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CHMAN,
1 and Court Sta.
on Court St.

Canadian Churchman.

TORONTO, THURSDAY, JUNE 28, 1894.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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Liberal discounts on continued insertions.

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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 9640, TORONTO.
Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

July 1—6 SUNDAY AFTER TRINITY.
Morning.—2 Sam. 1. Acts 9, v. 23.
Evening.—2 Sam. 12 to v. 24, or Is. 1 John 4, v. 7.

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.

"ENOUGH BRASS TO COVER A 10-ACRE LOT," was one of Erastus Wiman's expressions in regard to the "plant" which he laid in for printing the *Business Directory* in New York. Many of those who heard the words probably thought that the expression might be interpreted of the great speculator's character as well as his printing "plant." At least, it is true of a great many speculators—if not of E. W.—that "brass" is a more plentiful ingredient in their stock than gold!

THE GREED FOR GOLD.—The judge in the Wiman case moralized seriously on the extraordinary avarice for money which pervades business society. The mere accumulation of "colossal fortunes," without the slightest regard to the use to be made of the money, is characteristic of much of modern business life. There are certainly "extenuating circumstances" in E. W.'s case—his business talent, his actual creation of the great Dun-Wiman business success, etc.—as the jury seems to have felt.

"TOO THIN."—Among the prominent politicians of England is John Morley, who is fortunately singular in being known as an "agnostic." He has lately defended the iniquitous assault on the Welsh Church on the specious plea (of the "Liberators" generally) that disestablishment "will increase the spiritual power of the Church!" The *Rock* points out Mr. M.'s inconsistency in that he has declared the Christian religion to be "one of the greatest barriers to the political and intellectual progress of the people"—he votes to increase it.

THE BITER BITTEN.—Archbishop Benson points out that one effect of the disestablishment of the Welsh Church would be to increase the rates for school purposes by £191,000 per annum—£36,000 per annum more than the total value of their endowment, of which the Church would be despoiled. Truly, poor little Wales has cause to cry "save me from my friends," if the people generally are thus to be taxed to pay for all those benefits which the Church now supplies freely and liberally to them without cost!

"PROTESTANT JESUITS" is the title of an editorial in the *Church Review* on the subject of professing Churchmen who are ready (with Roman Catholics) to admit that primitive Christianity was of the Roman type, that the word "Catholic" belongs to the R.C. Communion alone, or especially, that primitive ritual was Romanesque, etc., etc. The article argues that this is certainly reason in which "extremes meet" in attacking their common foe—true, sound Catholic Churchmanship, true Catholicity and primitive Christianity!

A MAY THAT WAS NOT MERRY did the year 1894 give to Europe. It was bad enough in America: but in Europe they had 30 days rain, frost, and hailstorms—the sun invisible. What is the matter with the sky anyway? Why do not the meteorologists give us something to think about? Surely we might at least have some light (?) from the Ottawa weather prophet. It is always satisfactory to know *why* things don't go right. Some remedy or provision might be devised.

C.M.S. ENERGY—A NOTABLE EXAMPLE.—The remarkable fervour which has always characterized the support accorded to this great missionary society was never more conspicuous than at the recent anniversary. They were face to face with a deficit of £13,000. What did they do? Drag on for a few years longer? No! they issued a special and immediate appeal, held six meetings in one day, and before night had turned the alarming deficit into a splendid surplus balance of £6,000! They use their private means to some purpose, these people.

THE DEADLY AFRICAN CLIMATE might well deter ordinary men from the missionary life there. Still they come—heroes to the sacrifice! Surely there never was a more remarkable example of consecrated British resolution than the determined continuance of the Universities and other African missions, under such circumstances. Such a nation deserves to "lead the van" in missionary zeal and enterprise.

SACERDOTAL DOCTRINE is inferred by the *Rock* to be on the increase, as shown by the most recent statistics in the *Tourists' Church Guide*, dealing with some 6,000 churches. "The 'Eastward position' may not be considered of much importance by some, but it is held by the High Churchmen to be the key of the whole situation." In the last twelve years the number of "Eastward position" churches has increased from 1,662 to 5,037. We do not see, however, why "free seats" and "open for private prayer" should be considered peculiarities of High Churchism. These things, surely, commend themselves to all.

"NOT BEEN DESECRATED BEFORE"—so we read as a kind of triumphant note in regard to certain

Egyptian tombs lately opened by Mr. De Morgan at Memphis: as one might triumphantly announce his discovery of a tract of country "never before trodden by foot of man!" The idea of appropriating "exquisitely jewelled breastplates, watches, and other works of rare beauty" from the graves of 2,000 years ago, is not altogether pleasant. Does the lapse of time lessen the desecration? If these graves were two years old or even twenty, there would be an outcry!

MONTE CARLO boasts a profit of £880,000 last year, being 60 p.c. on the capital invested. This has been gained by the proprietors—lost, of course—by the "patrons!" Why the frequenters of such resorts should not be incarcerated as lunatics, it would be hard to argue. That people should deliberately walk into a place to be fleeced is about the most insane proceeding a sensible man could imagine. Yet many persons "of position" give way to the vice of gambling.

"THROUGH THE BATHROOM" is the mode by which the "rescued" ones of S. Bartholomew's, N.Y., are introduced into the decent society connected with the "Bible Club" of that very enterprising parish. It is a very practical illustration of the old adage, "Cleanliness is next to godliness." There is a good deal to be said for the system of missions which first sets a man up physically, and then proceeds to fill the "swept and garnished" tenant with wholesome ideas. They go better—and stay better!

"THE TYRANNY OF LIBERALISM" is the title of an editorial in the *N.Y. Churchman* on the subject of the attack being made by so-called English "Liberals" upon the outposts of the Church of England in particular, and religion generally. The "secularist" and the "undenominationalist" are to have—in their programme—a monopoly of liberty: the guillotine of political instinct is to cut off everyone else's head. Their most flagrant recent demonstration—besides the Welsh Church business—has been a special attack on the famous King's College, London.

CANADIAN SYNODS AND THEIR WORK.

Our local Church parliaments or legislatures have lately been at full swing, polishing up their ecclesiastical machinery and Church apparatus generally before the arrival of midsummer weather produces its usual temporary paralysis of ordinary business. It is well for us—for the members of the Church generally—to consider *what they have done*, or at least, in a general way, *how they have done what they have undertaken to handle*. They have seemed to be very busy as usual in June—have they really accomplished much: and if not, *why not?* They are certainly intended to be

CHURCH PARLIAMENTS.

How do they carry out this intention of the Church in creating them? The ideal legislature meets for certain definite purposes, goes deliberately about its serious and important business: and disperses when it is done. We do not say that this is always so: but that is the ideal, and, in practice, a fair and square attempt is generally made to carry it out. There may seem to be an unnecessary quantity of "parley-vous" some times: but that is to be expected in a "ment"—that is what such gatherings are for,