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CHMAN,
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 26, 1894.

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

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Entrance on Court St.

Lessons for Sundays and Holy Days.

April 29—5 SUNDAY AFTER EASTER.
Morning.—Deut. 6. Luke 20, v. 27 to 21, v. 5.
Evening.—Deut. 9 or 10. Col. 1, v. 21 to 2, v. 8.

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.

"WHERE WERE THE EVANGELICALS?" asks a Nonconformist in an Australian religious journal in reference to the Church Congress at Hobart. It seems that the section of the Church of England in Australasia who love to describe themselves by that time-honoured and honourable title were "conspicuous by their absence" on that occasion. The writer hints that they were carefully indifferent to the importance of the great gathering. On the other hand, "the very mention of the name of Charles Gore called forth great enthusiasm." The *Victorian Churchman* and the *Rock* think that this "should cause serious reflection"—Church congresses, certainly, should not be left one-sided.

IS GLADSTONE A ROMAN? is a question which still agitates the hearts of English correspondents. One of them contributes the information from Neuchatel, per an Irish lady, that a cousin of a friend of hers knelt beside him (W. E. G.) at the time of his reception, and that another person whom she met casually mentioned that he had seen the G.O.M. received formally in an out of the way chapel in Rome. So far, the testimony seems rather "far fetched"—no original sources of information, no tangible and responsible witness.

A CHURCH COMBINATION of very significant elements is represented by Mr. Webb-Peploe in conjunction with Lord Halifax at the proposed Diocesan Conference in London on the subject of Christian Education. "The united force of Churchmen, with the aid of those Dissenters who

place religion above politics, ought to carry everything before it and secure an overpowering majority." So says the *Church Times* and advises a solid phalanx made of these materials.

ALUMINIUM—metallic extract from clay—is going to be a great acquisition to metallic workers, it is so extremely light and durable, resisting the action of dampness and atmospheric acids in a wonderful manner. There are predictions that it will be used presently not only for communion plate, altar vessels and ornaments, but also for screens, roofing, etc. It is becoming remarkably cheap since the invention of a powerful "electric furnace" to develop it.

THE CONFIDENCE, ASSURANCE, AND COURAGE of the Episcopalian leaders in U. S. is pronounced to be the cause of the phenomenal progress of Episcopalianism there—in the opinion of a prominent Baptist minister. "They believe that their's is 'the Church' and are not slow to assert their belief. That very assurance and the exclusiveness which comes from it, is the tower of their strength. They are not ashamed of their belief, they have the courage of their convictions, and a large part of the world take them at their own estimates. Here is the secret of their power." Can as much be said of Canada and our Canadian Church?

"THE FUNCTION OF A REFORMED CATHOLIC CHURCH such as ours, is, extraordinarily, by new adaptations of ancient means, to overcome the world with the victory of Christ. Our Church enjoys the specific *charisma* for this, for she perceives and emphasizes the true connection and interpretation of earthly and heavenly. She shows it forth in her sacramental teaching. The Roman Church (we paraphrase Dr. Ullathorne) makes the earth ascend and vanish into the heavenly: the Protestant sects put an impassible gulf between them. . . . Our Church unites the two"—Rev. A. Whitten, London, reported in *Church Bells*, in a sermon on "deaconesses."

"THE BOOK OF GENESIS," etc.—This method of announcing the lessons is discussed in the *Church Times* under the aegis of "Peter Lombard," who contributes some incisive hints upon the subject generally. The balance of opinion is rather against the "of," though the very variety of titles in the Authorized Version makes it difficult to follow an invariable rule. The neatest way—and most "correct"—would seem to be suggested by "20th chapter of Exodus" in the Catechism, and "27th chapter of Deuteronomy" in the communion service. Short and clear.

PERE HYACINTHE—the wonderfully quiet and persevering 'restorer' of the Gallican Church—is still hard at work, and producing great results. Why the secular press is silent on the subject is one of those points that should be investigated. Bishop Cleveland Coxe, of Buffalo, is determined to keep the Church press awake to the importance of the work. In a recent *N. Y. Churchman* he mentions that the Pere's English admirers have shown their practical sympathy by presenting him with an annuity of \$1,000, and the Bishop urges American Churchmen to imitate this way of showing sympathy with another \$1,000.

THE PAST "YEAR OF TERRORS" IN FINANCE is the way Bishop Coxe describes the financial panic

which has prevailed in U. S. He evidently thinks "the clouds are rolling by," for he makes an appeal for aid to Pere Hyacinthe from which he abstained during the "year of terrors" that has passed. We hope his prophetic instinct may be correct, and that our cousins south of the Lakes, as well as ourselves in Canada, may soon experience the full force of the return to financial prosperity.

"DEACONESSES" AND "SISTERS" are probably not so unlike one another as many people (prejudiced) seem to think. The *N. Y. Churchman* notes that the English "Evangelical" Pastoral Aid Society has established a system of "training homes" for women, and remarks: "This is a somewhat late following of the example set by the High Church party, which has long been in advance in securing the aid of pious women." The *N. Y. C.* then traces the history of Anglican sisterhoods from their institution in 1846. The question of "vows" separates the two organizations: but it is only a question of time—"engagements" are vows! Sisters are deaconesses.

GLORIES OF THE 19TH CENTURY seem to lose their supposed singularity as the century rolls on towards its close. We used to "crow over" our inventions in steam, electricity, etc., and we fancied the telephone was our very own: but the discoveries of inquisitive archaeologists make it more than probable that something like these things were known and rejoiced in thousands of years ago. Some one has just unearthed a subterranean telephone wire between Buddhists' temples a mile apart. All India may be undermined with this system between the temples.

"WHAT WILL THEY SAY IN ENGLAND?"—The words of the old song referring to one of the heroic episodes of Britain's military experience, may be applied to the pleasanter paths of peace as instanced in the cultivation of more filial relations on the part of Canada towards the mother country. Here is what the *Rock* says (in reference to the nature of certain tariff and customs changes proposed): "The Canadians have evidently realized that it is better to cultivate closer union with the Old Country than even to secure reciprocity with the United States—public opinion is setting in a very wholesome direction; this will do more to develop the Imperial Federation than any amount of resolutions passed at public meetings."

THE BOOTH JUBILEE.—In regard to this project the *Rock*—which "greatly admires the zeal and self-denial of this extraordinary body"—has this comment:—"Churchmen should hesitate to support a Church (for such 'the Army' really is) in which 'perfectionism' is largely held, the sacraments ignored, and *esprit de corps* and personal loyalty to its chief is the principal basis of solidity—until the C. P. A. S. and other sound Home Mission societies are no longer crippled for want of funds. We hope this jubilee movement will not divert large sums from the work of our own Church as the 'darkest England' scheme did." Well put.

ROMANISM IN CHICAGO seems to be about as influential as in New York. This type of religion is largely represented in all the offices from the present mayor downwards—80 or 90 p. c. This state of affairs has been made the subject of a