

# Canadian Churchman.

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FRANK WOOTEN,  
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## Lessons for Sundays and Holy Days.

April 23.—3 SUNDAY AFTER EASTER.  
Morning.—Num. 22. Luke 17. 20.  
Evening.—Num. 23; or 24. Eph. 6. 10.

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.

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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.

"GYMNASTICS OF THE SPIRITUAL LIFE," forms the title of a very useful synopsis by way of a "Lenten Sketch" in the "Pulpit pages" of the *Religious Review of Reviews*. The phrase seems startling, but it is scriptural (1 Tim. iv. 7), and is needed to direct attention to the practical wisdom of the Church's training in fasting and abstinence, as well as all kindred kinds of self-denial. The neglect of self-discipline accounts for many a fall, is the root-reason of many a ruin of souls.

"THE TESTIMONY OF AN EVIL MIND," says Jeremy Taylor, "is given by him who despises the custom of Fasting Communion." This may seem rather hard on the modern advocates of evening celebrations, but the English tradition seems to have been steadily in favour of early services of all kinds. *Nine o'clock* was about the usual hour for Communion in early days—and that after

Matins, Prime and Tierce had been already said, corresponding to our "Morning Prayers."

"HOW TO GET THERE"—to the World's Fair at Chicago—is the title of a very interesting, well written, handsomely illustrated article in the *Religious Review of Reviews* for March. It includes a C.P.R. map of the whole route, and gives Canada from Halifax to Detroit "a good show." It might be supplemented by a similar map, article and illustrations, showing the route over Canada from the West, Pacific Ocean, &c.

DISADVANTAGE OF DISENDOWMENT.—The Earl of Meath, writing in the *Nineteenth Century*, says (apropos of religion in America and Australia): "In small communities, coarse and low men and women, possessed of some means, can tyrannise over a clergyman, knowing that they have it in their power to starve him out and drive him from the place, if he be not obsequious to their whims and fancies. To obtain the payment of even the pittance which he has been promised on accepting the ministry, he has sometimes to submit to the humiliation of frequent appeals and visits to his patrons, whilst his family do not know where they are to turn for money to pay their weekly bills."

"CHURCHES IN LARGE CITIES," says the Earl of Meath, "in new countries will, as a rule, be met with only in the suburbs, where the rich live, whilst the masses are either comparatively neglected, or their spiritual needs are only supplied by mission chapels provided by the charity of the congregations in the richer districts. . . . The working men know this, and naturally resent the position of the poor and dependent relation."

TRINITY UNIVERSITY.—Nothing is more remarkable than the steady and solid progress, of late years, of this Toronto monument of Bishop Strachan's zeal and sagacity. Already its spreading "wings," its noble Convocation Hall and beautiful chapel, give it dignity as well as grace; but the additions now proposed to the east wing will make the proportions colossal. It only remains that St. Hilda's College should be added to the "pile," and give finish to the grouping.

"S—AUL AMONG THE PROPHETS."—It was rather startling to read in a recent Toronto daily a statement that a certain learned and clever lawyer hitherto chiefly remarkable as an opponent of ecclesiastical order and decency, had inveighed (before his Bible class) on the hideous desecration of Good Friday by concerts and other amusements. There seems to be hope even of him—as he gets older and wiser.

"THE WYCLIFFE VAN" is the name of a new device of the English Church Association. The *Church Times* says that "the announcement that a 'Wycliffe Van' is started to bring about a second Reformation, is the one bit of humour in the otherwise gloomy proceedings of the Sheffield Conference recently." This peripatetic system is a modern revival of the preachments of those ignorant "wandering friars" against whom—as interfering with the parochial clergy—Wycliffe fought so energetically. Such is the argument.

ESTABLISHING THE CHURCH.—A correspondent of an English Church paper directs attention to the point that the framers of the Welsh Church Sus-

pensory Bill, in their haste to facilitate the disestablishment of that Church—which had grown up with the nation and preceded the establishment of the State—embodied words in that bill connecting Church and State—for the first time expressly—"shall hold office subject to the pleasure of Parliament."

"SINGING LIKE A CROW" did not strike a young lady of Breslau as a desirable accomplishment, so she tried to bleed herself to death, and not being allowed that privilege, she brings suit against the great voice trainer, Padillay Ramos, for driving her to despair by using such harsh language about her vocal organ. If it were possible by chemical analysis to separate and weigh "common sense" as a constituent of a brain, we fear that this young girl would be found with a very trifling modicum. But how many people are equally foolish in their rebellion against nature and fate!

CANDLESTICKS!—Talking about "common sense" as a useful commodity among the ingredients of the human brain, what is to be thought of those Christian people in Winnipeg who figuratively and almost literally "raised the roof" of their church because a particular pair of light bearers were introduced on a recent occasion. Their Rector tried to instil a little of the absent ingredient by his remarks on the "Aymen" and "Awmen" parties. Minorities cannot expect to rule.

"HAVING THE LAST WORD" is a privilege for which ordinary human beings are disposed to quarrel for hours, and it is the instigator of innumerable marital disputes. How much more practical is the Scriptural admonition that a "soft answer turneth away wrath." What a calm would pervade this world for 40 days, if that became a general Lenten exercise!

"LOATHE TO LEAVE" was never better expressed, as the *Mail* has lately said, than by the sweet melody, word-suggestive and plaintive, of "The girl I left behind me." It speaks of home and home-ambitions of the tenderest kind so aptly that its use is now world wide. Yet its author and composer are unknown. He probably never dreamed of the fame his song would win.

THE INTER-DIOCESAN SUNDAY-SCHOOL COMMITTEE of the Church of England in Canada, appointed under resolution of Provincial Synod, met on Tuesday, the 11th instant, at Hamilton. The Bishop of Niagara occupied the chair. Representatives were present from the dioceses of Ontario, Huron, Niagara and Toronto. Committees were appointed to select the lessons for 1893-4 upon the plan of the Church of England Sunday-school Institute. Instead of having at each session a separate lesson on the Bible and Prayer Book, there will in future be but one lesson for each session of the Sunday-school. Committees were also appointed to draw up rules and regulations respecting prizes, medals, certificates, etc., and to make arrangements for holding Inter-diocesan Sunday-school examinations for teachers and scholars some time during next Advent. The committee adjourned, to meet again at Toronto in September.

MONEY-PUMPS.—Vast amounts of money have been quietly accumulated from time to time by the Church for religious purposes. There is, however, a temptation and a tendency to fall into the