

Nov. 24th, 1892.

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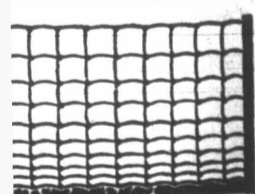
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TORONTO, THURSDAY, NOV. 24th, 1892.

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TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

CHURCHWARDENS.—There is an editorial in *Church Bells* in defence of these much abused officials. They are elected as a link between clergy and laity—but the real "missing link" is the Apostolic diaconate. If that were restored, there would be no need of churchwardens. They were invented when the order of deacons became "too grand" for their traditional semi-secular duties.

THE DEATH OF PRESIDENT HARRISON'S WIFE has brought into prominence and emphasized for the Republic a fact which would, probably, otherwise have been overlooked—the value and example of a good wife, a thorough "helpmeet" for a public man. Queen Victoria, Countess Beaconsfield, Mrs. Gladstone, now Mrs. Harrison—the British race seems rich in such examples of home felicity.

"MARRIAGE NOT A FAILURE."—Such married lives as those of Benjamin Harrison and William Gladstone—ennobled so greatly by the judicious devotion of their wives—are a standing protest against the infidel depreciation of the great sacrament of Eden. Bravely did the noble-minded lady lately deceased at the White House, keep up the promise she had made at "sweet sixteen," and began to illustrate thus early in her three-roomed cottage in a Western State.

"CATHOLIC?"—Archdeacon Sinclair, in the *Rock*, protests against tagging this title recently to dresses and ceremonies. He approves of "Catholic Faith," "Catholic Church," and says, "We have the right also to speak of a few 'Catholic institutions.'" The term is used too indiscriminately.

"POOR BENEFICES."—The Church in England was never more alive to the necessity of subsidizing liberally the agencies of the Church in districts where poor people congregate. The work of readjusting endowments and creating "Church extension" funds is always going on. Diocesan conferences are busy with schemes for such purposes.

AN ENGLISH "TRIAL."—In his lecture on "Universities," lately delivered at Oxford, Mr. Gladstone said Henry VIII., Elizabeth, Laud—this is the triad of persons who had the largest share in giving to the momentous changes of the 16th century so much of their form as is distinctly and specifically British. Such a measure of justice has not often been dealt out to Archbishop Laud.

BIGGEST!—Commenting on the "curious impatience" of Chicago to anticipate the World's Fair by a long previous dedication ceremony, the *Guardian* says, "The biggest crowd that was ever seen assembled in the biggest room that was ever built to listen to the biggest chorus that was ever heard!"

GERMAN PROTESTANTISM is being submerged by a wave of popular "liberalism," so-called, which scouts the idea that the pastors should be bound by the dogmas of the "Apostles'" creed, and insists that they shall enjoy the "liberty of prophesying"—that is, preach what they like. The consequence, according to the *Guardian* correspondent, is a local drift towards Romanism.

THE HAUSA LANGUAGE is the *lingua franca* of the Central Soudan, the vernacular of fifteen millions of Africans. Its study was pursued with great success by the late Rev. I. A. Robinson—one of four brothers, sons of the late Rector of St. Augustine's, Shaw street, Liverpool, who are all famous as scholars and missionaries. A successor to him is being eagerly looked for.

"AIDAM, THE APOSTLE OF ENGLAND," as Bishop Lightfoot termed him, in opposition to the claim of Augustine of Canterbury, was the theme of a recent sermon by the Bishop of Newcastle on the general subject of the continuity of the Church of England.

"THE MOST ASTONISHING OF LIVING ENGLISHMEN" is the way the *Guardian* describes Mr. Gladstone as the veteran statesman and scholar appeared once more in the Sheldonian Theatre at Oxford, and was greeted with clamorous applause by an immense audience, forgetful all, for the moment, of past political differences, which had cost him his seat for Alma Mater.

A SCOTCH "HIGH CHURCH" SOCIETY is being formed among Presbyterians in Edinburgh with the significant motto, "Ask for the old paths . . . and walk therein." Its general purpose is "to defend and advance Catholic doctrine, as set forth in the ancient creeds, and embodied in the standards of the Church of Scotland." Such a movement and such language are signs of the times.

A "FRIENDLY CHARITY" ASSOCIATION is being formed in London as a departure from the mechanical methods of the "Charity Organization Bureau." Its members lay stress on the word *friendly*, and emulate in a general society the ideal *brotherly* spirit and methods of the Church of England relief agencies.

THE DIOCESES OF NIAGARA AND ONTARIO seem to be the special favourites among English clergymen desirous of emigrating—but there is no room! There is plenty of work, but not money enough available to support the ministry adequately. This is a matter for the laity to remedy—on them lies the responsibility of providing the necessary funds for others to work.

"THE THEOLOGICAL GARDENS" was the title applied to the recent Baltimore Convention by a lady visitor to distinguish it from the famous "Zoological Gardens" at that place. One is reminded of a certain California clergyman who spoke of his congregation or parish as a "menagerie."