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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 16, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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To OUR READERS.—It is with much thankfulness that we acknowledge the receipt of many letters expressing gratification at the improved appearance of our paper. Our readers will understand, without being told, that the improvements have involved a good deal of expense. We feel satisfied, from the assurances already received, that the friends of our work will give us effectual assistance by enabling us to increase largely the number of our subscribers.

THE DEATH OF DR. DOELLINGER.—It can hardly cause surprise to learn that this glorious veteran has at last succumbed. When a man is near accomplishing his ninety-first year, and has laboured as this great theologian has done, he has indeed well earned his repose. We have prepared a careful estimate of the work of the great divine; but we fear it will be necessary to let it stand over until next week.

SYSTEMATIC GIVING.—It is with pleasure that we draw attention to the letter of Mr. Cartwright Allen, in our issue for January 2, on the subject of Systematic and Proportionate Giving. It is often said that, where there is a loving heart, there will be a willingness to give; and this is quite true as far as it goes. But it is not the less necessary to cultivate the habit of giving in a regular and systematic manner. We generally hold that, if a man's heart is right, his life and conduct will be right, yet we do not therefore hold that we are dispensed from the necessity of cultivating good dispositions and habits. And so it is with this duty and habit in particular. "Freely ye have received, freely give." This is the law of Christ; and our giving should be in proportion to our receiving. Mr. Allen is quite right when he says that Christians, in considering their responsibilities in this matter, should not neglect the rule of giving imposed upon the chosen people; but he is also right in not imposing this as a binding law upon Christians.

S. PAUL'S REREDOS CASE.—This important case is of interest in many different ways, and we shall have to point its moral at length. It may be noted here, however, that the Court of Appeal has reversed the decision of the Lord Chief Justice, by

deciding that the Bishop of the Diocese possessed, under the Public Worship Regulation Act, the power to stop proceedings. It was the opinion of many at the time that Lord Coleridge introduced into his judgment a little too much of personal opinion; for example, when he expressed his sense of the impropriety of a Bishop having such power. But the Master of the Rolls virtually hints to his Lordship that, in this case, he was finding fault with the Act of Parliament, instead of interpreting it, which was his proper business. We understand that the promoters of the suit against the reredos have a right of appeal to the House of Lords, and hear that they intend to exercise it.

A ROMAN CATHOLIC BISHOP ON UNLAWFUL ASSOCIATIONS.—Most persons have been surprised at the manner in which many of the Roman clergy of Ireland and even some of the Bishops have both tacitly and overtly sanctioned such movements as the plan of campaign and boycotting. There could be no question of the illegality and immorality of these practices; and only those politicians who judge of the character of a measure by its supposed utility could for a moment defend them. The astonishing thing was, that even the Pope's condemnation of both of these practices by name failed to bring the Irish clergy to their senses. We are glad to see that some have the courage and the principles to set themselves against the prevailing current. Of these the brave Bishop of Limerick has always been one; and now we rejoice to learn that Bishop O'Callaghan, of Cork, has been saying that he was aware of the existence of a secret revolutionary society in Ireland, to which many young men in his diocese belonged. He strongly denounced such societies and warned his hearers not to belong to them.

THE EMPRESS AUGUSTA.—The death of the Empress Augusta, the widow of William the First, the mother of Frederick III., and the grandmother of the present Emperor William II., at the age of eighty, removes a somewhat remarkable figure from European history. It was to this lady that the King was accustomed, during the Franco-German war of 1870-71, to address the despatches, giving an account of his successive victories over the French. Foreigners who were not acquainted with German modes of speech made sport of the religious phrases with which these telegrams were plentifully adorned. But this was from ignorance of German ways. The Germans, if any people, are naturally religious, and religious phraseology is interwoven with their common talk. Old people and children, meeting strangers in the fields, or on the roads, salute them with *Gott grüsse Dich* or *Christus grüsse Dich* (God greet thee—Christ greet thee). A rumour was circulated, some months ago, that the Empress had seceded to the Roman Church. It was entirely without foundation. When residing in the castle at Coblenz she frequently, indeed usually, attended service at the English Church.

BISHOP COXE'S EPISCOPAL SILVER WEDDING.—The accomplished, distinguished, and much-beloved Bishop of Western New York has just celebrated the twenty-fifth anniversary of his consecration to the Episcopate. Such an event is of more than American importance. Not only in Canada, but wherever the English language is spoken, and the English Book of Common Prayer is used, the

name of the author of *Christian Ballads* is a household word. Quite recently the Bishop favoured us with his genial presence and his glowing eloquence at our great Jubilee celebration; and his help was as earnestly sought and as gladly recognized in England during the holding of the Lambeth Conference as it is on this side of the Atlantic. The services and meetings at Buffalo appear to have been of a deeply interesting character. The Canadian Church was represented by the venerable Archdeacon MacMurray, of Niagara, for many years a most intimate friend of Bishop Coxe and of the late well-known Dr. Stettan, Rector of St. Paul's, Buffalo. The Bishop was assisted in the celebration of the Holy Communion by the Bishop of New York and Archdeacon MacMurray. Another interesting event associated with the Bishop's Anniversary was the dedication of the Cathedral Church of St. Paul which has been rebuilt after its almost entire destruction by fire.

BISHOP LIGHTFOOT.—The English papers, as we anticipated, are full of sorrowful lamentations over the great and irreparable loss sustained by the Church through the death of the great Bishop of Durham. In a long notice the *Times* says:

"By the death of the Bishop of Durham the Church of England has been too soon deprived of one of the greatest minds by whom it has been served and adorned, not only in the present generation, but in its whole history. He has left behind him contributions to theological literature and ecclesiastical history which will be permanent treasures not only to the Church of England but to the Church at large; while at the same time in the administration of his diocese he has left the impress and the impulse of the most earnest devotion and practical energy. He was at once one of the greatest of theological scholars and an eminent Bishop, and the loss of a man with these achievements and capacities at such a time as the present is most deeply to be deplored."

A Birmingham paper says:—"By the death of Dr. Lightfoot the Episcopal Bench loses one of its brightest ornaments. His charm as a preacher was great; his diocese, vast even after the see of Newcastle had been carved from it, showed everywhere evidences of his protecting care; whilst his services to textual criticism has made his name familiar to scholars both at home and abroad. After his consecration in Westminster Abbey, Bishop Fraser and Dean Stanley held a conversation about the new occupant of the see of Durham. 'We are both agreed,' wrote Bishop Fraser, 'that in all the high elements of the Christian character a better Bishop could not have been chosen.'"

The *Daily News* says:—"The greatest prelate of the English Church is dead. Dr. Lightfoot was an excellent scholar and a learned theologian. He was also a man of remarkably sound judgment, and of thoroughly practical ability. For ten years he administered a large and populous diocese with such perfect tact and fairness, with such singleness of purpose and elevation of mind, that it would be difficult to say whether he was more beloved by Churchmen or more respected by Nonconformists. He was, when what he thought necessity required, an unsparing controversialist, and in his detailed criticism of *Supernatural Religion* he may be thought to have made too much of those errors in detail which, as Horace says, are due either to individual carelessness or to the innate incaution