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Canadian Churchman.

TORONTO, THURSDAY, AUG. 25th, 1892.

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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.

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FRANK WOOTTEN,
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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

August 22.—11 SUNDAY AFTER TRINITY.

Morning.—1 Kings 18. 1 Cor. 8.
Evening.—1 Kings 19; or 21. Mark 2. 23 to 3. 13.

THE "WAR CRY" DYING OUT.—Let us hope that the news of the "rapid decrease of the weekly circulation of the W. C. at almost every local centre of importance for months past" is a pledge of the "rapid decrease" of all the other noisy and obtrusive nuisances of the "Salvation Army."

"THALASSO-KRATIA"—Maritime supremacy—is the key to Britain's world empire (argues a writer in *Blackwood*) as it has been of all the great nations of former days, whose careers are connected with the history of the African continent. It means "rapid transit," and success for conquering armies.

"DRY ROT" OF ESTABLISHMENTARIANISM.—In Ireland, everything required for the support of the Church or for its repairs and cleaning, down to a sweeping brush or duster, was applied for to the Ecclesiastical Commissioners—now all Church requisites, as well as the support of the ministry, come from the people themselves.

BISHOPS AND MONEY.—The question of larger incomes and collateral support for them is too common a factor in Episcopal appointments—at least in public opinion. Private means and private funds should have no place in deciding as to the right man for such a very important position as the Episcopal throne or even a Rectory.

DIVISIONS OF CHRISTENDOM.—The Bishop of Tasmania, in a recent address to the Synod, notes the fact that in England, in 1869, 100 different denominations were enumerated: last year, the number had risen to 254. He quotes a Wesleyan leader who complained of the "waste, scandal, and positive wickedness" of these sub-divisions.

ECCLESIA REDEVIVA.—The popularity of the new Dean of Bristol is said to be phenomenal, the services in the Cathedral being largely attended by dissenters as well as Churchmen. It is often

demonstrated that, where the Church of the Land is well and wisely represented, local prejudices against the Church easily and quickly disappear.

TOBACCO AS A GERMICIDE!—Dr. Griffin in the *Pacific Medical Journal*, of San Francisco, pledges his professional experience and reputation on the value of tobacco smoke as a preventative not only of caries of the teeth, but of consumption of the lungs. Experiments have proved its enmity to various disease germs—as of typhus and pneumonia.

"FROM HER FLESH LET VIOLETS SPRING," seems rather complimentary to Ophelia on the part of her brother—in the *poetry* of Hamlet. It is quite a different matter when a preacher in York Minster (advocating "rapid dissolution" coffins), suggests that *human remains* should be utilized to produce vegetation—"transformed into new shapes of beauty."

"STOKOS, HOKOS, HOPKOS" is the rather "staggering" advertisement of a temperance drink given in the *Temperance Chronicle*; but the strange looking words only seem to be the titles devised for certain "good cheap drinks for hard or easy work," for which the enterprising advertiser undertakes to supply recipes to athletes, dock labourers, &c.

"TELLING AGAINST HIM NOW!"—It is well and wisely—one may say even "temperately"—pointed out in the *Temperance Chronicle* that "hard drinking" has a cumulative effect upon a man's constitution, which lessens its ability to withstand such diseases as pneumonia, &c. The most powerful physique, when thus weakened, seems to suffer most.

CRITICISM "DOWNGRADE" is aptly illustrated in the case of Prof. Ryle of Cambridge, whose articles on "Early Narratives of Genesis," were prepared with "a special effort to avoid want of reverence due to Holy Scripture." Even he interjects such "begging" expressions as "undoubtedly, it cannot be doubted, it is well known, &c."—before very doubtful speculations!

"THE RELIGIOUS PICNIC" comes in for some stinging remarks from the *Church Times*, apropos of the Grindelwald Conference and the "Oxford Summer School of Theology." Too much may be expected from such transient associations of Christian workers—social and friendly intercourse is not practical reunion. That is a matter of creeds and organizations.

"AURIUM PIETAS"—pious reticence—was a discipline of thought and tongue much prized in the early days of Christianity, and protected such Scripture secrets as the conception and death of the Blessed Virgin, as well as her married life, from impertinent dogmatism of the worst and most inexcusable kind—into which Romanism has degenerated in later days.

"KNOWLEDGE, AN ATTRIBUTE OF PERSONALITY, RATHER THAN OF BEING," is the keynote of an able article in the *Churchman* (Magazine) on the "limitation" of Christ's knowledge. The writer argues that the Father "imparts, sends, gives" to the Son such parts of His own personal knowledge, from time to time, as is proper; and thus he accounts for Mark xiii. 32.

"THE CANADIAN METHOD" is what the Maryland people call our system of supplying clergymen to parishes which furnish sufficient guarantee of support, and withdraw, leaving the parish vacant, until all arrears are paid, in case the guarantee fails. This is essentially the same as the Irish plan—probably borrowed from Canada; but Ireland has improved and enlarged their edition.

THE PREACHING AT ST. ALBAN'S, HOLBORN.—It is noticed in the *Illustrated London News* as a remarkable thing that Mr. Gainsford Bruce, M.P.—who recently bore such emphatic testimony to the superiority of the preaching at St. Alban's—is not only the son of a noted Presbyterian preacher, but has himself been one of the "shining lights" of that denomination in days gone by.

MARS UNMARRIED.—From the editorial columns of *Saturday Night* we cull the following:—"What a delightful thing it is to think of that planet as another earth running in contrast to ours, wherein men live in the image wherein God made them. Where there are no tears, no griefs, no bereavements, and life is the grand poem it would have been had not our first parents fallen."

THE OLD TYPE OF BISHOP.—Referring to the recent death of Bishop Cloughton—who "bridged the crevasses between the ice of the old High and the ice of the new High, but belonged essentially to the glacial age of prelates"—the *Rock* mourns the gradual disappearance of the old type of bishop for antiquarian reasons only—and for no other! This may be called "evangelical humour."

THE UPGRADE IN IRELAND.—Since disestablishment, the growth of order, reverence and beauty has been general. Standing at the gospel, kneeling eastward, responding, chanting, the surplice in the pulpit, presentation of offerings on the altar, weekday services, weekly celebrations, increase of communicants—these are the waymarks of the steady progress in Church principles now going on.

THE KETERSON BENEFACTIONS.—The testamentary distribution of over \$100,000 among local charitable institutions is not a very common experience in Toronto: and in this case the results seem to be owing to the judicious and conscientious influence of one or two friends. That influence is not exercised often enough. St. John's Church and its worthy rector are to be congratulated.

SIR DANIEL WILSON'S DEATH removes from the arena of Canadian literary life an element that could ill be spared—for our country is too young to be rich in such materials. To Church matters, Sir Daniel paid less attention—so far as active participation is concerned—than to literary pursuits; but in a certain unobtrusive way, his presence could not but make itself felt in any community or society.

IRELAND SOBER MEANS IRELAND DANGEROUS, suggests a writer in *Belgravia*, who has observed that when there is serious business "to the fore"—such as "removing" a landlord—the Irish peasants are as mute and noiseless as children proverbially are when they are brewing mischief! In this, at least, they show practical wisdom. They have learned the truth of the Latin maxim, "*In vino veritas!*"