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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 13, 1894.

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

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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.

September 16—17 SUNDAY AFTER TRINITY.  
Morning.—Jeremiah 5. 2 Cor. 8  
Evening.—Jer. 22 or 35. Mark 13, v. 14.

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.

TO OUR READERS.—We are compelled to hold over this week a number of letters and a quantity of Diocesan news for want of space.

WHERE ARE THE MEN? forms the subject of a most interesting article in the *American Church Sunday School Magazine* (it consists chiefly of copious extracts from a prize essay in the *Church in the West*), a veritable "magazine" of information on its own special subject. The writer sets aside the idea that men are characteristically "irreligious," because that, in case of sickness, they welcome the ministrations of the clergy—not, by the way, a very logical conclusion. He blames the rector, the preachers, the prayer-book, the pews, the church officials, the prominent members, wearisome competition in trade, etc. It does not seem to strike the writer that these causes should also effect the other sex almost equally; and yet our churches are filled with women! He must seek for other causes.

"THE AMERICAN EYE."—Our friend the *Church Eclectic* gives us the information, derived from an article in the *Boston Literary World*, that on the Continent of Europe the residents—especially those who cater for the tastes of travellers—have learned to distinguish Americans by their "observant, careworn, restless eye." No amount of the "Anglomaniac" veneer can mislead those who are on the lookout for a customer who pays his way recklessly for something of everything that is going, "regardless of expense." Their inquisitive, appropriating, critical glance is unmistakable; it indexes the character of the people.

"NO, I HAVE FOUND WAR" was Father Benson's answer to a belligerent Salvationist who had addressed to him the usual query, "Brother, have you found peace?" The sight of the Army uniform and a flaring copy of the *War Cry* was too much for the quiet ecclesiastic—too suggestive of the rivalry and turmoil in the midst of which the Church has to do her work nowadays. These unauthorized agencies add very much to the difficulty of our evangelization of the world—though doubtless intended in the first instance to aid in that work. The gallant auxiliaries have much more "valour" than "discretion," and are apt to do more harm than good.

"A MUCH BETTER MEDICINE."—A certain rector who had recently removed from a parish not remarkable for punctual payment of the rector's stipend, to one of an opposite kind, presently after being comfortably settled and experienced in his new condition, met a friend who remarked on his improved appearance, and received the reply that it was due to a "new medicine," taken in monthly doses, in the shape of a cheque in full for the month's stipend—though the amount was smaller than it had been, nominally, in the former parish. The enquiring friend, who belonged to the said former parish, may be supposed to carry away a reflection or two.

"IN THEIR SPIRITUAL WELFARE, at any rate, we venture to think that few priests could say that their Bishop had ever interested himself." These words from the *Church Review*, so soon after very similar words uttered by several Anglican clergymen at a public meeting in Toronto, are calculated to make us pause and think. It cannot be that this "spiritual welfare" of their clergy is felt to be a thing so foreign to a Bishop's care that they do not enquire about it. We should rather suppose that our Bishops, on both sides of the Atlantic, treat the matter as they do the Church press—able to get along without them. This, however, does not exonerate them.

GRINDELWALD AIR is credited by the *Church Times* with an effect similar to that which is said to be produced by our Canadian atmosphere in winter—exhilaration. "Several thousands of feet above the sea level" the air may be supposed to be so very "rare" as to account for the magnified idea of importance attached to the conference proceedings by its promoters. On the other hand, English air is capable of making their conclusions shrink into much smaller proportions. Our contemporary apparently does not note that there may be exaggeration on both sides, false estimates in both directions—and the truth resting somewhere between.

"YOU SHOULD FEED THEM, SIR," said a shepherd when his pastor, watching him herd his sheep, had remarked that he wished his sheep would follow him as he saw the shepherd's flock doing. The answer is a very telling one, and applicable to many others besides the "evangelical" parson mentioned in this case, who "was not distinguished for either his pastoral activity or his preaching ability." Most people think "feeding" a very good evidence of practical and real interest in one's charge—whether it be a sheep or a man.

"CHURCHED IN THE CHAPEL ROYAL" was Her Royal Highness the Duchess of York. Thus a most wholesome example has been set by this exalted personage of loving and careful adherence and fidelity to the regulations of the Church. The fact augurs well for the future of the heir to the British Throne. So good a Church member can hardly be otherwise than a good mother. The child is likely, at any rate, to be brought up "in the nurture and admonition of the Lord." It is lamentable to think how very few of the "rank and file" of our Church members are equally careful about such details of religious duty. In America, especially, the rite of "churching" is almost entirely ignored.

"MARRIAGE INDISSOLUBLE TILL DEATH" are the concluding words of a portion of a very exhaustive report on divorce just issued by the York Convocation; and the words quoted aptly express the whole bearing of a document which is probably the most valuable contribution to this subject given to the press in this century. It puts the Church of England in her proper position, as conservator of the purity of the marriage tie, as well as of the Catholic Faith—against corruptions on both sides. Neither the Roman Communion, nor even the Greek, has so firmly and consistently held the right path in this matter for more than 1000 years—even from Apostolic days.

THE LAW IS CLEAR.—Never has the Church of Christ in this land sanctioned divorce (*a vinculo*), but only judicial separation (*a mensa et thoro*). Never has the Church of Christ in this land sanctioned the union of any, whether a divorced (by law) or judicially separated person, with another partner during the lifetime of the former partner. For well nigh 1,600 years we have proof that this portion of the Catholic Church has forbidden all such acts. There can be no mistake about these words—they have an unmistakable "ring" about them. They are carefully chosen, and evidently intended to challenge criticism.

"DROWNED IN THE APPLAUSE OF ENTHUSIASTIC REPUBLICANS."—One can hardly believe that these words refer to a prayer uttered by an Ohio clergyman, or minister of some kind, at the opening of the Legislature. The prayer which called forth this extraordinary demonstration was a petition that the Governor might be kept "in the line of preferment until he should reach the Presidency." No doubt the eloquence of the prayer made them forget the nature of the petition—viz., that it was not addressed to them, but to God.

"JOY TO BOTH SIDES" in the London School Board has been given by Mr. Gladstone's recent essay on "Heresy and Schism." What a comment on the skilful nature of the composition—saying so little, while seeming to say so much, so as to please both sides for the time being! Such a type of eloquence is hardly creditable, and one would fain attribute it to the growing weakness of old age, if it were not more likely the work of an "old parliamentary hand." There is apparently a vein of chagrin in a recent letter of the G.O.M., called forth by these misunderstandings of his laboured composition.

"THE WAR WILL BE CARRIED INTO THE ENEMY'S COUNTRY" is, according to the *Yorkshire Post*, the determination of those who have banded them-