

# Canadian Churchman.

TORONTO, THURSDAY, NOV. 13th, 1890.

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## Lessons for Sundays and Holy Days.

November 16.—24 SUNDAY AFTER TRINITY.

Morning.—Amos 3. Heb. 10 to v. 19.

Evening.—Amos 5; or 9. John 5 to v. 24.

STEPS are being taken to erect, at a cost of about £2,000, a seamen's church and institute at Middlesborough.

LORD TREDEGAR has given the site on which a new church is being built at Cardiff, exclusively for Welsh services. The church will cost £5,000.

ARCHDEACON FARRAR has been offered by the Speaker, and has accepted, the chaplaincy of the House of Commons, rendered vacant by the death of the Rev. Henry White. As St. Margaret's is the church of the members of the Lower House, there is a sort of fitness about the appointment.

THE Bishop of Rochester has received a donation of £2,000 towards the restoration of St. Saviour's, Southwark, from Mrs. William Weller-Poley, the lady who a few days ago sent £4,000 towards the Hall fund for the Church House. We hope that this bright example will be followed largely, for there are many who can quite as readily afford to do as much.

MR. DE LACY READ, one of the promoters in the suit brought against the Bishop of Lincoln, is much troubled in mind at the long time taken by the Archbishop in considering his judgment. In alarm he writes to the papers to ask whether there is any truth in the rumour that there is to be no judgment at all. Mr. Read is a mere tyro in ecclesiastical litigation, and his friends in Buckingham Street might very well have advised him to exercise a little more patience. The delays of the law are proverbial, those of ecclesiastical law particularly; but Mr. Read may be glad to know that the final meeting of the Archbishop and his assessors was held on Wednesday last, and it may be concluded that his Grace will soon be prepared with his judgment.

CONSECRATION OF THE BISHOP OF DOVER.—The Feast of St. Luke witnessed the consecration of the Rev. George Rodney Eden (late vicar of Bishop Auckland, Durham), as Bishop-suffragan of

Dover, in Canterbury Cathedral. The Archbishop was assisted by the Bishops of Durham, Rochester, and Gibraltar, and by Bishop Mitchinson. The procession entered the cathedral by the great west door, there being a large attendance of the clergy of the diocese. The Mayor of Canterbury (Mr. W. W. Mason), the Recorder (Mr. F. Meadows White, Q.C.), and other civic dignitaries also joined in the procession. During its progress the hymn "The Church's One Foundation" was sung. The Rev. R. L. Ottley preached from 2 Tim. i. 7. The Bishop designate was presented by the Bishops of Durham and Rochester.

IMPERIAL FEDERATION.—The Bishop of Manchester, speaking upon the topic of Imperial Federation, says: We must, he urged, safeguard the fields where our food is grown, since we cannot cultivate enough for ourselves in this little island. He hoped that the representatives of both political parties would make federation a plank in the platform. He wanted not a mere Conference, like the old German Bund, but an Imperial Assembly for Imperial purposes, like the German Reichstag, and that the House of Commons should be confined to England's affairs only. This, he imagined, would solve the Irish Home Rule question, about which indeed the two political parties were really not far apart. This would prevent any section of the Empire sundering itself away. He was afraid of the aristocratic proclivities of the present House of Commons. It knew itself supreme, and would too probably resist encroachment upon its absolute power and supremacy. If some such constitutional change was not inaugurated, he feared for the integrity of the Empire.

A CALL TO UNITY.—Is it not high time that all these isms and distinctions were buried with the dead past? The time has fully come for men to throw away their long-cherished theoretical rushlights and stand in the all-searching light of the Sun of Righteousness. Furthermore, the Christianity that will permeate and regenerate the millions of China must present a "visible unity." The Chinese mind is inquiring and critical, therefore it is not to be wondered at that native Christians fail to understand our profession that "we are all one" while we are yet divided, or that they find it difficult to reconcile our preaching of harmony with the many divisions that remain amongst us. To obtain real organic unity we must have less of "isms" and hair-splitting distinctions, and more of Christ. The flagrant scandal of Protestantism is and has been its divisions, or rather not so much these as the competitions and hostilities to which they have given occasion. All true Christians must regard with more or less pleasure the recent reunions of various sections of the great representative bodies of Christianity. But no earnest Christian believes in doing things by halves, therefore these reunions will be looked upon as insufficient and unsatisfactory.

THE LATE CANON LIDDON.—A short time before his death, Canon Liddon wrote to a correspondent in Melbourne a letter which finally disposed of the idle gossip that was at one time current as to his personal relations with the Queen:—"June 3, 1890, 3 Amencourt, St. Paul's, E.C.—Dear Sir,—Certainly I should advise you to believe very little of the personal gossip which is retailed from London. It is true, when Mr. MacColl was at-

tacked on the score of his account of the impaled man whom he saw on the Save, I thought it my duty to bear witness to his accuracy. But I have no reason to suppose that the correspondence which followed ever attracted the notice of the Queen. . . . The only occasion on which I ever preached before her was eight years before it. On that occasion I did not 'imitate Bossuet,' or use any such words as 'And you, Madame, must also die,' nor did the Queen leave her seat before the conclusion of the service. I have no means of knowing what she may have said to the late Dean of Windsor. But I was staying with the Dean at the time, and what he said to me was quite inconsistent with the words quoted as having been used by the Queen." "I have the best reason for knowing," added the Canon, "that the Queen does not entertain towards me any feelings less kindly and gracious than towards others of her subjects." In confirmation of which he stated that her Majesty had offered him the See of S. Alban's, which he had been compelled "to decline on the ground of health."

THE BISHOP OF CHICHESTER ON THE LINCOLN CASE.—Speaking at the Diocesan Conference at Eastbourne a short time ago, the Bishop of Chichester closed his presidential address with a few words on the Bishop of Lincoln's trial. His lordship said:—The Church is anxiously awaiting the judgment of the Archbishop of Canterbury in the trial of the Bishop of Lincoln. The judgment from the eminent station of the judge, from his proved research and knowledge, and from the qualities of uncorruptness, moderation, and sincerity which all recognize in his character, must carry great weight. But it will be a judgment in the case before the court. It would be premature and even presumptuous to attribute to it a wider scope until we hear from the mouth of the judge himself that such is its purpose. The wisest judges are careful to restrict their judgments to the case immediately before them. If the judgment should be generally accepted as the end of the controversy, great would be the relief to the Church, and great the joy of all who desire her peace, her truest welfare. Such an issue should be sought in our prayers, and promoted in our social stations by mutual forbearance and the spirit of obedience and humility. Meanwhile I must express my regret that the Archbishop has been constrained alone, and without his suffragans (for his assessors exercise only the functions of advisers), to sit in judgment on a Bishop of his province charged with offences against the doctrine and discipline of the Church. I see the danger of such a course, and I feel its injustice, for if this be sound law, then the Bishops of the Church of England alone of all British citizens are deprived of the right of being tried by their peers. Such is my impression, and it is not confined to myself. Two hundred and ninety clergymen of this diocese have presented to me an address embodying in respectful terms the same sentiments.

THE ENGLISH CHURCH CONGRESS.—The success of the late session of the English Church Congress may not have been brilliant, but it has been much greater than its best friends anticipated. From one cause and another a suspicion was abroad that the machinery of the Congress had fallen or was falling into the hands of a single party in the