

# Canadian Churchman.

TORONTO, THURSDAY, FEB. 1, 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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FRANK WOOTTEN,  
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Offices—Cor. Church and Court Streets.  
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## Lessons for Sundays and Holy Days.

February 4—QUINQUAGESIMA.  
Morning.—Gen. 9, to v. 20. Ma't. 19, v. 27 to 20, v. 17.  
Evening. Gen. 12 or 13. Acts 21, to v. 17.

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.

"THAT'S NOT THE WAY IN CANADA."—The Toronto *World* prints certain sayings of business men of high standing in regard to the present conditions and prospects of trade. Among these Mr. John Catto—a noted Toronto dry goods dealer of the first rank and singularly successful in business—in predicting an improvement in trade, said, "We need not look for a sudden advance: that is not the way things are done in Canada. But there will be steady improvement." Mr. C. knows his adopted country to a dot, and gives it a good character. None better.

DYNAMITE.—Will no one rise up and stop the advance of scientific discovery before it is too late? The novelist (Besant) who pictured the despair of the benevolent scientist who had—in order to abolish war—invented a chemical formula by which a child could instantly destroy a whole city or country-side, was scarcely exaggerating the position of affairs. A single morning paper spices our breakfast with accounts of a ship blown up, a bank wrecked, and a mansion shaken to pieces—all by dynamite bombs. We are getting more power than we are fit to use.

CHURCH HISTORY LECTURES.—America is particularly fortunate in obtaining the services of such an eminent Churchman as Dr. Baum to give popular illustrated (lime light) lectures on Ecclesiastical and Scripture History. These lectures are the outcome of a discussion on Church Reunion in 1888, and are intended to smooth the ground

where the difficulties were then found to lie. Their specific object is to illustrate the continuity of the Church or Kingdom of God. These splendid lantern scenes (many coloured) are worth seeing.

VIVISECTION seems to have become a burning question beyond the Atlantic. Lord Chief Justice Coleridge has written a "stiff" letter to the S. P. C. K. authorities, accusing them of "ranging the Society in the number of those favouring vivisection, and advocating its horrors." In consequence of his belief in this view of their action, he formally severs his connection "at once from such a body." The "true inwardness" of the proceeding remains to be seen.

CHURCHWARDENS in England may be Roman Catholic priests or other dissenting ministers! They need not be communicants apparently, though they have to present non-communicants for trial and excommunication! This anomaly stands a chance of being removed in connection with the new "Parochial Councils Bill," wherein the civil duties of Churchwardens are transferred. They are noticed first about the 13th Century, as persons who were made useful in taking care (*guardiane ecclesie*) of the Church fabric and material.

"PROTESTANT TO THE CORE," Archbishop MacLagan says England is, "as against the baseless claims and grievous errors of the Church of Rome, and all the more as advance is made in the deeper knowledge of Catholic truth." There is a "ring" about this Archbishop's words this New Year's that we do not often find elsewhere: a dignified assertion of the superiority of the *Ecclesia Anglicana* of the Magna Charta to all foreign Communions.

"ROSARIES IN THEIR HANDS and scepticism in their hearts" is the way the Archbishop of York describes the spiritual condition of the inhabitants of Italy and Spain. "Who would wish to see our free and happy England, with all its faults and all its shortcomings, reduced to the spiritual or unspiritual condition of Italy or Spain? There is no place for fear or perplexity, although there is great need of prayer."

"ABSOLUTELY NO REAL INCREASE IN THE NUMBERS of this religious community (the 'Italian Mission' in England) with all this self-assertion and display—totally aggressive, its churches and its priests multiplied in every quarter, its bishops arrogating to themselves the title of English sees, its emissaries claiming for themselves the names of rectors of the parishes into which they have intruded, the name of the Pope of Rome made to take precedence of that of the Queen of England, etc." Thus are the present pretensions, in contrast with the decay of Romanism, described by one of the highest authorities in England.

"REVIVALS" AND "MISSIONS."—An interesting interview is chronicled by the *Christian Commonwealth*, wherein Rev. W. Hay Aitken (of the Parochial Church Mission Society) states that the systems advocated originally by his own father and by Fr. Benson of Cowley "met in the person of Mr. Wilkinson," Vicar of St. Peter's, Eaton Square, and afterwards Bishop of Truro. Mr. Aitken advocates an "order of preaching friars" who could go anywhere at the Bishop's direction— independent of the parochial clergy.

THE "NEW DEPARTURE" AMONG THE METHODISTS, advocated by Dr. Rigg, and having a strong resemblance to an *Episcopal* arrangement, is exciting some opposition among leading Methodists, who pronounce it "costly and unmethodistic." The *Church Review* comments on this, and enquires "what is the spirit of modern Methodism?—a very different spirit from that of John Wesley, we trow!" It would be a pity to discourage any reasonable assimilation of machinery on their part to that of the Church.

"IN THE FORE-FRONT OF THE BISHOP'S OBLIGATIONS—so put by the Church in the Ordinal itself—is chief and most urgent of all, the feeding of the sheep and of the lambs of the flock." So writes Archbishop MacLagan in his New Year's address. In his vast diocese, "parishes take the place of parsons," and he has been visiting and preaching systematically through his diocese. He has thus reached more than four hundred parishes, and hopes to complete the work this year. In his visits he makes a point of catechizing, as well as preaching: also meeting clergy and laity in local conference. A notable example—for all Bishops.

'VERTS AND REVERTS.—An English Bishop has lately drawn attention to the quality of the men who occasionally squeeze through some leak (or get squeezed through) into the Church of Rome: and notes that, as a rule, the best of these come back again, upon realizing their mistake. The general run of them, however, do not seem to be much loss to the Church of England. They race blindly after some "fad," thinking they will find it in some other Communion—but are often "sold" in the pursuit.

## LENT.

One of the most painful elements in the study of Church History is the fact that so many of the most bitter and lasting controversies have raged about questions that one would wish to see handled with bated breath and measured words, as if "the ground were holy." Who does not shrink with horror when he first realizes the heat and bitterness engendered in primitive days in those controversies about the Divinity of Christ and of the Holy Spirit? Then, later on, the Blessed Sacrament of Love became a centre round which polemics were waged fiercely on such questions as Consubstantiation and Transubstantiation.

### SACRED SEASONS

have, in past days, had their share in these unfitting scenes. Not content with questioning about episcopacy, and sacerdotalism, and the mode of baptism, etc., men intruded upon the areas of worship and devotion, the details of the Spiritual Life itself in progress among the heart-breaking obstacles of the world: and derided the Church's machinery for helping her people to tread the narrow way. Easter, Christmas, Advent, Lent, Saints' Days, festivals in general, particular fasts—all were critically examined and scrutinized lest there should linger somewhere hidden in crevices of these arrangements any "rag of Popery" or remnant of mediæval superstition. How sore the hearts of faithful Churchmen were in those days!

### BETTER DAYS HAVE COME.

All the force, and nearly all the bitterness seem to have died out of these questions—once truly