

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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Lessons for Sundays and Holy Days.

JANUARY 7—SUNDAY AFTER EPIPHANY.
Morning.—Isaiah 51. Mat. 4, v. 23 to 5, v. 13.
Evening.—Isa. 52, v. 13, & 53 or 54. Acts 4, to v. 32.

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.

NEW YEAR.

We are now entering upon another year, and trust the gentle reminder enclosed in last number will be a sufficient hint for all to kindly renew their subscriptions promptly and avail themselves of our liberal offer of premiums, which are so highly valued by all who have seen them. We wish all our readers a Happy and Prosperous New Year.

THE JESUITS still form a fermenting ingredient in European politics. Under Bismarck, in 1872, they were excluded from Germany. Count Hampech has moved in the Reichstag to have them reinstated, and has, rather sophistically, represented them as having been "expelled for preaching the word of God," while "socialists and anarchists are free to preach the destruction of every social institution." He even urged the government to use the Jesuits as an antidote to social democracy.

STATE AID TO RELIGIOUS SCHOOLS AND COLLEGES GENERALLY is the principle now being strongly urged by the advocates of religion in education. The question has been brought up by Sir William Harcourt, in relation to King's College, by an intimation that denominational colleges would in future be denied their usual grants. This is tantamount to a governmental discouragement of religion. It is equivalent to saying, "If you teach religion, you shall not have government help for education, no matter how good your education may be otherwise." Bad principle.

THE DOCTORS AND THE CLERGY.—No two classes of the community have hitherto been on such good terms as these two learned professions—doctors of the body and of the soul.—The former have felt that the class of men who place their learning and talent at the disposal of the people generally, without specific remuneration—in the shape of "bills" for professional services—deserve special consideration from that class who collect their fees as a matter of course in a business way. So, as a rule, they give their services to the clergy free. Rich parsons might be excepted, writes the *Medical Press*: they do not need it.

THE DIOCESE OF NIAGARA seems to have gained a special degree of popularity among emigrating English clergymen. The Bishop's English Commissary, however, has written to the Church newspapers intimating that the diocese is practically full, it not being easy to find places for clergymen who are necessarily unknown to the people of the locality. "Our congregation wish to see a man before they will agree to welcome him." This feeling raises a difficulty in the way of appointments; they are limited practically to the few men who are known locally.

THE CHURCH IN PARLIAMENT.—The active leaders of the Church in Great Britain have taken the significant and momentous step of forming a *Church party*, practically pledged to act together on all questions affecting the Church's interests. There are nearly 100 members so united, and their solid front as the Church's parliamentary phalanx has already made itself felt, even affecting beneficially the attitude of the Government. The "Sons of the Church" should act thus everywhere—even in Canada.

FOUNDERS AND ENDOWMENTS.—In these days, when, as people say, "nothing is sacred," persons who are inclined to leave bequests for pious purposes have reason to consider the utility of so doing, and the best way to guard the benefactions they so constitute. They cannot be too explicit in the expression of their wishes. It is announced that \$800,000 has been willed away from one English institution ("Christ's Hospital") because the Charity Commissioners have been "expropriating" endowments lately.

"THE CANADIAN CHURCH UNION," as an organization for the promotion of the full use of the Prayer Book, seems to be making satisfactory progress. The chief points at present urged are the rights of the laity in regard to (1) Private confession to the clergy; (2) Weekly communion; (3) Remembrance of the faithful departed in public prayer; and (4) Non-communicant attendance. Opinions may differ as to the value of these things to individual laymen.

CANADIAN CHURCHWOMEN will probably feel thankful to Canon Norton, of Montreal, for opening—or rather reopening—an agitation in favor of the restoration of their right "to attend and vote at vestry meetings, and hold offices in the Church," as that of churchwardens. We could never understand why the majority of our Synod representatives (men) should have used their power to exclude women from these privileges to so large a degree as at present obtains in our Canadian dioceses. They certainly do much Church work informally) and do it well.

"ANTI-CHURCH" PARAGRAPHS appear in some of our secular contemporaries with conspicuous persistency on both sides of the Atlantic. They constitute a systematic "poisoning of the wells"—for such are our newspapers, from which men drink heavy draughts of thought every day. They are, practically, for most people, the sole source of information. They have not time—or think they have not—to read treatises in book form on interesting subjects. A clap-trap attack on the S. P. C. K., the Bishop of Uganda, or the rector of St. James', are all swallowed with equal avidity, and digested with child-like confidence. "Beware the dog!"

"CHURCHMEN ARE REALLY AROUSED, we think, at last." So writes *Church Bells* apropos of the stirring notes recently sounded by Archbishop Benson, the Bishop of St. Asaph, and certain parliamentary Churchmen on various "living questions" of the day. It takes a good deal to rouse them, we must say, but when they do move, there is a solidity and decision about the movement which proves that its object has found a permanent place in the "Church conscience" and "means business."

JUDAISM PROMOTED.—One of the most curious and interesting developments in the London School Board embroglio has been the fact revealed by Mr. Athelstan Riley that for 20 years or so an "organized system of Jewish education has been in force in certain public elementary schools, Jewish teachers appointed, the traditions and dogmas of Judaism industriously taught," etc. Now, "Churchmen do wish to know, and it is safe to prophecy that they will not rest till they have obtained a satisfactory answer why it is that the educational authorities in a country "professing to hold the religion of Christ," should thus favour Judaism, while they ignore Christian instruction.

"CONCENTRATED MISERY" is a good term—very expressive of the main feature of the case—used by Dr. Barnardo in relation to the present condition of things in East London, where he finds himself "crippled" this year for want of sufficient funds to cope with the seething mass of child-dettention to be found there. He is about \$40,000 short this year, as compared with last year. Yet his record was—nearly 7,000 settled in the colonies (nearly 1,000 per annum at present), and 2,500 in England under Church of England instruction and care. His Canadian immigrants all do well as a general rule.

DYNAMITE AND ANARCHY seem to have established a very unpleasant combination of late. The people of Paris and Madrid, as well as Rome, are as much afraid of existence in those cities as if they were built on the edge of a Vesuvius or Etna. Any moment may see an immense building scattered to the winds, or a large hall filled with the dismembered limbs of hundreds of people. Modern science has undermined itself.

"MURDER WILL OUT" is one of those sayings which are always being proved true by accumulation of facts. The life-taker seems to be infected with some fatality of mental imbecility, which leads him to leave here and there the traces by which he can be tracked to some vain retreat, and to do the most foolish things to provide for his