

August 17, 1898.

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TORONTO, THURSDAY, AUGUST 17, 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 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

August 20.—12 SUNDAY AFTER TRINITY.
Morning.—1 Kings 22 to v. 41. 1 Cor. 1 to v. 23.
Evening.—2 Kings 2 to v. 16; or 4. 8 to 38. Matt. 26. 57.

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.

"THROWING YOUR BABY TO THE WOLVES" is what the *Rock* terms the practice of surrendering the question of the validity of holy orders in the Christian ministry, in order to conciliate Nonconformists. The question seems to have been well discussed at the Lucerne Conference, Canon Curteis presenting the Church side of the question. On behalf of the Nonconformists, Mr. Guinness Rogers assured the Canon that the surrender of this point would not appease his party. They have their own ideas about the "validity" of their own orders.

THE WINNIPEG SCHEME is attracting a good deal of attention in other parts of the Empire. The general feeling seems to be one of approbation and encouragement for us in the work of "consolidating" the Canadian Church. Every such movement, indeed, is looked upon with approval, and is sure of sympathy: people have been getting heartily sick of disunion and division in Christendom. "Close together" is the watchword: and it applies to Dissenters as well as Churchmen, Canadians as well as Englishmen.

"WHEN OBEDIENCE IS WRONG?" is one of the hardest problems ever necessitated by the exigencies of human life. The Duke of Wellington's famous doctrine quoted by Admiral Tryon in his now equally famous "general order" of last January, throws much needed light upon this difficult question. There are occasions when "theirs not to reason why, theirs but to do or die," will not serve as an excuse. "Impossible manœuvres ought not to be undertaken at any one's command," is the comment of an English newspaper, and it is the general verdict of the human conscience—only we must know (not "guess" or "think") that "some one has blundered."

"ENTIRELY MY FAULT"—the last words of poor admiral Tryon—are well worthy of being preserved as a noble example of dying confession for the purpose of saving from blame and effectively exonerating from responsibility any who might otherwise be subjected to punishment. It was the only thing left for him to do as he prepared for the final and fatal plunge of his good ship: and he did it well. Posterity will judge him lightly, for it is human to err, and "the flesh is weak"; often when the spirit is most willing, the machinery will not respond to the will.

BISHOP BLOMFIELD ON CRITICISM.—The talented Bishop of Colchester has already done much to add lustre to the reputation of the great name he bears. The latest instance is his work in criticism of the new critics of the Bible. He reinforces Bishop Ellicott's masterly treatise, "Christus Comprobator" by a powerful application of *tu quoque* argument: "if this applies to the Bible it applies to you." He shows by a practical *reductio ad absurdum*—replete with characteristic fine humor—that the works of well-known modern authors would break down under such absurd theories.

"ABOUT 7,000 LEADERS for the *Times* and two volumes of sermons," was the late Mr. Mozley's own description of his literary exploits up to a certain point in his career, when the apparently quiet country parson was in treaty with a publisher about publication of another book—the said publisher doubting his literary capacity for the projected work. There are many such men among the "country parsons" of England—men aptly furnished with the spiritual gifts of wisdom and knowledge for the edification of others, and guidance of public opinion.

CORNISH CHURCH HISTORY.—A little unexplored mine of Church history hitherto has received a valuable contribution from the pen of Rev. W. S. Lack-Szyrma. The writer shows how thoroughly organized, equipped, and active was the British Church in these southern English counties, both before and after the first "Italian Mission" (of St. Augustine) to England. The chronicle of the saints in that part of the Ancient Church of Britain is full of interest and profit, though materials are somewhat scanty for the purpose.

ARCHDEACON FARRAR has outdone himself in his recent attack on the Ritualistic clergy, whom he accuses of Romanizing conspiracy. The man is an ecclesiastical "Rip Van Winkle"; he seems totally ignorant of what has been transpiring in the Church under his very nose. He needs no contemporary Church history—he boasts of not touching Church newspapers—but gets his ideas about current Church events from secular newspapers (!) which know about as much of such matters as he does himself. It is a case of "the blind leading the blind." But there are a good many like him—even Bishops—who ignore Church newspapers to their own and other people's loss.

"WORTH BEING BURNT FOR."—How many doctrines are felt to be of such importance in these days? Professor Jowett in Westminster Abbey recently revived the famous saying of the late Archbishop Magee that with our modern spirit of physical tolerance (our minds, and tongues, and pens are not so "tolerant"!) we are rapidly ceasing to believe that there is any conviction so import-

ant as to be worth suffering the extreme penalty of bodily dissolution for its sake—or indeed any physical penalty. How is it that in these days men are so careful of their bodies? It looks like practical materialism. The hell of conscience is quite reasonable, but that of brimstone is too horrible! Absurd.

THE SIGNIFICANCE OF RITUAL has received a distinct "set-back" by Archbishop Benson's judgment, and many clergymen who hesitated to adopt certain customs or ceremonial acts because of the significance popularly attached to them—as distinctively set forth in books on Ritual—are beginning now to favour the adoption of those ceremonies. So the venerable Bishop Durnford recommends. The idea is, indeed, a "safety valve" for the pressure of the Ritualistic Controversy. There is a danger about it, however, *e.g.*—some people lightly use the sign of the cross, because it "don't mean anything!"

CARDINAL GIBBONS AND ARCHBISHOP BENSON.—The former prelate has been trying to neutralize the moral effect of the latter's famous reply to the Chicago invitation, and apologize for the false position assumed by the American Roman Catholics: but he has, in doing so, reached a "lame and impotent" conclusion. To compare the Roman Catholic Bishop Keane, addressing the Chicago crowds, to St. Paul on Mars' Hill, is "too funny!" *Church Times* well says, "Our primate took distinctly the more Catholic and dignified line in refusing to take any share in the proceedings."

"THE SEAL OF CONFESSION" has once more received a practical endorsement in the Anglican Church by the deita of Sir Francis Jeune in a recent divorce suit. He admitted that there were "cases in which a clergyman ought not to speak" as a witness, telling what he has learned in confidence. Sir Edward Coke was more express and emphatic soon after the Reformation, and the 118th Canon of 1608 is clear on the point. So Chief Justice Breton in 1828, and Baron Alderson in 1858, defend the privilege of the clergy in this respect as at least on a par with the position of an attorney receiving communications in confidence from a client.

TORONTO IN SEPTEMBER will have this year an attraction even more powerful for Church people than the famous Toronto Exhibition—viz., the meeting of the consolidated Church Conference for the purpose of practical organization. It will be a very momentous occasion, memorable historically—the full organization of a great and independent colonial Church—independent, yet true to those historical traditions of the world-famous mother Church. It is not too much to say that the eyes of the whole Christian world will be upon the members of that, the "Pan-Canadian," Conference.

THE CATHOLIC PRINCIPLE STATED.—Rev. A. J. Harrison, vicar of Lightcliffe, who has become famous of late years as a writer and lecturer on agnosticism and scepticism, has been delivering the "Boyle Lectures" in St. John's, Bethnal Green. He has recently given a summary of his views so propounded. The concluding paragraph is as follows: "To the Catholic it is certain that the Church universal is the highest interpreter of Christ, and Christ the highest interpreter of God."