

# Canadian Churchman.

TORONTO, THURSDAY, MARCH 22, 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.

March 25—EASTER DAY.  
Morning.—Exodus 12, v. 29. Rev. 1, v. 10 to 19.  
Evening.—Exodus 12, v. 29, or 14. John 20, v. 11 to 19, or Rev. 5.

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.

"JERUSALEM AND THE EAST."—What a charming sound those words have for many of us: how much they remind us about: how much they hint at the direction of her longings! Who—that has not been there by rare good fortune—but longs to extend his earthly journeys thus far, that he may look upon the background of the Gospel story? A neat little pamphlet has come to us with the above legend as its title, and with the additional words, "Mission Fund." Thereby hangs a tale!—a tale full of deepest interest about our work in Eastern fields. The pamphlet is adorned with a fine frontispiece portrait of the "orthodox patriarch and Bishop of Jerusalem" and other interesting plates. Among the items of income we see £200 sent by Canon Cayley from Canada. Keep the work in mind, and help.

"THE MISSION AND DESTINY OF CANADA" forms the title given in the *Review of Reviews* to a reprint of Mr. Stead's lecture in Toronto recently. It is impossible to agree with much of the incessant outpour from Mr. Stead's mouth and pen, but no one can deny either the enterprise or the earnestness of the man. His magazine is extremely interesting and very neatly illustrated. Portraits of the men of the day (e. g., our Mackenzie Bowell) look at us, life-like, from its pages. The articles on Labour and Relief are well worth reading this month. The best piece is probably a "character sketch" of our Governor's family.

AN INFLUX OF EUROPEAN CRIMINALS is feared this year by the N. Y. *Churchman*—those cowardly

assassins, lawless ruffians, that are being expelled from their Old World haunts. They are assured of a warm reception here—"over the left," as the boys say. "They must not be protected by the ingenious contrivances for the escape of the guilty contained in American criminal laws." They are to be appraised as "the foes of the whole human race," and treated accordingly. It is to be hoped that our Republican cousins will take this good advice, and exhibit the vigour of which they are capable.

"SINCE MR. SPURGEON there are few ministers of eminence who think it worth their while to come down to the little country places." Such is the plaint raised by an English Dissenter. It is a straw which shows the way the wind is blowing, when the evangelization of the country is "left to itself." The writer contrasts this natural and ordinary state of things among Dissenters with the great care exercised by the Church of England for the rural parts of the various dioceses. They often have the very best men in the Establishment for their rectors and vicars!

"THE IMPERIAL WILL OF THE ANGLO-SAXON RACE" is a phrase which makes our R. C. brethren "tired"—literally. It has been "rubbed in" too much for their taste. They gird at the phrase and at being accused of making a "subtle, energetic attempt" to subjugate this "imperial will." These phrases, however, originated with their Cardinal Manning in 1859 in a sermon on the perpetual office of the Council of Trent. So the *Rock* points out for the edification and comfort (?) of the *Catholic Times* and *Universe*. They started the "gag" themselves!

ST. VINCENT DE PAUL is a name which has become a synonym for fraternal charity in the sphere of Roman Catholicism. It is interesting to know—as *Church Times* reminds one of its correspondents—that this benevolent society owes its origin to the taunts of materialists in the early part of this century. One Frederic Ozanam and seven others founded the Society to prove that Christianity was not really in the moribund condition represented by these scorners of the Gospel and Church. So they established the "Conference of Charity," now world-wide.

CHURCH LITERATURE receives very appreciative notice—as an agent auxiliary to the ministry—from a certain Lutheran minister quoted by *Living Church*. "As opportunity offers I intend to press the claims of our Church literature on these good people. I believe one of my greatest mistakes in the congregation was the failure to press this subject with an unyielding persistency. Were every family to take and read our Church literature, I believe our *Church work* in every department would move on harmoniously."

MR. GLADSTONE spoke of retiring from public life nearly twenty years ago at the age of sixty-five, after forty-two years of public service as a politician. He said (writing to Earl Grenville): "This retirement is dictated to me by my personal views as to the best method of spending the closing years of my life." Would he be pleased or otherwise now if those twenty closing years could be wiped out of his record? What a difference it would have made to many interests if he

had retired and devoted those twenty years to scholarly and literary occupations! He might have served the Church well.

HOW TO CONDUCT A CONTROVERSY was admirably illustrated in the case of Archdeacon Sinclair's letters in the *Church Times* on theological subjects, responded to by such men as Going and Grueber—all of whom vie with one another in expressions of courtesy, kindness and Christian amity. It is a great contrast to the bitter vein pursued recently by Archdeacon Farrar, whom such men even as Canons Carter and Knox-Little found it difficult to treat without his own asperity.

"THE HIGH CHURCH PARTY HAVE CAPTURED the Church of England," said a leading Nonconformist on the London School-board—but he was a "lower grade" Nonconformist, as Spurgeon would say. He would not defend the doctrine of the Incarnation of God in Christ, because it was championed by a High Churchman! Fortunately, however, the said High Churchman (a layman) was ably seconded in his fight for orthodoxy by several Evangelical and Nonconformist directors, who are gifted with more sense than the one just quoted.

"CHURCH VIOLET RUSSEL CORD CASSOCKS and short linen collars" is the costume adopted by the choir of a Methodist church in the East: the ladies have in addition "rich violet velveteen college caps with long silk tassels of the same shade!" The *red rag and the bull* would be beautifully illustrated if one-quarter of this very ornate choir ritual were introduced into many a Church of England congregation—because "we used not to have such things in the old country," you know!

HOW TO HELP MISSIONS.—There were three sisters in Edinburgh not long ago planning how they could do most for the missionary cause. One of them was a teacher, one a milliner, and they two banded together and sent the third as a missionary into the Foreign field, paying all her expenses; and there she lives and labours to-day, supported by the devoted sisters at home.

MISSION TO THE BLIND IN CHINA.—A beautiful mission to the blind in China, of whom it is estimated there are as many as half a million, is that which is being carried on by a Scotch colporteur named William H. Murray, who in sixteen years has distributed in China 100,000 copies of the Scriptures. In his wide journey he became deeply interested in the numerous blind people he saw, and finally devised a comparatively simple system whereby the blind could be taught to read the Gospel story. He has opened a modest school in Peking, to which the afflicted people come from hundreds of miles around, and for the last two years he has devoted himself exclusively to this kind of Christly service.

BE YOUR OWN ALMONER.—If you would make the most of your means you design for charity, distribute them yourself. Your executors may waste them, or fail to carry out your purpose. No one can compass the end in view so well, or with so little waste, as yourself. And then, the satisfaction of seeing the work done with your mortal eyes! Wills are often made in haste. The man has come to the end and must act, without the opportunity for review and revision, if he had assumed the task personally he would have

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