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CHURCHMAN,

Church and Court Sts.  
Entrance on Court St.

# Canadian Churchman.

TORONTO, THURSDAY, NOV. 16, 1898.

Subscription, - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

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

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

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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.

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Offices—Cor. Church and Court Streets.  
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## Lessons for Sundays and Holy Days.

November 19—25 SUNDAY AFTER TRINITY.  
Morning.—Micah 4 & 5 to v. 8. Heb. 11. 7.  
Evening.—Micah 6; or 7. John 6. 22 to 41.

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 Canad an Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"WHEN YOU ARE IN ROME, DO AS THE ROMANS DO," was—as we are reminded by the *Churchman Magazine*—the sage counsel of St. Ambrose (Archbishop of Milan, in northern Italy) to St. Monica, mother of St. Augustine, conveyed to her through the latter's mediation. It had reference to the Romish custom of making Saturday a fast day, whereas the Milanese custom on the contrary agreed with the Oriental tradition of making Saturday a feast day. St. Augustine was much impressed by the answer of St. Ambrose, and ever after "looked upon it as an oracle sent from heaven." "Because that is the way we did in our own country" is a common excuse for quarrelsome contentions.

ST. AUSTIN OF CANTERBURY got a wholesome lesson from Gregory the Great on the comparative insignificance of the differences between the Roman and Gallican rites: "Collect out of every Church whatever things are pious, religious and right, and, putting them together, instil them into the minds of the English, and accustom them to the observation of them. . . . settle it in the use of the English Church." It had been a blessing if this advice had been followed—but "other Bishops arose," not as wise as Gregory!

"THEIR WITNESS AGREED NOT TOGETHER."—Such is the general verdict of public opinion calmly observing (*securus judicat orbis terrarum!*) the vain efforts of little minds striving to belittle the great records of the Word of God. They are mutually destructive! Each band of

destroying critics claims the banner of "Higher Criticism" (?) in turn, and tries to reach the summit of triumph on the ruin—of other critics! The Bible survives intact meanwhile.

INFANTICIDE bids fair to be the characteristic sin of modern society life—and the "masses" follow the "classes" too readily. Distaste for motherhood—seizing the pleasures without performing the duties of life—is at the base of this evil wave of crime. That is the "root of bitterness" which turns the garden of life at last into a wild purlieu of weeds. How foolish people shrink from the "many a blow and biting sculpture" which are necessary to round and polish the sons and daughter "stones" of the temple.

ROMAN "UNITY" (?)—In reviewing the work entitled "William George Ward and the Catholic Revival," the *Rock* very justly remarks: "On one point the converts (perverts to Romanism) must have been a good deal disappointed. Romanists are fond of boasting of the 'unity' to be found in their Church. They often taunt Anglicans with the discussions and parties that are so prominent in the Church of England. Mr. Ward's narrative shows plainly that their claims of unity must be taken with large explanations and deductions: moreover, that such uniformity as Rome possesses is gained by means that give English Churchmen at least no cause for envy." Ward found controversy rife in Romanism!

PAPAL "CANARDS."—The orthodox Patriarch of the ancient Syrian Church has written formally to Lord Rosebery to contradict certain rumours set afloat about the Chaldean Patriarch fraternizing in order to union with Rome. The contrary is the fact. He says, "It is the custom of the Papists to be always getting up calumnies like this. . . . The Papists, owing to their greediness for money, are always distorting the truth in this way." It seems that large sums of money had been collected under these false pretences before this "lie was nailed!"—there is no use "mincing matters!"

"FORWARD, CANADA! is the cry at present," says the *Church Review*, "rather than 'forward Australia': but, though we are glad to see the Canadian Church thus leading the van in these matters, we should still more rejoice if we could see the other colonies preparing to take immediate steps towards following its example. It is surely a great matter for rejoicing that the Canadian Church is not only progressing in this matter, but that she is speaking out on the subject of the Higher Criticism. The *Bishop of Huron* 'carried the war into the enemies' camp' by designating the new fetish the "so-called" Higher Criticism."

"LOST CONSCIOUSNESS OF THE CHURCH AS SUCH," said Mr. Price Hughes at Lucerne, "many Dissenters have. . . . The protest against the central authority of Rome has been carried too far, and no one feels more intensely than I do that we have no right to start a new community, capriciously, whimsically, and when we think fit." So quotes Earl Nelson in his "Home Review Notes" in *Church Bells*. Such words are wholesome and hopeful.

"CHURCH PEOPLE DO NOT MAKE USE OF THE PRESS as they ought to do—this is the reason why a

matter affecting millions of Church people is passed over with "mere mention" by most of the big dailies in London and elsewhere. The *Times* gives exceptional notice of the consolidation of the Canadian Church." So notes and urges *Church Bells*, adding:—"The Roman Catholics and Dissenters are wiser in this respect. The former flash the remarks of their Cardinal or their Archbishop on the most trifling affairs all over the world, and the latter also take good care to use the press as a means of keeping themselves before the public." We are too modest—it ceases to be a virtue—it does harm!

IGNORING THE CHURCH PRESS is the way in which "little minds" among the clergy air their sense of dignity and superiority over editors. This is well illustrated by a debate in the recent Representative Church Council of the Scotch Church at Dundee, over an item of payment to the *Scottish Guardian* for reporting meetings of the Council Executive Committee and Board of the Church. The editor mildly but significantly notes that the *business men* of the Executive Committee simply calculated that the return they got was worth the money paid, without any sentiment or charity in the matter. The conduct of the clerical members was characteristically childish and unpractical.

SHE VALUED DAILY SERVICE, and also showed her appreciation on a scale of dollars and cents—did the late Amelia R. Norris, who bequeathed \$10,000 to Mount Calvary Church, Baltimore, for the purpose of maintaining morning and evening service there. Such benefactions are not uncommon in the history of the Church in Great Britain, but very rare in these American climes. However, this good example may set other hearts throbbing with devotion in the same direction.

"THE TIDE OF RETURNING PERVERTS for Romanism appears a steady one," says the Bishop of Maryland, speaking of his own recent experience: and the same seems to be generally true. It is indeed a "sign of the times" in which we live that the question "what to do with them?" is a serious one. A recent article in the *Church Electric* discusses for instance the questionable value of Roman Catholic confirmation: and the same might be done as to their "orders."

CLERICAL MOUSTACHIOS, ETC.—A paragraph has been "going the rounds" lately, purporting to give the Bishop of Winchester's advice to individuals on the subject of the hirsute appendages which nature has ordered for the faces of masculines. Bishop Baring is quoted as conveying one of his "gentle hints" to candidates by sending round a servant with a supply of razors (with his compliments) on the morning of ordination! Nature's ornament used to be pronounced "foppish, slovenly, dirty, effeminate, too masculine," etc., as well as obstructive of the voice. In the Greek Church, on the contrary, the priests and deacons never shave after ordination. The beard protects the vocal organs and emphasizes articulation. Keen observers notice this.

"TO THEO DOXA" was the motto to be seen in large illuminated letters (Greek) over the door of the "consulting room" of the late Sir Andrew Clarke—one of the most devout Christians as well as most eminent physicians of our day. Many a patient, as he started to leave that genial and soothing