

Canadian Churchman.

TORONTO, THURSDAY, APRIL 27, 1893.

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.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

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 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

April 30—4 SUNDAY AFTER EASTER.
Morning.—Deut. 4 to v. 23. Luke 21. 5.
Evening.—Deut. 4. 23 to 41; or 5. Col. 2. 8.

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.

SUBSCRIBERS in the City of Toronto will please notify the office at once if they do not receive their papers promptly.

NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

A TREE OF TREES.—At Darby Dale, in England, is a yew tree 38 feet in girth, which seems to indicate an age of 3,000 years or more. One can fancy its branches covering the forms of the ancient Britons, as well as Romans, Saxons and Normans. What a procession of baptismal groups and funeral gatherings has its shade fallen upon in the last 1,000 or nearly 2,000 years—for it appears to have been a churchyard tree of the British Christians.

TORONTO A CHURCH CENTRE.—Writing of Canon Bullock's recent Canadian missions, a Canadian correspondent of the *Guardian* says: "The first mission was held in St. George's parish, Toronto, and Toronto is by far the largest and most important city in Canada in a Church point of view. I suppose it has a Church population as large as all our other principal cities put together. St.

George's is one of the foremost parishes, and has for its rector the able and devoted Canon Cayley." Yet English papers occasionally speak of services held 'in the church at Toronto or Hamilton.'

EASTER DUES.—The Bishop of Southwell, in a pastoral to his diocese, says, "These Easter dues—'accustomedly reckoned and paid'—were not regarded as having any character of charity, but were regarded as the individual's recognition of the personal service derived from the ministrations of the Church. Easter dues or offerings formed a valuable link of friendship and mutual recognition when true relationship existed." Such words may apply to Christmas offerings in Canada, but Easter offerings are for—preventing wardens' "deficits."

BISHOP SULLIVAN'S CHURCHMANSHIP is well and creditably depicted and characterized by himself in a letter to the *Guardian*, wherein a correspondent had referred to him as having been "always regarded as a decided low Churchman." The Bishop says, "As to Churchmanship, I have no objection to a low Churchman, as long as he is loyal to the Church's recognized standards and formularies, and is faithful to his work; but I am strongly opposed to the "one Church as good as another theory." . . . Our people in Algoma need distinctive Church teaching on simple Prayer Book lines. These are wholesome words.

"WHAT CAN MICHIGAN DO?" asks our big brother in New York, following with ludicrous exactness the line of *non-sequitur* argument, which we recently predicted would be taken up by the advocates of capital punishment for convictions of murder—no matter how merely circumstantial the evidence may be. Our answer to the above question does not need a long editorial to make it plain. It is "short, sharp and decisive"—*imprison your prisoners!*

THE LEAGUE OF ST. LOIS is a very apt movement suggested for a league of Christian mothers for the closer study of the Holy Scriptures. We cannot expect a very large array of Sts. "Timothy" until the mothers of the rising generations take more pains to inform themselves as to the real meaning and use of the Scriptures, so that they can make their progeny "know them from a child"—not have a mere hazy smattering of fancy about their use and contents.

AMATEUR LITURGIES are beginning to form quite a feature in the worship preferred among the forms in use among dissenters. "Responsive readings, chants, trisagions, processions, are abundantly known in Methodist and other Churches of late years," grudgingly confesses the *Christian Advocate*, and most "unchristianly advocates" less attention to the tastes of a few highly cultured and fashionable people among them. Good taste will prevail at length, in spite of narrow bigotry.

"CLERICAL ORDERS" are to be had from the N.Y. Central for the benefit of clergy, Sisters of Charity and Salvation Army officers, engaged in active work about the suburbs of the Atlantic Metropolis. The favour is extended this year as far as Buffalo, Chicago, St. Louis and Cincinnati. It is safe to say that this enterprising railway will lose nothing by setting such a good example of encouraging and "bonusing" those who "live for others' good."

"PROHIBITION IN MAINE" is the title of a letter in the *Temperance Chronicle* from one who objects to the admission of evidence against the reality of total prohibition. The editor in a note very wisely says, "The object is to arrive at the truth of the value of prohibition, and surely those who believe in prohibition should not shrink from hearing evidence against it, but should rather produce evidence of its value." Nothing is to be gained in the long run by suppressing facts.

JEWS AND CHRISTIANS are drawing somewhat nearer together, if one may judge from recent expressions of Dr. Hamburger, as noticed in *The Thinker*. "The Jew makes no attempt to induce all his fellow men to profess the faith of the Synagogue. . . . To Christianity, and the other daughter-religion—Mohammedanism, Judaism leaves the task of converting the heathen, recognizing that as their mission. Proselyting is now left to Christianity!" This may well be regarded "as an indication of the decline of uncompromising intolerance in Rabbinic circles."

"BUT A DROP IN THE BUCKET," says the *New York Churchman*, "are the endowments of the Church of England as compared with the wealth of material resources in voluntary gifts and contributions, as displayed in the pages of the Year Book of the Church of England, published by the S.P.C.K." Our cotemporary adds very justly, "the catalogue of her spiritual activities makes her name a praise in all the Churches." Such a Church need not fear either disestablishment or disendowment.

"FIGHTING IN A PARIS PARLOUR" is all the kind of war that Great Britain and the United States need to indulge in now-a-days—at least so thinks the *N.Y. Churchman*, apropos of the formation of the Behring Sea Commission. If these arbitrations can be followed up, a noble example will be set for the avoidance of the fiery and inconclusive ordeal of war between Christian nations.

"DESTROYS IRISH NATIONALITY" is the heavy indictment brought by the O'Connor. Don against the Home Rule Bill—about the heaviest as well as the most trenchant indictment brought forward yet. Curious, that the most respectable section of Irish Romanists should thus make a dead set against the bill. It is almost enough to make the Protestants wonder how they came to be in such company at this stage of proceedings; but these men are probably instigated by a deep love of their country and appreciation of its best interests. See *Irish Times*.

DE LA SALLE.—In a very fair and dispassionate article on the subject of the "Christian Brothers" as educators, describing their history and principles, the *Rock*, while indicating their weak points, says, "Yet it would be well if duly qualified men and women were oftener led, under the free impulses of Christian love, to devote themselves with equal ardour to the great and good cause of Christian education." This is the very thing that the Kilburn Sisters and other Anglican orders are doing—and who discourage them?

"THE CHRISTIAN BROTHERS," founded by De la Salle, have nearly 2,000 schools, containing about half a million scholars, under 15,000 "Brothers." About 500 of these schools are in Ireland, Belgium,