

Canadian Churchman.

TORONTO, THURSDAY, FEB. 8, 1894

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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.
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Box 9640, TORONTO.

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Entrance on Court St.

Lessons for Sundays and Holy Days.

February 11—1 SUNDAY IN LENT.
Morning.—Gen. 19, v. 12 to 30; 13, v. 17. Matt. 23, v. 13.
Evening.—Gen. 22, to v. 20 or 30. Acts 26.

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

"UNDOING THE WORK OF THE REFORMATION" is the way the *Rock* describes the work of the English Church Union and its namesake in Canada. We should be sorry to think that this is a fair statement of the object and aim of our Canadian Church Union. It looks rather like "completing the work of the Reformation"—filling out the details that have been overlooked too much in the interval. Daily services, frequent communion, proper preparation, careful service, reverent churches, etc., can hardly be called "undoing" the work of the Reformation. Rather the contrary!

"KWAGUTL" is not a pretty word to our eyes. It rather savours of "Volapuk," and gives one a sensation of spasm of the vocal organs. It is, however, Canadian enough: for it is the language spoken by the Indians on the North of Vancouver Island—"the most barbarous and depraved of their countrymen." Christianity has effected great changes in that respect. C. M. S. missions have been at work there, "explaining the Gospel round the family fire." The Gospel of St. Luke in that language is now being printed.

A. L. O. E.—those dearly loved initials of a famous authoress and interpreted to signify "A Lady of England"—belonged to Charlotte Tucker, a missionary agent engaged for the last eighteen years in India, where she has recently died. She published over fifty volumes of juvenile and religious stories, the profits of which (very large) are devoted to the support of missions. She thus did double work.

"LENGTHEN THE PASTORATES," seems to be the maxim of the Methodists at present. Their "advance" steps are recently in a conservative direction as regards Church matters. It is not so—according to *The Advance*—with Congregationalists, who manifest a curious feverishness of frequent change in their pastorates. Perhaps, on their principles, it is natural: the more change the better. We must say we prefer the tendency developed by the Methodists—towards permanency.

"HARD TIMES" are evidently being made an unworthy excuse by a class of people who are not injuriously affected by them at all—on the contrary—people with settled or fixed incomes. While they get the advantage of reduced rents and prices generally, they too often greedily *retrench* in their charities and other benevolent enterprises—just when they ought to be universally *more liberal*, and make up for the inability of people less fortunate. Bad specimen of human nature!

THE "PRAYER BOOK CROSS" is a peculiarly American idea. It is the *largest* cross in the world—57 feet high, on a pedestal 7 feet high and 17 feet square. It is composed of 68 pieces of stone, weighing together 6,000 lbs.—192,000 lbs. altogether. It has been lately erected at Golden Gate Park, San Francisco, to commemorate the first Prayer Book (Anglican) service ever held on the Pacific Coast—by Francis Fletcher, priest of the Church of England and chaplain to Sir Francis Drake, June 24th, 1579. The cost was borne by George W. Childs, of Philadelphia—lately deceased.

"NO DOGMA, NO DEAN," was one of the caustic and epigrammatic retorts for which Benjamin Disraeli was famous. It was a reply to Dean Stanley's maxim "More religion, less dogma"—as they were dining together one day. Disraeli's saying points a very important fact—the necessary connection between positive and permanent truth and permanent Church order and decency. The two things naturally reside with each other, as congenial companions in our households.

ROMAN CATHOLICS in U. S. have, by their aggressive and intolerant attitude, roused the long-suffering indignation of the true Catholics of the Anglican Communion against their tricks and dodges to secure political predominance. The N. Y. *Churchman* "goes for them" with both hands, exposing the hollowness of their pretensions, the dishonesty of their professions, and the cunningness of their policy, in dealing with the powers that be—often merely their own puppets!

SEVENTEEN THOUSAND NEWSPAPERS our Republican neighbours boast of as their quota of the estimated 48,000 published throughout the whole world. Their calculations accredit Germany with only 5,500, France 4,000, England 6,000, Russia 800, Italy 1,400. Unquestionably this continent "runs to newspapers"—people never seem to get enough of them. They always suspect that the newspaper they have not seen contains something very valuable for their interests!

"BISHOP HILL AND MRS. HILL AT REST" was the pathetic telegram from Lagos announcing the death of the recently consecrated Bishop and his wife in Western Equatorial Africa. The cause is supposed to have been malarial fever. The event

makes one ponder, more than ever, the advisability of sending such numbers of white men to places where valuable lives are usually lost by fevers almost immediately.

"NEVER TAUGHT HOW TO TEACH" was the indictment which Rev. Dr. Mortimer of Philadelphia recently brought (at the N. Y. 'Church Club' dinner) against the want of system which leaves so many *unemployed clergy* adrift in our great cities. His speech was a powerful plea for *College education*—seminary life with its training in order, discipline, application, study, etc. The untrained are not fitted to train others.

"PROTESTANTS WITH STRONG CATHOLIC LEANINGS" are to be found—according to *Church Bells*—not only in Scotland but in France, where "burning questions" have recently been debated in a manner which goes to show the powerful indirect influence exercised by the Old Catholics on the various sections of Protestantism in France. The same thing is true of Swiss Protestantism. Is it not true all over? Are not all those bodies which have drifted too far from Catholic truth, polity, and practice, trying to feel their way back?

EUCALYPTUS TREES get credit (in London *Daily Telegraph*) for counteracting la grippe, influenza, malaria, etc. Their effect in malarial regions has long been known and recognized. Sierra Leone has, by their use, apparently been changed from what used to be called "The White Man's grave" to the most healthy station on the West Coast of Africa. They are found to thrive well in such localities as Hyde Park, and there is an agitation to plant them liberally about London. Worth noting for Canada.

"OLD CATHOLICS" AND "GREEK CATHOLICS" seem to be seriously contemplating and preparing for union. A commission to settle the conditions recently met in St. Petersburg, and its results are to be brought before the "Holy Synod" of the Eastern Church—the Patriarchs (Oriental) of Constantinople, Jerusalem, Antioch, Alexandria, and Bishop Reinders. The proceedings are sure to be interesting to all who have the cause of Reunion at heart, though they may not approve of some details involved in such a combination as this.

ONE OF THE OLDEST BIBLES IN THE WORLD is said to be in the Theodore Graf collection in Philadelphia. It is written in ancient Jewish characters on forty-seven leaves of "papyrus"—primitive "paper" of Egypt. Portions of Zechariah and Malachi are fairly legible, although the date of the writing is said to be over 2,000 years ago—before Christ, hundreds of years. The value, of course, is simply inestimable.

"WESLEYAN BISHOPS" continue to be a bone of contention among the societies of Methodists in England. Many of them do not quite "stomach" the proposed change in the direction of Episcopalianism. *Church Bells* directs attention to some remarkable confessions made in the course of their internal controversy. They depreciate "cockney imitations" of real Bishops: "if the Methodists want to imitate the Church, let them do so in those respects (activity of the clergy, etc.) which are making it a continuous power": "if we want Bishops, let us go where we can get the real thing," etc.