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Lessons for Sundays and Holy Days.

September 28.—17 SUNDAY AFTER TRINITY.

Morning.—Jer. 5. Gal. 6.
Evening.—Jer. 22; or 35 Luke 4 to v. 16.

THE LORD'S DAY IN AUSTRALIA.—Sunday desecration, says *Church Bells*, is awakening a good deal of anxiety in the minds of religious people in Australia. That day is fast losing all its distinctly religious character, and is rapidly becoming a day devoted to every sort of pleasure. One of our contemporaries contains an account of the following disgraceful incident which recently took place at Townsville on a Sunday. A female aeronaut made an ascent from an enclosed place, which was thronged with people who had been charged admission money. The occurrence was made the excuse for the desecration of the Sunday in every possible way, even to calling out the men of the Defence Force, six hundred strong, and marching them to the ground to take part in the proceedings. Soldiers held the balloon, and one of their officers went down upon his knee to present a bouquet to the woman who was the cause of the violation of the Sunday! It is pleasing to hear that one who is described as a "minister of Gospel" vigorously protested against the ill-doing. It is, unfortunately, the same everywhere in the Australian colonies. All sorts of entertainments are given on Sunday, and all kinds of amusement are planned for that day. These things ought to be a warning to go slowly to people at home who are anxious to secularise Sunday.

THE ANTHEM.—An English paper is asking that the voice of authority shall tell congregations how they shall comport themselves during the singing of the anthem. The writer is troubled by seeing some sitting and some standing, just as their fancy may be at the moment. But how is this to be helped? We doubt whether uniformity in all congregations be attainable. If it is, it will be brought about not by the voice of authority, but by the survival of the fittest. And it would be rather a pity that authority should be brought into a kind of contempt by being induced to give orders which were neglected or disobeyed. Besides, the Church of England is not singular in this respect. In Roman churches, during the singing of the *Gloria*

in *Exultetis*, some are sitting, some are standing, some are kneeling. In different countries there are different uses; and so it is in different churches in the same city. That people who are hale and strong should stand at the singing of the anthem would seem to be a dictate of reverence; but it is unreasonable that old or infirm people should be expected to do the same.

HOME MISSIONS.—Bishop Huntingdon of Central New York has presented a somewhat novel idea in regard to home mission work. This work, as every one knows, is generally carried on among the poor; but the Bishop says it would be better to begin with the rich. "The fact is," he says, "our regular churches, the finest and best, built by free gift, ought to be for the middle and poorer classes, and our missionaries sent to the rich, who are the hardest to be converted. If you can Christianize the west end, East London will come after." Again he remarks: "Too much trouble has been taken by our contemporary controversialists on both sides with the question, whether poverty is greater or worse than it was half a century or more ago. The vital question is, whether the disabilities are more felt, more aggravating, more inexcusable, more out of proportion to intelligence and character; and whether the gap between owners and hired men, or great fortunes and privation, is widening. In the inquiry Christianity has a voice: for its settlement the Church will be held answerable." Here are problems for solution—not by any eloquent speaker or cultivated writer, but by the thought and feeling and work of the Church at large. If they are not thus approximately solved, there are evil days in store for the Church and for society.

ENGLAND AND IRELAND.—Whilst the political difficulties of England and Ireland are engaging a large amount of attention, there is something no less serious occurring in the destruction of the means of sustenance in both countries. It seems now quite certain that the potato crop in Ireland will be exceedingly small, and that a famine may be the result. In England, too, we hear that the harvest has suffered terribly from the continuance of wet weather. Some of the grain has become sodden, some has sprouted, and a good deal is still, or was recently, in doubt. Happily the supply from other countries, notably from Canada, will be abundant; and, although this will be the reverse of a compensation for the English farmer, it will be a great relief for the people at large. As regards Ireland, in the midst of great suffering, there will be some probable results of advantage; in the first place, additional emigration from the more crowded districts, and in the second place, a still further renunciation of the potato as the principal food of the people.

THE CHURCH IN LONDON.—Archdeacon Sinclair, in his first charge to the Central London clergy, complains of a woful and lamentable insufficiency of resources to carry on the work. The average income of the 187 parishes, with an average population of from 6,000 to 7,000, is £346 a year, and in 71 parishes there is no parsonage. It may seem to some of our readers that an income of between sixteen and seventeen hundred dollars a year is not so very bad. But this is the average; and as a good many of the clergy have more than this, it follows that a great many have less.

then it is quite impossible to work these parishes without one or two or more curates; and although there are excellent societies which pay their stipends or part of them, there is always something coming upon the Incumbent. Happily the English clergy are beginning to learn that for such work one or other of two conditions must be had; either they must have private means or they must remain unmarried. Archdeacon Farrar's brotherhood scheme may be imperfect; but it has in it a germ which must be developed in time.

THE OLD CATHOLICS.—From the letter of invitation to the Old Catholic Congress of Cologne, to be held on the 12th, 13th, and 14th of September, we extract the following paragraph: "It will be a great means of spreading information in regard to Catholicism, and will furnish a proof that men have not only discovered on all sides that they must step forward to oppose the attack made along the whole line by the papal party upon the Church of Jesus Christ, but that proper means will be found for an unanimous and successful resistance." We have heard so much of the failure of the Old Catholic movement in Germany that we learn with much satisfaction from these utterances that their leaders have not at least lost hope. It is not easy to make much impression at once upon a solidly compacted body like the Church of Rome; but the work of the Old Catholics is of many kinds. It is not merely the establishment of a Christian community on the ancient foundations, it is the permeating society with the free Christian spirit which resists Vaticanism in all its forms. It is working for the future as well as for the present; and every loyal Anglican, every one who stands upon the old ways, every believer in legitimate doctrinal development, as opposed to illegitimate accretion of superstition upon the original deposit, will wish the cause God speed.

THE INCREASE OF THE MINISTRY.

[THIRD ARTICLE.]

We have mentioned several of the reasons by which men are supposed to be kept back from taking holy orders. We have particularly referred to the impossibility of living, as men ordinarily live, on the clerical incomes which are too commonly provided. It is the same here and in the United States. It is the same with other Christian bodies as with ourselves. We referred to the discussion of the subject in the New York papers; and here is an extract from one of them in respect to the Presbyterian difficulty.

"What the Assembly wants is men of good ability, who will work for six or eight hundred dollars a year among uninteresting people.

"Now, we all know that the first thing a Presbyterian theological student does is to get married. He does not regard himself as thoroughly equipped for the Lord's work until he has a helpmate. Presently he has six children to clothe and educate, and is still living on \$700 a year.

"This is not the sort of life that is attractive to aspiring young men. Self-abnegation—a life spent in the service of others—has, and will always have, powerful attractions for generous spirits; but sordid poverty and dependence—great obligations and a very limited ability to discharge them—those are not conditions that can be expected to attract even the best of men.