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Canadian Churchman.

TORONTO, THURSDAY, JULY 5, 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.
Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

July 8—7 SUNDAY AFTER TRINITY.
Morning.—1 Chron. 21, Acts 14.
Evening.—1 Chron. 22, or 28, to v. 21. Mat. 3.

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.

THE SYMBOL OF THE CROSS was apparently about as much feared or avoided fifty years ago in America as it is still in Ireland. *Living Church* notes that in the *Journal of Convention* for 1844, the Dean of the General Theological Seminary in N.Y. "finds it necessary to explain that he was not responsible for an evergreen cross which had been affixed to the chancel rail by the decorators on Christmas Eve; on the contrary, he had ordered its instant removal (!) and was obeyed." This reminds one of our Canadian backwoods twenty or thirty years ago. Such ideas are becoming an anachronism in these days.

"BISHOP COURTNEY'S PROTESTATION" forms the heading of a long editorial in one of our Canadian contemporaries. Notwithstanding the liberal arguments—characterized by more quantity than quality!—it is probable that the readers of the article still consider the intrepid Bp. C. a much truer Protestant than his censors. Loud protestation is too often made the cover for secret treachery to Protestant interests. Canada is not without a rather glaring instance of a Protestant (?) champion by self-election passing over good money to the Irish—r—"Home Rule" movement!

"THE PAPISTS WEAR SHOES, and Protestants do so likewise"—said the Baptist preacher Robert Hall to the Anglican missionary Joseph Wolff, in 1821—"do not imagine that wisdom has died out with us Protestants. You are going out as a missionary to the East. Direct your attention to the customs and practices of the Eastern churches,

and depend upon it that those customs, opinions and practices which are universal are of apostolic origin, for the East is not without reason called the 'unchangeable East.' And be not afraid if those customs are also practised by the Paptists: for the Paptists wear shoes, etc." Seventy years of such sound sense should have taught us some!

THAT EXORCISM STORY to which we recently referred as coming from Basutoland continues to attract attention from the readers of C.M.S. *Intelligencer* and S.P.G. *Mission Field*. The value of the story depends upon the evidence. The Church in all her "offices" assumes the probability of answer to faithful, earnest and fervent prayer—especially in the visitation office. We should look for such answers—and we continually get them. Faith-healing proper is all right! but the modern imitations of the holy process are all wrong—they leap at conclusions for which they have not worked!

COLONIAL CLERGY DISABILITIES REMOVED.—The *Church Times* in its correspondence columns refers to the fact that all the "fences" which were erected formerly against the orders of Colonial clergy have been removed. They are now simply required to put themselves on the level and in the status of the English clergy themselves as regards declarations and subscriptions, episcopal recognition, etc. These tests of qualification and fitness are only just and reasonable—no one can object to them. Every diocese needs such protection against wrong and deception.

THE CHURCH IS THE GREAT MISSIONARY SOCIETY.—This fact has been strongly emphasized by Archbishop Benson in connection with the recent Missionary Conference. But the "societies" will die hard! They have done good work somewhat badly because they were, after all, only societies—not the Church. They are wisest who recognize the fact and let the Church march with united front into territories to be won to Christ. State trammels prevented it in former times—now the state connection is so loose that such "trammels" may be ignored.

GRIEVOUSLY OVERWORKED "is the just verdict of the Canadian correspondent of an English Church paper with regard to Anglican Bishops generally—*apropos* of the recent collapse of the Bishop of New Westminster and others. A substantial increase of their order would be the means of lengthening many valuable lives. Canadians have their own lesson to learn in regard to this matter, and should not allow the strange condition (almost prohibitory) to be fixed by Canadian Bishops to hinder increase of the Episcopate. Let us save them from themselves!

"RATIONALISTIC RITUALISM" has been selected as a suitable title for the type of service affected by Mr. Hawsis: "the outward appearance being ornate in a high degree and ecclesiastically 'correct' to large extent, while the doctrine is—Haweistic!" It is a curious and original mixture of things usually considered inconsistent and irreconcilable: but this clever preacher thinks he "knows it all," and has a considerable following.

EVERY ATTACK PROMPTLY MET is adduced by the Canadian correspondent referred to elsewhere, as a proof of the substantial advance of Church

principles. This remark is *apropos* of the vigorous and stirring way in which a certain St. Catharines rector had met and refuted that "gross and vulgar attack on the Kilburn Sisters by which the St. C. press had been sullied. A few years ago this ready and fearless refutation of attacks in the secular papers was very far from being the case."

NO MORE COPPERS.—The "original" Mr. Hawsis, who always likes to follow a line of his own making, recently informed his congregation in London that no more coppers would be received in the offertory collection, the line being drawn at silver three-penny bits. Rich people could afford that much, surely: and those who could not afford so much were welcome to come and give nothing. He said "it was from the rich and not the poor that the coppers came." This is notoriously true everywhere. As people get rich they generally get mean: but the poor "respect the Lord's offering"—give silver coin as a sacred duty.

"SIT FAIR" is the motto of an article in the *Ladies' Pictorial*, wherein the writer complains of that large class of church-goers who occupy as much of their bench or pew as possible, to the exclusion of others who have an equal right to a seat. These people sit "with knees and elbows spread," as if they wish to disjoint themselves rather than oblige their neighbours with a few inches more room—so a bench meant to accommodate five people comfortably is confined to only three occupants.

"ESCAPED NUNS" are having hard times—the eye of the public is turned fiercely upon them, and is likely to be somewhat fiercely indiscriminate (as usual) in its uncritical public opinion. Edith O'Gorman, Margaret Shepherd, and Ellen Golding have been bracketed as imposters, whatever others may be. The "grain of truth" in the stereotyped anti-sisterhood tales has been magnified and multiplied until there is serious danger of reaction leading to universal discredit of all such tales.

A STEP IN THE RIGHT DIRECTION.

So we shall term a recent action of the Toronto Synod, and we hail that "first step" with delight and thankfulness. They have actually sanctioned—without argument—the system of *graded assessments* instead of the common "rough and ready" percentage plan. In that diocese—and in other Canadian dioceses to a greater or less degree—a large number of parishes have been practically *disfranchised* by the Synod requiring impossible payments of one or two per cent. for one purpose or another. About one-third of the Toronto parishes have suffered this decapitation—because they were poor! Wealth is slow to recognize the necessity of poverty: but may be influenced by persistent argument—we do not mean the argument of eloquent words and clever ideas, but

THE STERN LOGIC OF FACTS.

When a certain rule of taxation leads to the result of two-thirds of a Synod bearing the whole burden of taxation, the question naturally arises, "Why don't the other one-third do their part?" When the reply comes persistently—year after year—"because they can't," it cannot be ignored with safety or discretion any longer. It now

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