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IMAN,
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Canadian Churchman.

TORONTO, THURSDAY, JAN. 18, 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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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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FRANK WOOTTEN,
Box 9640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

January 21—SEPTUAGESIMA.
Morning—Gen. 1 & 2, to v. 5. Rev. 21, to v. 9.
Evening—Gen. 2, v. 4. qr Job 38. Rev. 21, v. 9 to 22, v. 6. 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.

"ADJUSTABLE" RELIGION.—One of the Toronto dailies gives currency to the report that the Earl of Aberdeen—like the Queen herself—is Presbyterian in Scotland and Episcopalian in England. What is he in Canada? The exercise of adapting oneself to different types of national religions must be rather trying—though no one doubts the personal piety of either of these eminent personages. Their practice seems to imply the belief that there is no important difference between the Scotch and English types of Christianity, their faith being identical and their regimen a variable element.

SARCASM is a rather dangerous weapon to use—how ever good humoured the intention be. There are so many people "on the look-out" for slights—and incapable of "seeing a joke," or at least the humor of it—that writers and speakers need to be very careful. Some persons too—especially when in delicate health—are peculiarly sensitive to anything that looks like ridicule. Under other circumstances, they would enjoy the fun. Even the good humoured sarcasms of *Church Review* and *Living Church* may hurt unintentionally.

"A STRAIGHT TIP FROM RHODES" is the heading of a significant article in *St. James Gazette* on the South African question. The Premier, Hon. Cecil Rhodes (a "self-made" Colonial Englishman) has been "furnishing a text" on this subject of South African independence, by grave words about "fighting for the interests of the people of Cape Colony." The mother country

needs to deal as gently as firmly with her rapidly growing up family of colonies, lest the Boston harbour business be repeated.

CANADA FIRST.—His Excellency the Governor-General, and other speakers at the Toronto Board of Trade banquet, did well to make much of the magnificent showing made by our country at the Chicago Exhibition—a notable place and time for such a demonstration of our advantages and excellences as a comfortable home for the teeming millions of Europe. Many people must have been struck with the substantial proofs of prosperity there exhibited, and with thoughts of our future great possibilities.

"THE DECLINE OF THE AMERICAN PULPIT" is the rather alarming title of a remarkable article in the *January Forum*, the gist of which goes to prove that the competition for pulpits exceeds the supply of good material. The writer notes the avoidance of college training by candidates for the ministry—which certainly lowers the average standard—and animadverts most severely on popular, sensational preaching and scientific "dabbling," as degrading to the profession and detrimental.

"THE OLD PATHS."—We note in the bright pages of the *Church Eclectic* a very telling article copied from the *Church Review* on the relative influence of Anglican methods as compared with the new forms of sensational religion. A latitudinarian canon and rector of East London is criticized and proved to be surrounded by the successful parishes—both "evangelical" and otherwise—of more orthodox incumbents, whose adherence to the old lines has been rewarded by hearty services and crowded congregations.

THE "SEVEN SISTERS" OF AUSTRALIA—those seven colonies which form a kind of ocean "pleiades" in Southern Asia—are evidently drawing nearer to their Canadian brothers—how many are we, anyway?—and extending the hands of fellowship across the great Pacific. Whether "imperial unification" be a dream or not, there is plenty of room for such friendly approaches on both sides of the great ocean.

"THE "SEE-SAW" OF SCIENCE AND ART.—The other day we read "An Austrian has invented powerful shears for cutting torpedo netting on warships"—and so the inventor of the netting may follow the inventor of the torpedo into a "back seat" for a while. Do we gain anything really—except variety and changes of mode—by all these countless "witty inventions" of man? Each one seems to be a stimulus to circumvent itself by others of a contrary tendency. Their individual supremacy is short-lived.

"THE ROMAN ITCH" is Professor Richey's name for that fancy for adopting Romish peculiarities which a restless minority in England has always been ready to exemplify—ever since, at least, the tempting inroads of Augustine and Paulinus in the 7th century. Before that the great mass of British Churchmen had been unanimous in following their own traditions, in accordance with the 2nd Canon of Constantinople.

"NO MORE THAN THE APOSTLES TAUGHT" was the rule of faith put forward by Columbanus

when he carried the light of the pure Gospel from Ireland among the distracted and decimated nations of southern and central Europe. It is a noble and characteristic motto, which has never been long lost sight of in the Anglo-British Communion. It is as good in the 19th century as in the 9th or 7th.

"MANY A MICKLE MAKES A MUCKLE" is adduced by *Living Church* as a proverb well worthy of consideration in these times—"take care of the pence, etc." As an illustration it is mentioned that a net profit of only four cents on each barrel of flour has given a certain Minneapolis firm no less a profit than \$160,000 for the year. "Small profits and quick returns" is a principle that has made the fortune of many a bustling shopkeeper, while his neighbours kick their heels on the counter, waiting for an occasional "bite." Greed kills itself.

"NICKELS SEEM JUST MADE FOR CHURCH CONTRIBUTIONS," sighs a Western Church editor, and he refers to a case when "there were 400 nickels in the plates on the first Sunday in September, and between 100 and 200 pennies." One must pity the Churchwardens of such a congregation. We think that such mean practices are almost confined to people who wear kid gloves. In congregations of really poor people, where a bank note is rarely seen—if ever!—one seldom sees copper coins: they generally give their silver, if only five cents, with a consciousness that copper is scarcely worthy enough for such use.

FIVE TO ONE is the proportion stated as obtaining in the case of the P. E. standing committees in passing their assent to Fr. Hall's consecration as Bishop of Vermont. So the vexed question of the final confirmation of his electors seems practically settled. Our sensitive cousins across the line have shown the predominance of strong common sense by getting over all the whimsical and finical objections to the election over a Yankee diocese of a "Britisher" and one who had been a "Cowley Father"—though a most successful evangelist.

"A GRIP OF THE HAND is twice as good as a sermon" was a sentiment heartily applauded at a meeting of workmen in Glasgow. The meeting, however, had the honesty and good sense to acknowledge that it is absolutely necessary for the members of churches to co-operate with the minister in the work of "winning individual souls." Ministers are not sufficiently numerous—whatever be the cause or causes—to give "the grip of the hand" wherever it is desired. More "hands" literally are required to do this work anywhere near as well as it should be done.

THE JEWISH SABBATH is threatened by the pressure of commercial necessity, and Jews are seriously debating whether they had not better (as a measure of self-preservation and relief) make their own Sabbath synchronize with that of the overwhelming mass of Christians around them—transfer their Sabbath observances from Saturday to Sunday. There is something to be said for this step as a matter of self-preservation, but what would the "Seventh-day Sabbath" people say to this movement? They would probably call it "retrograde"—is not their own idea truly retrograde?