

# Canadian Churchman.

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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.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

April 16.—2 SUNDAY AFTER EASTER.

Morning.—Num. 20 to v. 14. Luke 13 to v. 18.

Evening.—Num. 20. 14 to 21. 10; or 21. 10. Gal. 6.

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.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

CORRECTION.—It was the Rural Dean of Bath, Ontario Diocese, Canada, and not the "Rural Dean of London," who brought to light that highly interesting leaf from a Prayer Book, 150 years old, printed in our columns last week.

EVENING COMMUNION: BUT FASTING!—A correspondent of the *Church Eclectic* describes a service of the Armenian Church at Urmia. The service began at 10 a.m., and closed with Communion of 400 people at 5 p.m.—all fasting from early morning, or rather the night before. The writer remarks on the excuse that fasting is easy in hot climates. "In Russia, Persia, Armenia, the thermometer is minus in winter. The fact is, self-denial is not easier in Asia than in Europe, but it is as easy in Europe as in Asia—if you will."

ORIGIN OF GOTHIC ARCHITECTURE.—A well informed writer, travelling among the Armenians, and apparently on very friendly and fraternal terms with them, says "Gothic is indigenous in Persia, and the crusaders brought it from Edessa, the chief Nestorian city of those ages." He notes

the prevalence of the style there as a matter of course. Nothing but desire for change can account for the fancy some people have now-a-days for the Romanesque or Basilican style, which a certain witty Canadian Bishop is said to term "Methodesque" in its lower forms.

"I AM A CANADIAN ORANGEMAN!" is the refrain of a funny story about "Parish Fidgets" in the *Church Eclectic*, wherein the speaker is depicted as stubbornly objecting in a most unreasonable and inconsequent manner to everything in Church service or decoration to which he had not been accustomed. A military friend at last "gags" him with "Stop that Chestnut. You have been in this country (Wisconsin) long enough to stop being a Canadian Orangeman, and become an educated American Churchman."

"IT IS WORTH WHILE WAITING."—In reference to Canon Scott Holland's remarkable speech at the annual meeting on behalf of the Oxford Mission at Calcutta, *Church Eclectic* says it "should be read at least three times over." The sublimest words in it are "it is worth while waiting." "Bad weeds grow fast," the most worthless things are easiest cultivated, slipshod and incorrect, therefore injurious methods of "evangelizing" (?) are to be deprecated. Solid, careful work pays best in the long run—wait for it. It is worth while.

"HIGHER CRITICISM," says a correspondent of the New York *Churchman*, "has quietly but swiftly won its way and is found to be strongly entrenched in some of the chief strongholds of the Church. It seems to have almost captured the Universities, whose chairs of Biblical learning are mostly occupied by men who are in sympathy with its principles and its purposes. At Cambridge, Profs. Ryle and Kirkpatrick; at Oxford, Profs. Cheyne, Driver and Gore. Dr. Sanday, too, confesses a certain amount of adhesion to them."

"EASTER NUMBERS" have become a feature of many periodicals, weekly and other, and in the United States are sometimes "too previous." On this subject says *Living Church* (itself clothed in an Easter wrapper and dated 1st April): "The Easter number of several periodicals has already made its appearance, before Palm Sunday. We could be reconciled to the anachronism, could we believe that it indicated a desire to be 'early at the sepulchre'; but we have reason to believe that the Easter number that obtrudes itself on the solemnities of Holy Week, is gotten out early to catch the Spring advertising!"

LEADERS OF THE CHOIR in many places—now that music has risen to so much importance in public worship—are wont to put on "extraordinary airs" of manners as well as music. The *Halifax Herald* gives an example of a very recalcitrant choir leader, who asserted his right to sing as he pleased, in spite of the Rector. The choir broke down and the service broke up, and Mr. rebel was fined \$20 by a magistrate for disturbing public worship. He proposes to "air" his grievances at a higher court!

ULSTER'S PRAYERS.—Bishop Alexander of Derry was remarkably eloquent at the special Session of the Irish General Synod on the subject of Home Rule. "People are witty, indeed, in laughing at the piety of Ulster. But common danger makes

men pray in common. To whatever Church men belong, they are ready to pray with all those who believe in the living God from the deck of a ship about to sink." What will people laugh at next?—their own folly, no doubt.

"INSOLENTLY UNCONSTITUTIONAL" are strong words to be used by a Bishop, especially one so remarkably gentle and judicious as Bishop Thorold: but those words are drawn from him as an epithet for the "Welsh Suspensory Bill"—suspending the operation of Church endowments until the decision of Parliament upon the Disestablishment Bill. It is an interim measure—arbitrary and impudent, to say the least. Mr. G. "has put his foot in it."

"FOR THIRTY VOTES" is an ominous numerical characterization for the Welsh Suspensory Bill. Mr. Bosworth Smith in the *Times* accuses Mr. G. of "selling" the old British Church in Wales for 30 votes—reminding one too aptly of the 30 pieces of silver. He also calls the G.O.M. a "wobbler," and the *Rock* says "these are sayings that will stick and ought to." The Church is thoroughly roused.

"POOR MINISTERS."—The poverty of ministers is not a peculiarity of the Church of England. The ordinary run of ministers among dissenters are even worse off. A Congregational layman has been making an *expose* of the state of things in that sect, which makes the Church "exhibit" look almost respectable beside it. A good many of them are literally ("passing rich!") on £40 a year.

ST. AUGUSTINE WAS A ROMISH MONK," raves the irrepressible Bishop Alford, in protest against noting the 1300th anniversary of Austin's arrival in England, by holding a Pan-Anglican Synod or Conference. The protester does not appear to have noticed that the date was chosen in order to emphasize and publish what Augustine *did not do* as well as what he did for England—the former being greatly in the majority.

CHURCH UNION INDEED is exemplified (for the first time since 1562, when the Articles were ratified,) by a joint meeting of the two English Convocations of Canterbury and York, together with the representative "House of Laymen" and a large archidiaconal representation (10 for each of the 89 archdeacons in England and Wales) of the parochial churchwardens. This looks like "business." It is expected that some thousands of Churchmen will assemble at the conference—to protect the Welsh Church.

"WASHING THEIR FEET."—A notable memorial of the Maundy Thursday event is the survival of a court custom, in England, for the Lord High Almoner (representing the Queen) to distribute gifts of beneficence to the poor, himself girded with a long white towel. Down to the time of James II. the English sovereigns themselves used to perform the ceremony of washing the feet of the poor.

"THE MOST PERFECT DOCUMENT OF RELIGION," says Prof. Sanday in his 3rd Bampton lecture, "is the Bible, by general consent." He then goes on to teach that God selected (by the "election of grace") the Jewish people for inspiration in or-