

Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 15, 1900.

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

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FRANK WOOTTON
Box 2640, TORONTO.

Offices—Room 18, 1, Toronto, Street.
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.

LESSONS FOR SUNDAYS AND HOLY DAYS.
TWENTY-THIRD SUNDAY AFTER TRINITY.
Morning—Hosea xiv; Hebrew xl, to 17.
Evening—Joel ii, 21, or iii; John vi, to 22.

Appropriate Hymns for Twenty-Third and Twenty-Fourth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

TWENTY-THIRD SUNDAY AFTER TRINITY.
Holy Communion: 399, 315, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

TWENTY-FOURTH SUNDAY AFTER TRINITY.
Holy Communion: 173, 197, 321, 324.
Processional: 180, 215, 219, 230.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

Division or Readjustment.
The most important feature of the Diocesan Convention, of New York, was the defeat of a proposal to divide the diocese, accompanied with the reference of the matter of a rearrangement of the dioceses of the whole State to a committee authorized to bring the same to the attention of the other Bishops and diocesan authorities. This is very wise, and a course which might well be considered in our own province. Subdivision bids fair to be very unequal, and, therefore, unfair, if carried out at the expense of one large diocese only.

A Famous Picture.
This paragraph, in the "Living Church," will be sad news to many old Englishmen, and it is one which requires explanation. If, as the Dean of Winchester says, the Cathedral never had any real title to this

picture, who had? Who placed it there, and who took it away? Who sold it to Mr. Morgan, and what became of the money? As it stands, it seems an incredible proceeding. The Living Church says: "Mr. J. Pierpont Morgan . . . has presented Benjamin West's painting, 'The Raising of Lazarus,' to the Wadsworth Athenaeum, Hartford. . . . 'The Raising of Lazarus,' which is well known, hung for many years over the altar of Winchester Cathedral, where it looked down on one of the most impressive cathedral naves of the world, a clear length of almost 400 feet. It was framed into the fifteenth century reredos, and remained in the cathedral nearly 118 years. It was removed about a year ago, when some restorations were made to the reredos, and was for a time hung in a side aisle. When it did not reappear and it was reported that it had been sold to an American, a storm of indignation arose in England. The Dean of Winchester Cathedral was obliged to write a letter to the press, acknowledging the sale, but explaining that the cathedral had never had any real title to it, and that, therefore, no one had any right to complain. This stilled the chorus of criticism to some extent, but there is still much feeling in English art circles over the removal of such a canvas. . . . It is rather remarkable that a characteristic work by one of the earliest of American artists, for Benjamin West, although he painted and died in England, was born in the United States, should, over a hundred years after its production, be taken from its English resting-place to the land of the artist's birth."

The Church.
Is it not a simple matter of fact that at this moment the progress of the human race is entirely identified with the spread of the influence of the nations of Christendom? What heathen nation is believed by others, or believes itself to be able to affect for good the future destinies of the human race? The idea of a continuous progress of humanity, whatever perversions that idea may have undergone, is really a creation of the Christian faith. The nations of Christendom in exact proportion to the strength, point and fervour of their Christianity, seriously believe that they can command the future, and instinctively associate themselves with the Church's aspirations for a world-wide Empire. Such confidence, by the mere fact of its existence, is already on the road to justifying itself by success. The idea never was stronger, on the whole, than it is in our own day. If in certain districts it may seem to be waning, this is only because such sections of opinion have, for the moment, rejected the Empire of Christ. Their errors and wanderings do not set aside, they rather act as a foil to that gen-

eral belief in a moral and social progress of mankind, which at bottom is so intimately associated with the belief of Christian men, in the coming triumph of the Church.

Missions in China.
We venture to hope, says Church Times, that the whole question of women's work in the interior of China may be reconsidered. Due prudence is not cowardice; and there seems no warrant for repeating the policy of placing women in stations where experience has shown that they may in a moment be called to suffer the cruellest of fates. And it will be well in the future if we pay greater attention to the intellectual capability of those who are sent upon the China missions. For a long time we thought that anyone would do for the Indian missions. We have now learned better, and we have given some of our very ablest priests to the Indian missions, with the best results. In China that lesson has yet to be learned. Face to face with an ancient civilization, with a people of marked intellectual power, with a social system dominated by literati, we have too often been content to send those who have no marked qualification for the special work.

The German Emperor is Right.
The German Emperor lost no time in replying to the letter sent him by the Emperor of China, to express his sorrow at the murder of Baron von Ketteler. He points out that the murder of the German Minister does not stand by itself, but that numbers of missionaries and of their converts have been murdered for their religion, and that the blood-guiltiness of these deeds rests upon the officials and counsellors who surround the Emperor's throne, and whose punishment alone can be an atonement for the past and a guarantee for the future. The security of the native Christians is a point which must not be overlooked; the European Powers are in honour bound to obtain proper safeguards for their future protection and freedom of worship.

A Fair and Just Ruler.
The Bishop of Exeter announced, in a letter to his archdeacons, his resignation of the See, for medical reasons, after an episcopate of fifteen years. The Bishop will carry with him into his retirement the respect and affection of all those with whom he has been brought into relation during his tenure of the See; for though in many cases their views were widely divergent from his, the Bishop's administration of his diocese was marked by a spirit of conciliation and the rare quality of Christian "gentleness." Resignation of high office, whether in Church or State on grounds of health or age, is not so common as it ought to be,