

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER EASTER.

Morning—Num. xx., 14; Luke xx., 27—xxi., 5.
Evening—Num. xx., 14—xxi., 10; Col. i., 21—ii., 8.

Appropriate Hymns for Second and Third Sundays after Easter, 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.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
Offertory: 132, 140, 173, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 215, 302, 306.
Offertory: 307, 441, 499, 532.
Children's Hymns: 446, 565, 568, 569.
General Hymns: 447, 498, 527, 537.

We have removed our business offices to Room 18, 1 Toronto St.

Mr. Tarte in Paris.

We have no wish to be political—still less to be partisan; and we do not wish to make capital for one party out of the folly of members of the other party. But we cannot stand Mr. Tarte; and we believe that most Canadians—of both parties—feel the same. He was a trial to us in Canada. He is worse in France. Sir W. Laurier said he could not imagine for what reason the subject of Mr. Tarte's utterances in France was brought before the House of Commons, at Ottawa; if not for a political reason. We do not know anything of the motives there, but we can tell Sir Wilfrid of our motives. We do not, for a moment, suppose that Mr. Tarte's utterances would

have the support of his party, or even of the French population of Quebec; but the impression that Mr. Tarte's words were calculated to produce was undoubtedly this—that the French-Canadians did not support Great Britain in the conflict with the Boers, and further, that they put up with the rule of Great Britain for their own advantage. We cannot bring ourselves to disagree with those who say that Mr. Tarte should behave with decency, or leave the ministry.

A Notable Historical Tablet.

The following particulars, given by the Living Church, are of primary importance to our American brethren, but are hardly of less interest to ourselves, especially as connected with the non-juring movement which resulted from the abdication of James II., and the accession of William and Mary. Christ Church Historical Association has erected in Christ Church, Philadelphia, a handsome stone tablet, in colonial style, in memory of the Rt. Rev. Richard Welton, D.D., who was in charge of the parish in 1724 and 1726. He attained considerable note in the Mother Church, having held the rectorship of Whitechapel, London. He was prominent in the Non-juring movement, which resulted from the overthrow of the Stuart dynasty, and was consecrated to the episcopate in that line of succession in 1722. He was, in consequence, the earliest consecrated Bishop in America, whose consecration is undoubted—a fact of great historical interest. Through the hostility of the sovereign he was obliged to leave London, and subsequently Philadelphia, as a political exile, and sought refuge in Lisbon, Portugal, where he died in 1726. His able ministrations at Christ Church were highly appreciated in their time, and gave him an honourable place in the roll of the clergy of the parish. The tablet was unveiled Palm Sunday by the Rev. Dr. C. Ellis Stevens, who preached a commemorative sermon on "The Colonial Church."

Ready Money.

It has been said that Ready Money is a great repression of the imagination; and there is no doubt that debt is one of the most terrible encumbrances by which a man can be oppressed. The (American) Church Chronicle remarks: "Debts are a great hindrance to any cause, whether it be spiritual or temporal. A man in business who is hampered by indebtedness labours under a serious difficulty. It hangs over him like an incubus, destroying alike his peace and prosperity. The result is even worse with a Church. A so-called Church of God will sometimes, in an ambition to excel, and with a spirit of carnal rivalry, rear a grand structure for which a debt is incurred, which must hang perhaps for years, clogging the wheels of action and curtailing usefulness in many ways. Neither individual nor organization has a right to

contract debt with no idea as to how or when it shall be liquidated. Sometimes a small debt is allowed to go for years unsettled, when a little activity, a small sacrifice, would have cancelled all, and saved many unpleasant feelings. People are not generally fond of paying debts contracted by others, which, however, is frequently done in Church business. The Church in debt makes that a plea for small contributions, and in some instances it is deemed a sufficient reason for doing without a minister. There are many other evils following in the train of Church debts. No house truly belongs to God which virtually does not belong to the people who offer it to Him. Our motto ought to be—'Owe no man anything.' Solomon says, 'The borrower is servant to the lender.' It is said heathen temples are universally free from debt. Churches sometimes are reported free from debt when numerous small accounts or notes reissued or renewed from time to time represent floating obligations that should never be allowed to increase in volume. Clean up everything each year and as far as possible work on a cash basis." We know that many clergymen have had their life and work spoiled through neglect of these principles; and we wish that they may be well considered by the younger clergy, who may be contemplating matrimony.

Death of St. George Mivart.

The death of Dr. St. George Mivart removes from us one who has been the centre of an interesting episode in the Roman Church. Dr. Mivart had been for years one of the most learned and distinguished members of the Roman Church in England, but in recent years the broadening of his views led him to assert the right of private judgment in regard to Holy Scriptures, and this action brought him into controversy with the authorities of his Church. He was called upon to sign a document containing a recantation of all the specific views which were considered to be at variance with those set forth by Rome, but declining to do so, he was inhibited from the Sacraments of the Church to which he claimed to be a faithful adherent. This great sorrow at the close of his life lends an additional pathos to his sudden death. Apart from his position in religious affairs, he will long be remembered as a remarkable and distinguished scientist, who proved himself to be a valiant opponent of Darwinism, as well as an accomplished lecturer and professor. It must be a matter of regret, not only to those who respected Dr. Mivart, but to those who were watching with interest the result of his conflict with Cardinal Vaughan and the Roman authorities, that he has been removed from the scene of conflict.

Education of Children.

The circumstances of Canada are widely different from those of the Old Country; but