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Lessons for Sundays and Holy Days.

April 10th.—6 SUNDAY IN LENT.

Morning.—Exod. 9. Matt. 26.

Evening.—Exod. 10 or 11. Luke 19. 28; or 20. 9 to 21.

"DEAN BURGON SLEW IT," is the explanation of the failure of the Revised Version as a popular translation of the Bible—at least so Bishop Howe seems to intimate in his elaborate onslaught on the work of the revisers recently. This is a testimony to the value and weight of the opinion of one theologian of the solid English type represented by the Dean.

NATURAL CHLOROFORM.—Theodore Wood in the *Sunday Magazine* takes the ground that as pain is a question of degree depending upon nerves, and their refinement of sensibility by education, the lower animals and the comparatively uneducated are alike in their comparative immunity from pain. They are not "conscious" of it like those of finer natures.

"A DRAMA OF INTENSE POWER," says Professor Raoul Allier, "is the life of Father Hyacinthe. It is the contest of a conscience standing alone, but strong in the right of God against the most formidable external power in the world." This writer is Professor of Protestant Theology in Paris University, and advocates practical sympathy with the Gallican Apostle.

ARCHBISHOP PLUNKETT has escaped the express condemnation of the English Convocations—though badly "scorched" in debate—from the feeling that the officer of a "National Church," as that of Ireland is, is not properly amenable to the corrective criticism of the representatives of a mere "province" of another National Church, as the Convocations are in England.

"BIG BISHOPS"—that is, bishops who think themselves big on account of the secular or antique dignity of their Sees—have always been a nuisance in the Catholic Church. One of the first offenders was Julius, Bishop of Rome in the fourth century, but was very soon "set down" in his proper place by the Councils of Antioch and Africa, with which he tried to interfere.

NEW EDITIONS OF THE REVISED BIBLE are loudly called for on the ground that the Revisers exceeded their instructions, and besides correcting manifest "errors" of translation and introducing "necessary" amendments, they introduced a multitude of uncalled for changes of a very finical, irritating and offensive kind. This "vexatious" element will have to be eliminated in a perfect revision.

ITALY AND THE VATICAN.—At a large public meeting of the Romanists in Birmingham, the Secretary of the so-called "Catholic Union" presiding, it was frankly confessed and deplored that the Italy of to-day had drifted far away from the position which had regarded Rome as a kind of Christian "Mecca." "The present Government stood upon the support of anti-Christian sectaries."

LITURGICAL ENRICHMENT.—We learn from the *Guardian* that the Bishop of London has pointed out (in Convocation) that the "Short Service" *provisio* does not really confine the compilers of additional services to the *very words* of Scripture and the Prayer Book, as has been supposed, but permits recourse to any forms (ancient or modern) not inconsistent with the Bible and Prayer Book.

CLOSING UP THE RANKS.—In a remarkable sermon at St. Paul's Cathedral, Rev. W. S. Carter, organizing Secretary of the Young Men's Friendly Society, strongly advocated the policy of union among the various associations of that kind, "sinking all rivalry and uniting their forces for mutual support." There were, besides, the Men's Help Society, and Church of England Young Men's Society.

VALUE OF THE GREEK CONCORDANCE.—"I do not think in my long study of the New Testament I have found any commentary to be as valuable as the Greek Concordance." So says Bishop Westcott as a set off against the fact that the Revision made 125 verbal alterations in the translation of the Sermon on the Mount, when Bishop Ellicott had only recommended seventy-five changes in that passage.

SCULPTURES OF DER-EL-BACHRI.—Recent discoveries in the Thebean city of the dead go to show that we may expect almost unlimited information on Egyptian history from stone-writings. From these walls inscriptions give a romantic and detailed history of the famous Queen Hatshepsut, 1,700 years before Christ. She was the fourth child of Thotmes I. and became quite a Queen Elizabeth in her day.

CHURCH ORCHESTRAS VERSUS ORGANS.—While we read in the lately deceased Bishop Oxenden's life story of his fierce iconoclasm of reform directed against the village orchestra in his parish church fifty years ago, we read in the *Morning Post* of a movement to restore the orchestra and oust the organ. This is not, however, mere "reform in a circle"—but an attempt to correct temporary vices by wholesome change.

PASTORAL STAFF.—One of the best examples of this now almost universal accompaniment of Episcopal functions is that—beautifully engraved in *The Standard of the Cross and the Church* (Philadelphia)—lately presented to the Bishop of North Carolina. It was manufactured by Geissler, New York, and is a real "shepherd's crook" in shape,

"beautifully significant of the truest relation of a chief 'pastor' to his diocese."

THE PEW-RENT CURSE.—In a sermon preached to Methodist preachers, by Dr. Day, in New York lately, there is a powerful indictment against the pew system there as the curse of their denomination, hindering the poor from "entering in," while the well-to-do remain in churlish possession. He inveighed strongly against the exclusive character of their fine churches as retarding the spread of the Gospel downwards.

"NOT KNOWING WHEN HE IS BEATEN"—the Englishman's characteristic virtue—says the *Guardian*, is a possession of which Morris Fuller, who has been trying to teach Canon Bright something about English Church History on the Patriarchate question, has given ample proof. A polite way of telling a man that he has not a leg to stand on any longer! So our English contemporary "brings the controversy to an end."

CANONS "A NON"—The appointment of Herbert Pollock to a Canonry at Rochester has called forth a vigorous protest from our usually mild contemporary, *Church Bells*. These things are "posts of honour for those who have done long years of parochial work. . . . It is no real kindness to lift a comparatively young clergyman into a position which everyone knows to be due to fortune rather than merit." *Experientia docet!*

"CLERGY RETIRING FUND" is rather a taking American name for what is commonly called "Superannuation." A Society with that name in the United States is appealing for increase of capital to one million dollars. They point to our Quebec Diocese (with \$700 per annum for aged clergy and \$600 for clergymen's widows) as a notable example of the results of early and persistent advocacy of these righteous claims.

PROVINCIAL SYNOD APPEALS.—*Apropos* of the expected decision of Privy Council on Bishop King's case, there is an interesting and learned article in the *Guardian*, over the initials "G.G.P.," on the subject of appeals in the Primitive Church. The writer refers us to the 6th Canon of the Council of Nice, which orders the *Bishops* of each Province to hold appeal Synods twice a year. This is the true remedy for disputed questions.

THREE THOUSAND FIVE HUNDRED POUNDS PER ANNUM—\$17,500—is what they think necessary to secure by endowment for the proposed Bishopric of Lancaster. That means £80,000 capital. The £50,000 required for Birmingham is practically secured, and that new bishopric is almost a *fait accompli* at last—but what a pity the delay occasioned by the desperate efforts to secure these enormous sums for endowment and income.

ENGLISH SISTERHOODS of modern days were begun by a lady who anticipated the movement so early as 1841, when she took a private vow under Dr. Pusey's direction. She afterwards began to form a Community under Bishop Wilberforce in 1849, and became Superior of the Sisterhood of the Holy Trinity. There was, however, a Kaiserworth Home founded in London in 1844, and the nursing Sisterhood of St. John the Divine in 1848.

ALDERDOMSUNDERSTOTTELSE is the portentous Danish name for their system of granting relief to