

Canadian Churchman.

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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 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

November 29th.—1st SUNDAY IN ADVENT.

Morning.—Isa. 1. 1. Pet. 2. 11 to 3. 8.

Evening.—Isa. 2. or 4. 2. John 11. 17 to 47.

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A GRAND CHOIR FESTIVAL was the Fourth Annual Choir Festival of the Choir Guild of Long Island on 12th Nov., in St. Luke's Church, Brooklyn. There were seventeen out of twenty choirs represented, numbering 350 men and boys; each choir wore its distinctive "colours" and the clergy their hoods.

THE KILBURN SISTERS.—Whatever opinion we may hold as to some of the tenets and practices of these devoted daughters of the Church—true deaconesses and mothers in Israel—no one can deny the grandeur of their educational and benevolent work among the poorer classes in large towns—especially orphan waifs.

GREEK MATINS AND EVENSONG are constructed, as appears from an article in the *Guardian*, with careful regard to the rising and setting of the sun, as the God-given vehicle of light for the use and advantage of His worshippers here on earth. The Matin service beginning before daylight, leads up to sunrise: then evensong leads down to sunset.

CRITICS MUTUALLY DESTRUCTIVE.—Bishop Ellicott well says, "When any attempt is made to formulate anything of a constructive character, the union (of critics) is speedily dissolved. Expert is ranged against expert, theory is displaced by theory, hypothesis by hypothesis, until at length the whole movement . . . silently comes to rest."

THE C.E.W.M.S. has been rehabilitated with an improved Constitution, adapted to do a greater work than ever for the Church. Dean Hole and the other members of the committee say, "No

Society in existence is better suited for the special work of winning the working classes to Christ and His Church." They have re-elected Mr. Powell as Secretary.

ORIENTAL CHRISTIANITY.—An advocate of Anglican missions among the Eastern Churches adduces as reasons (1) the low level of clerical learning there, (2) the consciousness of this among the leading clergy, and (3) the willingness of the authorities generally to receive Anglican assistance, in order to enlighten and elevate them.

CANON DU MOULIN AND DR. RAINSFORD formed the occasion for a happy observation at the convention at St. Louis, by Bishop Atwill:—"Americans and Canadians generally disagree when they go fishing, yet when they go fishing for men, they are one—some Canadians come across the line and we will not let them go back," &c.

"THE INSPIRATION OF INVERACITY" is the epithet suggested by Canon Liddon and reproduced by Bishop Ellicott, as a good description of that vague "inspiration of reminiscence, inspiration of selection, inspiration of idealization," of which many modern critics are so fond of dreaming as a substitute for the old-fashioned inspiration of the words of God.

GREEK WON'T GO!—The long drawn contest between the advocates and enemies of Greek as a necessary part of the Cambridge curriculum has at last come to a head, and it has resulted in a decided victory for Greek. One of the most notable features of the controversy is that of the *Church Times* and Lord Grimthorpe finding themselves on the same side.

ADELER VERSUS SMITH.—The learned professor is not to be envied since he put his foot in it by calling the Jews a "parasitic nation." The Chief Rabbi of the Jews in the British Empire is after Goldwin Smith in the pages of the *North American Review* with a vigour and incisiveness calculated to make the insulter of his race (and every other!) very uncomfortable.

THE CAMERA AT CESAREA has had to run the gauntlet of Turkish ignorance and suspicion, certain artists having been imprisoned at that place for having pointed their cannons (!) at the houses of the inhabitants. This is photographing under difficulties; but the S.P.C.K. have produced, notwithstanding, a splendid series of photogravures of that country.

GREEK VERSUS SCIENCE, ETC.—Lord Grimthorpe defends Greek on the ground that (1) it cannot be "crammed" like so-called "useful knowledge," (2) that Greek, grammatically taught, lays a solid foundation, which ever variable science does not, and (3) that it does not tend to breed a spirit of conceit, vulgarity and general ignorance, as the modern substitutes for classical learning do.

THE TUBINGEN SCHOOL IN RUINS.—In a passage of great dramatic power, Dr. Watkins, author of recent Bampton Lectures on "Modern Criticism and the Fourth Gospel," describes the Tubingen edifice of criticism as an arch, every important stone of which has been, of late years, "criticized to death" by its own architects and builders—Volkmar, Koslin, Hilgenfeld and Ritschl!

HYDROBATHY REVIVED.—The village of Worishofen, in Bavaria, has become famous as the residence of Pfarrer Kneipp, the parish priest who has elaborated the system of Water-Cure to marvellous perfection. The success of his efforts—his "craze" if you like—proves how wonderfully nature provides for the cure of disease by wise use of the simplest substances.

GOVERNMENT BY MACHINE.—A writer named Scott has carefully exposed in *The Republic as a Form of Government*—the fallacy of the whole idea of Republican Government. A process of voting, manipulated by a comparatively small body of politicians, is the engine which is supposed to record the will of the people. Two or three rival "machines" manage the whole thing.

CHRISTOPHER COLUMBUS, to whom, to a large extent, we owe what we know of this great Continent of America, will soon expect—if he be aware of the movements of terrestrial thought—to hear that the Americans are uniting in the celebration of the fourth centenary of his great discovery. Yet Cabot, Amerigo, and others have something to say on that subject.

MAKING AN IDOL OF EARNESTNESS.—Bishop Ryle, in his trenchant practical way, strikes point blank at this modern fad—in regard to preachers and priests. People seem to think—being too lazy to think deeply—that it does not matter what a man teaches as long as he is "earnest." Pharisees and Jesuits have been earnest enough in their way. Are we justified in blindly following them?

THE PREACHER is still a great power in social life, if not in the intellectual arena of public thought. He requires, however, to be thoroughly well furnished with all the armour of a broad and liberal education. His religion is the salt of all that is: therefore, as the *Chataquan* says, "the more men receive of him, the more it is their interest and duty to give to him from themselves."

"A LIGHTHOUSE WITHOUT A LANTERN," says Bishop Ryle, "is a Church without an inspired Bible—a soldier without arms. Stand fast, I entreat you, on the authority of the whole Bible! Let no man's heart fail when he reads strange and painful statements made by learned Hebraists . . . there are many equally learned Hebraists who entirely deny the validity of modern scientific criticism."

BELSHAZZAR SELLING WOOLS!—Such is one of the interesting revelations, as we learn from the *Deutsche Revue* of Breslau, upon the tablets unearthed on the Babylonish site. This particular tablet is the record of a sale of wool by the Royal Prince, son of Nabunid, for which he got twenty silver mins, and took as collateral security a lien on the purchaser's house. The Babylonians appear to have been at that time—like the British now—a "nation of shopkeepers."

EIGHT HUNDRED NOVELS PER ANNUM.—Such is the quantity of light literature, according to the *Quarterly Review*, dealt out to the English people at home, to say nothing of those they get from abroad—another 200 at least. Mudies' "three volume romances" continue to be the staple product made for the average English mind or imagination. Short novels do not take.

3rd, 1891.

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