

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

December 22—4 SUNDAY IN ADVENT

Morning.—Isaiah xxx. to 27 Revelation viii.  
Evening.—Isaiah xxii.; or xxxiii. 2 to 23 Revelation x.  
December 21—St. Thomas, Apostle and Martyr.

### FOURTH SUNDAY IN ADVENT.

Holy Communion : 197, 314, 322, 556.  
Processional : 50, 48, 217, 463.  
Offertory : 51, 52, 203, 523.  
Children's Hymns : 53, 194, 338, 473.  
General Hymns : 46, 193, 196, 206, 474.

### CHRISTMAS DAY.

Holy Communion : 316, 464, 555.  
Processional : 58, 59, 60.  
Offertory : 55, 61, 484.  
Children's Hymns : 62, 329, 330.  
General Hymns : 57, 482, 483.

### FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion : 58, 309, 464, 558.  
Processional : 60, 62, 165, 601.  
Offertory : 56, 61, 288, 484.  
Children's Hymns : 59, 330, 341, 571.  
General Hymns : 57, 59, 63, 180, 289.

### FOURTH SUNDAY IN ADVENT.

Christ comes to take up His abode in our hearts. We are indeed "sore let and hindered" through our sins, but if Christ abide with us we know that we can be conquerors in the race that is set before us. Of ourselves we are helpless. "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (St. John xv. 5). We ask God, in this Collect, to "come among us," not because He is ever, even for a moment, far from any one of us, for "in Him we live and move and have our being"; but, because feeling sadly how our sins keep us back from Him, and how impossible it is to fight against them in our own strength, we humbly implore our Heavenly Father to come among us in an especial manner—to come in power and with great might to succour us, so that we may be speedily helped and delivered. When, therefore, we thus pray, directly asking Him to "come among us," let us, more earnestly even

than before, endeavour to prepare for His coming by living in obedience to His holy will; for Christ has said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (St. John xiv. 23). The last week of Advent is here, and again, as at first, a thought of joy is mingled with the solemn thought of our own death, and of our preparation for it. In the epistle we read these words, "Rejoice in the Lord alway, and again I say, Rejoice. The Lord is at hand." Earthly things pass away; we may not set our hearts on them; but, if we are happy in our lot here, let us rejoice in the Lord, by remembering that God gives us our happiness, and that the time is short, "the Lord is at hand," the joys of heaven are drawing near and they will last for ever. If we are sad, let us still "rejoice," for "the Lord is at hand;" and sickness, sorrow and troubles of any kind are also only earthly things; they shall pass away when He cometh, or when we go to be with Him in heaven. Only, dear children, remember this: we cannot "rejoice" at the thought that "the Lord is at hand" unless we love Him.

## THE CANADIAN CHURCHMAN AND THE LORD BISHOP OF LIVERPOOL.

It is impossible to please some people. There is an old story of a soldier who was sentenced to be flogged, and when the punishment came to be inflicted, it was impossible to please him, for he complained that every blow was struck too high or too low. Some time ago a person published in a contemporary a correspondence between himself and the Bishop of Liverpool, in which the writer—not the bishop—had attacked this journal, charging that we had slandered his lordship. His letters were not worthy of our notice, but those of the bishop in reply were not only written in an excellent spirit, but contained some utterances of importance, chief of which was his lordship's statement that at present no persons were leaving the Church of England to go to the Church of Rome. This led us to deal editorially with the matter, and we are sure that the bishop would not take any exception to what we wrote, and that much of it would meet with his approval. Not so with his correspondent, for he, like the soldier who was flogged, would not be satisfied, and we see that he has again rushed into print, and accuses us of "Jesuitism"—whatever that may be. If we had attacked the bishop the correspondent would have been well pleased, for then he could have posed as his lordship's defender. But as we did not, we are guilty of what he is pleased to call "Jesuitism." Possibly we would be taking a wiser course now were we simply to leave him alone—just what he would not wish—but our respect for the Bishop of Liverpool leads us to take the other course. We confess to an honest admiration for his lordship, even if we must sometimes very much differ from him. He is ever honest and above board, and what he has to say he says, and in pure and vigorous English too. His sense of politeness must be strong, or he would surely ere now have shut off this Canadian correspondent with a mere acknowledgment of his letters. In a report of the recent Conference of the Diocese of Liverpool, we read that his lordship "counselled charity and forbearance towards those who differed from them in opinion, remarking that

courtesy towards an opponent was incumbent upon them as clergymen, and above all as gentlemen." And speaking of this same Conference the Church Times says: "Whether we agree or not with his opinions, the Bishop of Liverpool's addresses to his clergy are always worth reading for their vigorous language and directness of meaning. We are glad to see that he has, in maturer age, discovered the fatal blunder of the Church Association, of which he was formerly a member, in making use of the civil courts to enforce ecclesiastical obedience."

## SYSTEM OF AIDING MISSIONS—DIOCESE OF QUEBEC.

BY THE REV. CANON VON IFFLAND, M.A.

The Quebec system, as it is termed outside the diocese of Quebec, had its origin in the well grounded apprehensions of the late Bishop Mountain and others interested in the maintenance of the diocesan missions, that the practice of the S.P.G. in making grants to individual missions and individual clergymen would entail disastrous results upon the work carried on. In a circular addressed, in 1860, to the members of the Synod, Bishop Mountain says: "Under the system at present in force, the S.P.G. makes it an invariable rule to effect a reduction on the occurrence of every vacancy; and it has happened repeatedly that the poorest settlements are, by the operation of this rule, taxed the most heavily, while nothing is exacted for the support of the ministry in quarters where much ought to be done. In addition to this, the uncertainty of the occurrence of such vacancies leaves us, of necessity, continually in doubt as to what the diocese has to depend upon. Again, it has been, in several instances, found impossible to remove a missionary from one sphere of labour to another, however much such removal may have been desired both for his own sake personally and for that of the interests of the Church." After somewhat protracted negotiations between the S.P.G., the Synod of the diocese and the Church Society, which latter has the administration of the funds of the diocese and was looked to for material aid in the support of our missions, the new system came into operation in 1863, under a Canon of the Synod and a corresponding By-Law of the Church Society, the S.P.G. undertaking to make a block grant to the diocese, to be reduced from time to time, according to circumstances, and to be administered by the Diocesan Board of Missions. The Constitution of this Board is contained in Canon VII. of the diocesan Synod and in Art. XIII. of the By-Laws of the Church Society (both being identical), and it assigns to the Board the administration of the S.P.G. grant and other missionary funds therein named, in accordance with the conditions stated. The principles on which the Quebec system is based are:

- (1) The punctual payment of the stipends of the clergy according to a fixed scale.
- (2) The avoidance of direct relations between the clergyman and his people on the subject of his own stipend, thus leaving him free to advocate the claims of the general fund.
- (3) The stimulation of a feeling of independence on the part of the people, leading them to assume more and more the burthen of increased contributions till the whole cost of maintaining the clergyman is borne by them, and