

# Canadian Churchman.

TORONTO, THURSDAY, MAY 10, 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.

AGENTS.—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.

May 13—WHITSUNDAY.  
Morning.—Deut. 16, to v. 18. Rom. 8, to v. 18.  
Evening.—Isaiah 11, or Ezek. 36, v. 25. Gal. 5, v. 16, or Acts 18, v. 24 to 19, v. 21.

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.

ANOTHER REPENTANT "REVERT" seems to be promised—according to the U. S. correspondence in the *Church Review*—in the person of Rev. H. A. Adams, who has just been followed "over to Rome" by a very wealthy lady parishioner. She had better have "bided a wee," for the story goes that H. A. A. has already proved such a refractory and recalcitrant 'vert that his converter, Father Van Rensalaer, has been put on penance to atone for the fact that his convert has "shown symptoms of a desire to return to the Anglican Communion." One hardly likes to say "let them stay" or "good riddance," and yet—

"HE IS FULL OF GOD" is the way in which—as related by Fr. Congreve in the *Cowley Evangelist*—"a naked Fakir, who could not join in the procession (of Hindoos worshipping the Ganges), being overcome with religious frenzy"—is described by his fellow-worshippers. "It needed four men to hold him: and even they could not control him, but he cast himself violently on the ground like a man raging mad. The crowds looked on with awe struck reverence." Still, "there was method in his madness": he made "salaam" to Fr. Congreve repeatedly. We have read of similar antics among others than worshippers of the Ganges!

"MAKE SOBER BY ACT OF PARLIAMENT"—you cannot. At least so argues the *Rock*. "Only by, on the one hand, propagating sound principles: and, on the other, refusing the temptations placed

in their way, can the cause be furthered. We said advisedly 'refusing,' not doing away with, because experience has so constantly shown that total prohibition does not effect what is desired. It was tried many years ago in some of the States of North America, and it was found that the law was evaded in all directions. . . . Such extreme action does not advance the cause?"

CHURCH PRINTING COMPANIES.—Printing companies generally have been having the full benefit of "hard times," and those engaged in religious work are no exception. How is it that so many people think it hardly worth while to "pay the printer?" One of these concerns in Toronto—printers and publishers of several Church or religious periodicals—has lately gone to pieces. Its melancholy epitaph appears in a circular issued by those who have "bought up" the wreckage: its ruin was "greatly due to delinquent subscribers!" Some hundreds of people owing a dollar or two each makes all the difference between the printer's ruin and safety. Let others beware of this fact and its cause.

"NOT ONE STONE UPON ANOTHER."—The correspondence column of the *Church Times* has a very interesting reference to the very interesting story of the attempt of Julian the Apostate to rebuild the Temple at Jerusalem in defiance of the Saviour's prediction. He was permitted to fulfil that prediction to the letter (all unwittingly!) in tearing up the remains of the old foundation: but when he began to lay the new foundation the trouble began. Hurricanes, earthquakes and thunderbolts scattered and slew the Roman and Jewish builders. Contemporary writers, Rufinus, Gregory, Nazianzen, Chrysostom, Ambrose, Theodoret, etc., give full accounts of these incidents, the final abandonment of the impious plan, and the luminous cross in the sky at 9 a.m. on 7th May, A.D. 363, the 13th year of the episcopate of Bishop Cyril. The story is a parable of many other attempts at belittling Scripture!

PARSON-BAITING at Easter vestries has not quite died out in England in some remote spots, where local lay magnates think they can safely air their ignorance! *Church Review* refers in a jocular strain to some of these attempts. Near Colchester is a gallant major who "seems to think that the clergy were specially created in order to serve as subalterns to warriors on the retired list." The rector's references to such antique authorities as Bp. Cosin were hailed as too stale for that crowd. "The wisdom of Solomon has become foolishness, for Solomon is dead, and 'them days are gone'!"

GAMBLING is so universal in Peru that an incident is given of a Dominican priest who at the most solemn part of the mass heard his assistant chanting (!) "you have drawn the 20,000 dollars"—the quarterly grand prize in the national lottery. The friar's agitation at the news occasioned an investigation, which resulted in the "seclusion" of the friar for one month and his assistant for three months. The friends of the friar, however, managed to secure the fortune and rescue it from the rapacity of the Superior of his order.

"OUR YOUNG PEOPLE LEAVING US" continues to be the wail of the *Methodist Times*. "Metropolitan Methodism is losing its young men and young women. . . . Where are they going?"

. . . . They are going to the Church of England. . . . Our services are training our sons and daughters to chafe at the simpler form of worship, and sending them where this kind of thing (liturgy, chanting, intoning, etc.) is better done. . . . Are the ministers to blame? Certainly in one particular they are. They do not visit their people. This fatal fact is doing more harm to Methodism than almost anything else."

## BORROWING AND LENDING.

The emphasis laid upon the duty of lending to those who need is so remarkable a feature of the Gospel system of religion that it cannot be overlooked, and any serious effort to arrange for an organized and efficient help to the needy classes calls for and should receive—especially in these very "trying" days—most earnest and respectful consideration. Such an effort has lately been made in New York, drawn forth by the presence of an unusual mass of poverty and distress in the vicinity of wealthy and benevolent persons. That any considerable number of persons possessing sufficiently large means should become associated in such an effort is commendable, and a great deal of credit is due to the rector of the parish which has taken the lead in this matter.

### IT IS A MODEL PARISH

and sets a noble example among churches similarly situated. Most visitors to New York know the way in which the 42nd St. terminus of the "Grand Central" is flanked by churches of fine architecture and sumptuous appointments—Holy Trinity, Heavenly Rest, and S. Bartholomew, among the chief. The last named has a most energetic pastor, thoroughly alive to all the questions of the hour and thoroughly abreast with all movements of humanity touching upon the principles and actions of the Christian religion. His special advantage is that his congregation embodies a nest of millionaires from the contiguous Fifth Avenue mansions: and it is his special talent for "handling" this powerful engine for good to the advantage of religion which makes his case so conspicuous. His last successful effort—one might call it "new departure"—is a resolute organized effort to

### HELP THE POOR TO HELP THEMSELVES.

Of course, ordinarily, this is best done by supplying them with adequate work: but the trouble just now is that work cannot be had at all. There has been a practical collapse of business generally, and hundreds of thousands have been thrown out of work. Short of literal and bare beggary—but not much short of it!—is the resort to the pawnshop, chattel mortgages in one shape or another, at cent. per cent. or even greater interest. The general result of such an expedient is usually that the little valuables or commodities thus pledged in despair are ultimately lost, and become the property of the pawnbroker. The honest effort of the poor man to "tide over" a streak of ill-luck is abortive, and

### ABSOLUTE BEGGARY RESULTS.

It is this state of things which Rev. Dr. Greer has set himself to remedy with characteristic tact, energy, and resolution. The remarkable thing is that he has been backed up by his congregation so nobly. "Money," they say, "you want to start this? Here it is." There is, how-

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