

Canadian Churchman.

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REV. PROF. WM. CLARK, LL.D. Editor.

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Lessons for Sundays and Holy Days.

September 7.—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings 9. 1 Cor. 15. 35
Evening.—2 Kings 10 to v. 32; or 13 Ezek. 31. Mark 8. 10 to 9. 2.

ENGLAND AND ROME.—The other day, a Canadian newspaper, writing on the death of Cardinal Newman, spoke of the Church of England as being the parent of the dissenting bodies and the "offspring" of the Church of Rome; and it is to be feared that loose and inaccurate talk of this kind is too often accepted as a statement of historical truth. The Church of England was, for a good long time, in communion with Rome. Sometimes, also, but by no means during the whole of the connexion, it suffered from the tyranny of the Roman Pontiffs. But the Church of England was no more the offspring of the Church of Rome than, for example, was the Church of France, which was planted from the East. The Roman Mission of Augustine did much, nay, the most, for Saxon Christianity; but there were other missions and agencies, earlier and later, by which the Christian Church was planted in the British Islands; and there was then no thought of the parentage of Rome.

A REQUEST.—We recommend to the notice of our readers the following appeal which comes to us from Ilfracombe, Algoma: "The Rev. L. Sinclair is very desirous that the people of his mission should be readers of the CANADIAN CHURCHMAN, but the majority of them, though willing, are unable to subscribe. Will any of the subscribers who conveniently can do so, kindly follow the good example of Miss L. Patterson of Toronto, and send their copies to Mr. Sinclair when they have read them?" We feel certain that such an appeal will not pass unregarded. Some good lady, here and there, might take the trouble to collect a few copies or subscribe for a few extra copies and send them in one wrapper to the Rev. L. Sinclair, Ilfracombe, Algoma.

MAN'S FOOD.—It is a striking fact that corn is never found wild. It seems to have been created for the use of man in a perfect state, and if once allowed to run wild, can never be brought back

again. "It can only be reared by being sown by man's own hand, and in the ground man's own hand has tilled." In this respect man's food is like man himself; and both seem to bear traces of a supernatural origin. Infant man would perish, if uncared for; and wheat, if left to rot on the ground, would not propagate itself, as weeds do. It needs human care. Is not this, then, a testimony to its being the special gift of God to man?

THE LINCOLN JUDGMENT.—The Archbishop of Canterbury's judgment on the Lincoln case is looked forward to with much interest and anxiety. The London correspondent of the *Manchester Guardian* remarks: "The judgment of the Primate in the Lincoln case was, as I have reported already, prepared, and the Archbishop was ready to deliver it the Saturday before the Long Vacation, but he was urged to delay its promulgation in the interests of the Church. I hear that in its compilation he has been largely assisted by the Bishop of Oxford (Dr. Stubbs), who has frequently stayed at Lambeth to discuss the points on which the assessors had been unable to come to a decision, for I learn that up to the present the Bishop of London has withheld his signature, as he does not at all coincide with the views of the majority of the bishops on the eastward position. The ceremonial mixing of water with the wine will be condemned, and probably wafer bread by inference, but I hear that Sir R. Phillimore's views on the injunctions of Edward VI. as to the two altar lights will be re-established. Vestments will not be touched upon, and of course no question has arisen as to the bishop's cope or mitre. I further learn, on the best authority, that so far as the Bishop of Lincoln is concerned, he will at once conform (it may be under protest) to the Primate's ruling; but, as Lord Halifax has pointed out to the members of the English Church Union that the judgment concerns the Bishop of Lincoln alone and will not be binding upon the clergy not cited in the Archbishop's court, its general acceptance is not assured. Sir W. Phillimore, the chancellor of the diocese of Lincoln, who is vice-president of the English Church Union, has declined to allow a faculty to issue for a holy table with a marble slab or for the erection of a retable, cross, and candlesticks in the chapel-of-ease at Boston, on the ground that though he has no doubt as to their legality, there is a strong prejudice against them. He decreed that a 'three-decker' in front of the holy table should be removed, on the ground that within certain limits the congregation ought to be able to feel sure that the acts directed to be performed by the minister are so performed; in fact, that the celebrant should be visible and hearable." Upon this the *Church Times* observes: "It is reported by that ever-erring 'London Correspondent' of the provincial press that the Archbishop of Canterbury has drafted his judgment in the Lincoln case, and was in fact prepared to deliver it on Saturday last, but, owing to representations made to him, decided to postpone it until after the Long Vacation. No reliance whatever is to be placed on these purely conjectural statements, though there is likely more truth in the foregoing than in the pretended foresight of the terms of the judgment which, it is declared, will condemn the mixed chalice and uphold the validity of the altar lights." We may as well, therefore, forbear speculation, and wait for his grace's utterance.

FATHER IGNATIUS.—These are the days of liberty, and we have no wish to see freedom of action needlessly curtailed; but we must always remember that there are necessary limits. The Friars in the middle ages used to interfere somewhat offensively with the work of the parish priests. But they could claim that the Papal authority under which they acted superseded the rule of the bishop. When we hear of "Father Ignatius's" dealings in New York, we feel inclined to ask: "Who gave thee this authority?" And we certainly do not think the following remarks of the *Catholic Champion* of that city at all too strong: "It is all very well for Father Ignatius to preach the Gospel in New York as a clergyman (we believe he is a deacon) of the Church of England, provided he has been licensed by the bishop, but what idea of Gospel preaching is one to get from a monk who brings 'good tidings' at fifty cents a ticket, and takes up a collection besides? By all means let Father Ignatius hire a hall and preach a mission in New York, if the bishop be willing, only let him bring the Gospel message to those who so sorely need to hear it, without money and without price. . . . The climax of discourtesy was reached when the agents of Father Ignatius stationed themselves at the doors of the neighbouring parish churches as the people came out after morning service, and distributed handbill invitations among them. It is well that people should know these things. Father Ignatius is no doubt justly admired and revered for his personal piety and burning eloquence, but not even the possession of these qualities in the highest degree justifies him in issuing sensational posters and handbills which offend good taste and shock Christian feeling, and in holding his services in the immediate vicinity of parish churches at the very hour they are open for service, without so much as saying 'by your leave' to the rectors of those churches. Along with their other virtues, monks most of all should practise reverence for holy names and things, and courtesy, which is a part of the true Christ spirit.

SMOKING.—The following remarks from an English newspaper may be of interest at the present moment, when some religious bodies in Canada are doing their best to put down smoking: "A bull of the Pope or an ukase of the Czar is not more binding within its domain than an edict of General Booth. But even Peter the Great found it a serious matter to touch Russian beards, and General Booth may not be able to put out the pipe. It looks a little like this, for the decree which has this week been so much commented upon is a re-issue of what has always been the rule. That it needs re-enforcement argues the stress of the situation. Without going so far as to agree with the General when he says: 'It is (a) injurious to health, (b) uncleanly, (c) a waste of money, (d) a disagreeable infliction upon those about them, and (e) an unnatural habit of self-indulgence for which there is no justification,' we cannot forget that smokers are frequently the most selfish of people. They will smoke in railway carriages against the law, they will puff their cigars into the faces of poor sea-sick ladies on steamboats, and they must have their pipes at all hours and in all places. It is seldom that women smoke, so that the feminine element in General Booth's society is not likely to be antagonistic.