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Canadian Churchman.

TORONTO, THURSDAY, NOV. 2, 1898.

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(If paid strictly in Advance, \$1.00.)

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Lessons for Sundays and Holy Days.

November 5—23 SUNDAY AFTER TRINITY.

Morning.—Hosea 14. Titus 2.

Evening.—Joel 2. 21; or 3. 9. Luke 23 to v. 26.

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.

EXTREME SABBATARIANISM does not seem to find favour with the *Guardian*, judging from remarks in Mr. Ridgeway's paper on "the Lord's Day," read at the recent Church Congress and advocating relaxation of the puritan notions on that subject. "If the views advocated had always been held in England, we might never have seen the unhappy reaction which at present threatens to obliterate all distinction between Sunday and week days." Extremists of all kinds have much to answer for in producing these reactions by their unreasonable proceedings.

TOO MANY BISHOPS!—Archbishop Benson has done well in pointing out the danger of running to extremes even in the multiplication of bishoprics. He adduces the "awful example" of North Africa in the 4th Century with 746 Bishops ruling dioceses about the size of an English rural deanery. This cloud of Bishops either followed a leader blindly, such as Cyprian, or (when no such man existed) fell into endless divisions among themselves under inferior leaders. Result: the North African Church went to pieces all at once in time of trial.

"SPENDS MORE THAN HE RECEIVES," is Archbishop Benson's dictum in regard to every Bishop on the English bench. People are apt to lose sight of this fact—which is true, in a degree, of the priests of the Church as well as the Bishops. They are largely drawn from the upper classes of society, and have private incomes sufficient for their support. They not only return their professional incomes to the Church in the shape of

benefactions, but contribute liberally from their private means as well. They are practically the almoners of the Church—not her stipendiaries.

"AVOID ALL PECULIARITIES" was Dr. Pusey's advice in regard to Church ritual. Although a High Churchman and a man of cultivated taste, ritual was the last thing he thought about. He goes on to say that those who neglect this advice "may place obstacles to the Church's reception of their views"—utterances acceptable and wholesome. This prophecy has been too largely verified by experience on the part of men who force their views of the "correct" way of doing things upon friend and foe alike, making foes of their friends and embittering their foes also.

"THE ORDEAL OF SHOUTS is apt to be misleading, not to mention that reports do not always agree as to the side upon which the shouting has been loudest." This in the *Guardian*, apropos of certain "spirited passages" in the Birmingham Church Congress. The usual question of High and Low Church—"which got the best of it?"—is discussed: and, though Birmingham has been a Low Church stronghold, it seems to be conceded that the other side generally got a fair hearing. This is as it should be.

THE CHAIRMAN'S RULING is always a ticklish matter, whether in Synods, conventions of Young Liberals or Conservatives, or Church Congress, or Parliamentary Committees, or House of Commons—or even Senate. The presiding officer sometimes forgets that he is a constitutional, not despotic ruler, and must rule within the laws of the meeting. It seems clear that the Bishop of Worcester made this mistake in ruling against "Fr. Ignatius," before the latter had given expression to his views on the question.

THE SIZE OF A DIOCESE is probably the basal question in the discussion on extension of the Episcopate. The *N. Y. Churchman*, commenting on Archbishop Benson's recent utterances, says, "In this respect the diocesan distribution of England, and of America in our own communion, is far better than that of the Roman Church, say in Italy or even in America. Men fitted for the Episcopate are few in any Church, and recent events in the Roman dioceses of New Jersey and some parts of the West are significant and not without warning." Very true.

CONSOLIDATION OF THE CANADIAN CHURCH has been hailed with a chorus of congratulations in our contemporaries. *Church Bells* says, "The forward, onward movement of which it is the visible sign, must continue its course with an ever-quickening motion, and the fulness of life within the Church must increase in proportion to the work which God has laid upon it." The *Guardian* has comments of much the same purport. The establishment of Archbishoprics seems to have struck people as a creditable departure from past routine—an example to be followed.

BISHOP PEROWNE AND EPISCOPACY.—The Bishop of Worcester seems to consider it his peculiar mission to belittle the value of his own order in Christendom—"a good enough thing in its way, but not at all necessary." Bishop Anson in the *Guardian* takes him to task roundly for his illogical position, speaking of his experience in Canada.

His argument is that Bishop Perowne's position leads logically to the rejection of Episcopacy in any country where it happens to be in a numerical minority. If not necessary, it should be swept out of the way as an obstacle to reunion.

NOVA IN AURIGA—the "new star" in the Constellation of the Charioteer—has a very distinct lesson for those two or three years of humanity which have been agitated by its sudden appearance and disappearance. It is a striking parallel of the "end of the world" as described in the New Testament. In the first century of the Christian era they knew little comparatively about the modern science of Astro-physics. The details of dissolution summarized in 2 Pet. iii. 10, must have seemed imaginative exaggerations. Now we know how real the burning up of a world can be, and that such mighty changes are the "commonplaces" of space all round us!

TEN THOUSAND WORKING MEN assembled in the Birmingham Church Congress hall—"a splendid sight it was," says *Church Bells*: yet it seems to have been a great opportunity lost, notwithstanding Bishop How's vigorous speech and a brilliant oration from Archdeacon Farrar. "The subjects in which the best sort of workingmen are vitally interested were all carefully avoided." This is "how not to do it" with a vengeance! "Several eloquent clergymen made admirable speeches (I had almost written 'sermons'!) and that is all." It was very good of the audience to stand this, and shows their "respect for the cloth."

"CHANGES WHICH PROMISE GREAT EFFICIENCY," says the *Guardian*, "are the assumption of the title of 'Archbishop' in the new constitution of the Anglican Church in Canada, the election by the House of Bishops of a 'Primate' for all Canada, and the constitution of a General Synod. There is solid reason for satisfaction in the unreserved adoption by the Synod, for their posterity as for themselves, of the doctrine, sacrament and discipline of Christ . . . as the Church of England has received the same." Thanks, gentle mother!

PROHIBITION is a kind of weapon which cowards are fond of using against their rivals in trade and business, when they cannot reach them any other way—but it is always prohibition of something which the advocate for prohibition does not himself want to use! It should never be permitted to be exercised except in cases where the thing prohibited is either (1) wrong in itself, or (2) inveterately abused. To say that Canada has need of this remedy against intoxication is a foul slander of our country. There is not a more sober country on earth!

"A TIGHT LITTLE DIOCESE of 167 parishes—(the *Rock* says) is the diocese of Wakefield—with the Bishop moving about them all during the course of a year, cheering, heartening, smoothing away difficulties, and finding a way to recesses in human nature which may be beyond the reach of other influences, is a picture not lightly to be set aside." This looks as if our contemporary had discovered *in situ* that great desideratum of our day, the proper size of a model diocese—say minimum 100, maximum 200, parishes. If it gets larger, then divide. Birmingham is likely to organize again for a new See—perhaps an Archbishopric!