite orthodox for awhile (apparently)—when he suddenly kicks the theory to pieces by revealing his possession of an illegitimate (?) quantity of moons. Poor scientists!

"GETTING A LITTLE 'NEO' THEMSELVES—those who are fond of denouncing those 'neo-evangelical' clergy, who are not afraid to go forward with the rest of the Church in its revival." So an English contemporary makes merry over Rev. W. S. McCormick's "intoning" of a Church Association (!!!) service at Brighton. "What security have we that he will not presently adopt daily services, a free and open church, and other 'marks of the Beast'?" Joking aside, we welcome such marks of returning sanity in the C. A.

"THE RAINSFORD SALOON" is not dead yet. The intrepid N. Y. Rector read a remarkable paper at the recent Church Congress, in which he elaborately explained his theory—that Christians leave saloons and other such agencies, for good or evil, too much in the hands of the evil. It is a question how far the Church can "redeem" the stage and the public houses from the evil reputation to which they have been—*unwisely*, as he argues,—abandoned.

"TO MAKE MEN, NOT TO MAKE MONEY," is laid down by the Bishop of Durham—the apothegm is worthy of Archbishop Benson himself!—as "the supreme desire of every Christian, of every patriot." The *Church Review* well says, "The Bishop strikes the right note here, and if it could reverberate through England we should hear less of labour disputes, of sweating, of the feverish and unscrupulous 'making haste to be rich,' in short of all the evil doings for which the *Sceleratus amor nummi* is responsible."

"BUT HE IS ARCHDEACON FARRAR'S SON," is the refrain which *Church Review* sarcastically attaches to an enumeration of the virtues and qualifications for promotion not possessed by a certain youthful cleric lately promoted "over the heads" of many deserving veterans by the Bishop of Worcester, confessedly for no other reason than that quoted above—his relationship to one who has the *cacothelalendi* "bad" and is an archdeacon! There are some Canadian parallels, our readers may think.

"HE BECAME A PIG-BREEDER!"—A certain English parson was so impressed by a remark of a parishioner to the effect that "what we want is more pigs and less parsons," that he began to increase the local stock of the former himself, and has become a successful pig-raiser. We doubt the farmer's approval of the parson's practice of his preaching—he may not like the competition from that quarter! *Church Review* hints that parsons might teach their hearers somehow—whether by preaching or practice—to be content with more moderate profits on their sales—of pigs, etc.

"FORM A RING" to preach ceaselessly against this making haste to be rich at the expense of the poor that is so marked a feature of this theoretically democratic but really plutocratic age. This would be a 'ring' of sterling gold, of priceless worth to suffering humanity." So argues and urges our English contemporary, as we have often done hitherto. Both sides of the Atlantic are borne down by that curse—the love of money!

JONADAB THE SON OF RECHAB has many respectable imitators in these modern days—men who bind their children and grandchildren to many generations in strong ties of family tradition, honour, wisdom and race traits. We have the highest authority for feeling that such a course merits and will receive the Divine blessing, as a commendable use of personal liberty—to use or to abstain. But "wisdom is justified of all her children," and those who use wisely and well all natural blessings are at least as wise as those who totally abstain.

"LABOUR COLONIES."—Professor Mavor, of Toronto, according to an editorial in the *Guardian*, has the honour of having his "elaborate report" on this subject included in the notable report recently presented to the Imperial Parliament by the Board of Trade on the subject of "Agencies and Methods for Dealing with the Unemployed." The labour problem has been treated at large on the European Continent by costly experiments in "colonies" etc.; and the Toronto professor has recorded the best results in a very praiseworthy manner.

"THE MORE DIVISIONS among Christians, the greater the weakness, and the smaller the influence

of Christianity. To promote an increase of division among English Christians is the *surest way* to help the Church of Rome, the agnostic and the infidel." So the venerable Bishop Ryle, of Liverpool, has lately been telling his diocese officially: and we welcome such words of wisdom from such a source. Would that they were received more frequently, and that they had begun to flow earlier in the century!

THE ABOLITION OF WOMEN is—according to a writer in *The Empire* recently—the logical *terminus ad quem* for those who advocate total prohibition of intoxicating liquor. This is joining and comparing "wine and women" with a vengeance! It is also rather alarming for those ladies who are such strenuous advocates of the "Prohibition Plebiscite"—if they only see the logical force of it. They are not likely to be deterred, anyway, by any considerations derived from such an argument. Self-sacrifice is a female virtue.

"A MILE OF POKERY"—described in a Roman Catholic newspaper description of an ecclesiastical pageant—is "too much of a—thing," in the opinion of *The Rock*, where the descriptive article referred to receives a sarcastic notice which would make the gushing writer in the R. C. periodical grind his teeth—if he read the *Rock*. The "Italian Mission" seems bound to make the best of the modern fancy for grand processions. Wise in their generation!

"MEDICINES HE ABHORRED."—So avers a London correspondent of the eminent physician, Sir Andrew Clarke. The language is rather strong—the present writer had considerable personal experience to the contrary. No doubt Sir Andrew placed great stress on *proper diet*: but he placed articles of diet, ordinary articles of food, in the same category with medicines. To him they were all *equally* "medicines" or "poisons" as the case might be: and should be taken, each and all, with discrimination. This is the best principle.

PILLS AND DRAUGHTS were not resorted to very much in Sir Andrew Clarke's treatment of Mr. Gladstone. Perhaps the most effective prophylactic prescribed for him was the famous sherry mixture found at his seat during parliamentary debates—at least so "they say." It would be interesting to know the precise composition of that drink. By the bye, one wonders what is to become of the G. O. M. now—his medical "rudder" is gone! Yes, but his *wife* is left! He is safe still.

"DISPROVED IN AMERICA," says Fr. Hall in a recent speech, is the Liberationist slander that the Church is "only held together by the strong hand of the State." The American experience—he prophesied in view of future disestablishment in England—"would have a healthy reflex action and influence upon the mother Church. That was simply an illustration of the great law—they gave and received back! . . . The English Church planted the African Church, but had received more than she ever gave or taught.

THE USE OF SARUM is greatly helped to modern study and favour by "Vol. I., Part I. of the Transactions of the Society of St. Osmund," printed in Burleigh St., and just to hand. It is a treatise on "Altar Lights and Classification of Feasts." The statement of the elaborate classification, and ritual