

Canadian Churchman.

TORONTO, THURSDAY, JAN. 21st, 1892.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCE.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

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.

January 24th.—3rd SUNDAY AFTER EPIPHANY

Morning.—Isaiah 62. Matt. 13. 53 to 14. 13.
Evening.—Isa. 65. or 66. Acts 15 to verse 30.

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. An additional 50 cents will secure you one of our beautiful premiums.

LEARNED CURATES.—Among the burning questions of the day is that of the comparative value of learning as an element in the usefulness of ministers. Some hold very strongly and firmly that devotion to deep scholarship is a positive hindrance to practical success as a clergyman.

ANOTHER BOOTH—and a more useful one—is Mr. Charles Booth, who devotes himself with such business tact and care to the consideration of solution of the various problems of Pauperism which have been agitating Londoners for years, and among which the other Booth has been indulging in wild empirics.

SUNDAY AT THE CHICAGO WORLD'S FAIR is exciting a good deal of attention across the ocean. The English Lord's Day Observance Society sends a strong memorial to the American management against Sunday opening. Among the signatories are quite a number of Bishops and Deans, besides laymen of title and influence.

BISHOP ELLICOTT, the veteran Greek scholar and commentator on the New Testament, ought to feel well pleased at the almost universal notice which his recent defence against the Higher Criticism has received, and the respect with which the weighty utterances of this theological Nestor have been noted even by hostile critics.

"TITHE AND THRIVE," a Jewish proverb, learned from ages of practical experience, seems to be as true as ever, not only of Jews, but of all who have confidence enough in God to practise the rule. We must remember, too, that the Jewish tithe is no bare tenth, given gingerly and grudgingly, but rather two or three tenths rolled into one.

HIGH CHURCHMEN AND MISSIONS. The upper side of the Church's ministry and laity is being challenged *point blank* to show cause why they do not, as a class, exhibit more active and energetic support of missions among the heathens abroad. A short answer seems to be ready—because they are so busy among the heathens at home!

"ENGLISH MESS OR IRISH STEW" is the indignant phrase coined by a newspaper writer as a commentary on the suggestion that the crowding in Irish cabins does not prevent Irish social purity being proverbial. This correspondent seems to think that English chastity stands quite as high as that of Ireland—under the same circumstances.

THE LONDON CLERICAL AND LAY UNION has indulged the new departure of admitting ladies to full membership. Drawing-room meetings of a distinctly social character have been instituted. It is a kind of union of the "Evangelical" adherents of the Church in that great city—a kind of "mutual improvement, comfort, and protection society."

CENSUS OF ENGLISH RELIGION.—It is amusing to notice the earnestness with which dissenters in the Old Country deprecate the careful enumeration of adherents of various religions. *The Rock* remarks—*apropos* of a Welsh census—"Churchmen are always challenging the dissenters there to an equitable enumeration, and they always decline the challenge."

"DIGGING UP HOMER AND THE BIBLE."—This phrase, formulated by Prof. Sayce, has been coming true ever since. There is a curious parallel between the discoveries of Homeric and of Biblical antiquities, which is so far providential that it prevents critics from saying that we apply a different measure and test to the Bible from those which are applied to secular books.

"ALL-OUT-DOORS," says the *Living Church*, some people would like to make the Protestant Episcopal Church—on the plea of making it roomy enough to take in all who can't get on elsewhere—a very "cave of Adullam." Our lively contemporary has no hesitation in advising the line to be drawn very stiffly somewhere in discrimination against undesirable acquisitions.

BISHOP HAROLD BROWNE, whose death took place lately, is a great loss to the Church Episcopate. His name is chiefly identified with his masterly "Exposition of the xxxix. Articles"; a work so complete and exhaustive, so clear and dispassionate in its reasoning, that it made the Bishop's reputation for all time, and left no room for other theological writers to exercise their ingenuity on that subject.

THE BLOEMFONTEIN ELECTION of Bishop was characterized by somewhat peculiar arrangement of the voting elements. The clergy nominate, by their own choice of a candidate, for approval of the lay vote. The latter may refuse consent, and the clergy have to vote another candidate. It is also their practice to elect a substitute, or secondary choice, in case the first refuses to accept their election.

THE RECALL OF FATHER HALL seems destined to bring the Brotherhood question to a *crux*, which it will be difficult to get over, and involving the

propriety of the vow of Obedience to superior authority in the community—which is one of the Three Vows commonly taken as necessary to the successful working of all regular Brotherhoods and Sisterhoods, so long as the members live a common life.

THE RHYTHM OF THE ENGLISH BIBLE.—There are some excellent remarks in the January *Expository Times* upon the tenacity with which people cling to the old version in preference to the revised. No doubt there is a good deal in the affectionate familiarity which we feel in the cases of sequences of English words which have acquired a musical force all their own, and any change therefrom seems impertinence.

THE PATRIARCHATE OF CANTERBURY continues to engage the pens of many learned and clever writers in the *Guardian* and elsewhere, as a matter of some moment to be settled in view of the enormous growth of the Anglican Communion. It is quite certain that some means should be taken to define and describe the office of "*alterius orbis papa*": to say who should be *primus inter pares* among so many.

THE "DENISON DECLARATION" NOT UNANIMOUS.—We find in the *Guardian* an indignant protest from Archdeacon Wilson against the wording of the now famous concordat, devised by Archdeacon Denison, in support of Scripture Inspiration. The protesting Archdeacon does not mince matters and makes out a strong plea for the office of *Reason* in dealing with Scripture, though he seems to agree with the spirit of the declaration after all.

NET RESULT OF NEWMAN'S SECESSION.—Archdeacon Wilson, in a recent address, made some very good points about the sensation at Oxford fifty years ago. He says, "it drew Rome nearer to England, rather than England to Rome"—as was feared—and that "the Romeward movement was effectually stopped by restoring to the English Church all that was best in the Church of Rome." Nothing else could have effected all this so well.

CHURCH MEMBERSHIP.—The question as to who are not members of the Church of England has been revived by no less a person than Rev. Newman Hall. He claims to be a "nonconforming member" of the Church, and to have a right to interfere, if things therein do not please him. The claim is, of course, a *reductio ad absurdum* it is the claim of those who set the laws of the Church at defiance to upset those laws in regard to others who obey them.

THE BOOTH SCHEME seems in danger of realizing the prophecies of its strongest opponents, and the "General" may ere long be left in the lurch. He has had to be content with only a little over £100,000—not the million of capital, or £30,000 of income that he desired. The income is so greatly deficient that the small capital available and unused, has to be used. Meantime many unobtrusive old charities have been drained to bolster up this new scheme.

SERMONETTES FOR CHILDREN is an innovation which we owe, in their latest shape at any rate, to the rector of St. Mark's Church, Malone, in the Diocese of Albany. His idea—put in practice in his parish—is to give the children present a special five