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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 19, 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.  
NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,  
Box 2640, Toronto.  
Office—Cor. Church and Court Streets.  
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## Lessons for Sundays and Holy Days.

April 22—4 SUNDAY AFTER EASTER.  
Morning.—Deut. 4, to v. 23. Luke 17, to v. 20.  
Evening.—Deut. 4, v. 23 to 41, or 5. Eph. 5, v. 22, to 6, v. 10.

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.

"HOME RULE" AND "ROME RULE" are still regarded as synonymous terms by the *Rock* and other watchful Protestant sheets. The wonder is that our English contemporary has not yet "got on to" the track of our Canadian *Blakes*, who pose as ultra Protestants still, though active leaders in the Home Rule movement. Their close fraternization with R. C. priests might have suggested that they are "Jesuits in disguise"—with more probability than the instance of William Gladstone presents. They are very effective agents of Romanism—conscious or otherwise.

THE CHURCH CONGRESS AT EXETER has suggested to Rev. W. S. Lach-Szyrna the idea of a grand demonstration on behalf of the British Church foundation, whose roots are so many hundreds of years old in that part of the fatherland. Ancient *Iscia* (Exeter) could tell many interesting stories of Christianity before the 6th and 5th centuries—tales of the Bretons and Celts, persecuted by Saxons and Anglians as well as Romans. This would be a good set-off to the "Italian Mission's" efforts!

ROMANISM IN N. Y. CITY has rather a "soft thing" of it, so far as representation in office is concerned—mayor, sheriff, controller, counsel, tax assessors (all), commissioner, superintendent, majority of aldermen, tax commissioners (all), many justices of Supreme and other courts, besides a large majority of all the minor offices. There is nothing in sight which they do not, practically, control. It has also gained control of Congress,

State Senate, and Assembly, and is reaching out for more! It literally "wants the earth"—but it is a question of young Britain against old Rome.

ARMENIANS.—A "word of warning" has been issued by persons cognizant of the persecution troubles in Armenia. It seems that not nearly all those imprisoned are Christians—only, in fact, a comparatively small number. It will not do, therefore, to run away or be carried away with the idea that this is a persecution of the Christian faith. It seems much more of a political character, than religious or anti-religious.

"ACCLIMATIZING MISSIONARIES" sounds odd, and yet the process is seriously proposed by those persevering people who are bent on the evangelization of Western Africa. The Bishop of Sierra Leone strongly recommends a sojourn in the African hill country, and scouts the idea that such "half-way houses" as Madeira and the Canaries would be any use. The hills would afford a safe resort, sanatorium, convalescent home, etc., besides good opportunities (as the Bishop hints) of unlearning English and learning African habits, before the indigenous fever gets a fatal hold on the system. So life may be economized—even in Africa.

"IF CHRIST CAME TO CHICAGO?" is a queer title for a book, but W. T. Stead does not think so. The intrepid transformer (one can hardly give him "reformer" or "deformer" as a title) seems also to have passed personal sentence of condemnation on the A. P. A., and purposes to get the other Pope (at Rome) to join forces with him in counter-acting the proceedings of that very resolute organization. He will probably "meet his match" in more senses than one and in more ways than one, if he undertakes to teach either old Leo or Young Chicago!

LOAN-OFFICE FOR THE POOR.—The system lately introduced in New York for lending monies to the poor on the security of their pawned valuables and at reasonable interest has attracted the attention of philanthropists across the ocean. It was a happy thought to transfer the needy from the hands of "the Jew" (figuratively or otherwise) to those of Christians. Such creditors as Vanderbilt, Low, and Astor, can easily be trusted not to ask exorbitant interest, or take unkind advantage of distress and destitution. Above all, it secures the self-respect of the debtors—and their gratitude.

THE CHRISTIAN SOCIAL LECTURES in London are the subject of comment from the English correspondent of the *Living Church*. He says, "It is a factor to be observed in this Christian Social movement, that it is directed almost entirely by men of 'Catholic' feeling and principle. 'Evangelicals' have nothing to say to it, and I am not sure that they are not right. The tendency of to-day, as it seems to me, is to abandon men's souls for the sake of their bodies, or, at least, to forget the one in the desire to save the other." The Canadian leader among the C. S. people—Rev. John Carter—might make a note of this.

"THE POPULARITY OF THE ANGLICAN CANTICLES" is confessed by a Canadian Methodist newspaper after a candid study of figures in a certain locality where the statistics show that Dissenters are rapidly adopting our system of responsive service, antiphonal singing, recited creed, concerted can-

ticles, and sung psalter. The "rising generation" have made up their minds to go where they can get these things: but after all these are only the "outward signs" of our Catholic spirit—which they cannot find in such measure elsewhere.

WHAT IT MAY COME TO—a warning.—"If I, as a married man and father, should say to my wife, 'I am not able to subscribe for a religious paper that costs only two or three cents a week, why I wouldn't be surprised if when I woke up next morning, she had gone and left me—for I don't see how a self-respecting woman could live with a man who couldn't make up two cents a week.'" So says Dr. Duncan, as quoted by *Living Church*. A secular daily also remarks, "Every family, whether any of its members belong to a church or not, ought to take at least one religious newspaper. Its influence for good cannot be measured."

THE SANCTITY OF RECREATION was well expressed by the great St. Charles of Milan, when, as he played a game of chess with his chaplain, he was asked "how he should like to die?" and replied "I would die playing this game of chess." "Then, as their start of amaze he marked, 'Why should I not?' he quietly asked. What is this game but an hour's relief, To a mind a little too heavily tasked? So to *His glory* the pastime's played, Unto whose glory my work is done; And how could I better by death be found, Than in an act of God's praise begun?" Rest after labour is the most natural time of transition.

## DEATH OF BISHOP YOUNG'S SON.

We have only to mention the sad bereavement suffered by the Bishop of Athabasca to ensure from our readers the deepest sympathy. Jacob's lament, "If I am bereaved of my children, I am bereaved," finds an echo in every parent's heart: but there are some cases where peculiar circumstances give a special colour to the affliction—a deeper tint of mourning, an aggravation of the keen sorrow. Bishop Young is one of those noble-hearted men—albeit singularly gentle and Christ-like—who venture to cut themselves from the associations of earlier life in order to do pioneer Church work in a wild and rough territory such as our Northwest. When a man so situated—especially a bishop—loses one of his elder children, in this case a son on the verge of manhood, the shock is sure to shatter and lay in ruins many a fondly cherished anticipation as to his future. Still, we may be sure that the Bishop, who has so endeared himself to those who have known him lately as their honoured guest in Eastern Canada, will know how to counter-balance the loss of these family or social schemes—possibly, also, hopes of a Churchly kind—by thoughts of the early realization of the grandest of all pastoral conditions—"the inheritance, undefiled and incorruptible, which fadeth not away."

## THE NEW DEAN OF HEREFORD.

A great deal of interest has been manifested in Church circles in England as to what kind of ecclesiastical appointments the new Premier, Lord Rosebery, would make. A vacancy occurred a very few days after Lord Rosebery had assumed office, owing to the death of the Very Rev. G. H. Herbert, D.D., the Dean of Hereford. Lord Rosebery's appointment has just been made public. He has chosen the Hon. and Rev. J. W. Leigh,

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