

Canadian Churchman.

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FRANK WOOTTEN,
Box 2640, Toronto.

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Lessons for Sundays and Holy Days.

March 5.—3 SUNDAY IN LENT.
Morning.—Gen. 37. Mark 6. 30.
Evening.—Gen. 39; or 40. 26. Rom. 14 & 15. to v. 8.

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A great want filled! No one who has charge of the young and tries to train their enquiring minds in regard to various portions of the Bible, can fail to have felt the almost total absence hitherto from the field of literature of anything like a narrative of the Bible suitable for family and school use. The attempts made to direct the intellects of children have leaned towards a dry detail more suited to maturer years. The "Story of the Bible," however, is singularly happy in its success as a narration of the simple outlines of Bible history; the connection is closely kept up throughout and there is a connecting link embracing the history between the two Testaments. The author steers clear of all controverted points.

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The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$8.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send on your subscriptions at once and secure this beautiful book. (See Advertisement on other page.)

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.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

THE "B. V. M." were initials which at one time were sufficient to rouse the suspicion and ire of a certain class of Churchmen. Now, it is possible for the Bishop of Ripon to write interesting articles in the *Churchman* (magazine) on "Lessons from the Character of the Mother of our Lord." We hope this is an earnest of what we may expect under Archdeacon Sinclair's management.

"THE ROMANCE OF CODEX BEZA" reads rather oddly, but it is the *bona fide* title of a most readable article by Rev. Fred. Relton in the *Churchman* (magazine), telling us the story of the exciting and romantic investigations of that great modern scholar, J. Rentel Harris, who, in conjunction with Prof. Robinson, has been doing so much to make Scriptural and ecclesiastical scholarship popular of late years.

"MORE INSPECTORS AND MORE INSPECTION," is the plaint of the *Rock*, accompanied by the sage reflection, "What a cost the dishonesty of the country is!" Both sides of the Atlantic can make the same complaint, and echo the old query, "Quis custodiet ipsos custodes?" Every public institution has to be visited and inspected critically—and even then, who can vouch for the inspectors?

THEOLOGICAL HOMEOPATHY.—Commenting on the *Guardian's* account of a crusade at Florence against blasphemous language, the *Rock* suggests that *seven days' preaching* is rather a curious way to cure a bad habit which is usually associated very closely with—almost as a result of—too much talking!

HOME-MADE FABRICS.—The question, to which we lately drew attention, of Scotch bishops for Scotch sees is a reflection of our own "Canada for the Canadians." The *Scottish Guardian* takes up the patriotic cry vigorously, and quotes at large from "Delegate's" recent letter in the CANADIAN CHURCHMAN. We wish our Scottish confrere all success in his energetic advocacy of limitation in the importation of eminent English ecclesiastics to fill high positions.

EXCESSIVE LATITUDINARIANISM is a thing to be carefully avoided in our efforts to promote fraternal amenities and organic union among Protestants. Earl Nelson well points out (in his Home Re-union Notes, in *Church Bells*), that recent events of that kind indicate and imply a grave

under-valuation of such doctrines as that of our Lord's divinity. Let us beware of the leaven of Arianism.

MUSICAL PARSONS AND FINANCIAL PARSONS are generally voted a nuisance by professional musicians and financiers. Having had some business experience before ordination, they fancy themselves ever after competent to deal with business matters, whereas a very few years are enough for the best financier to 'lose touch,' to 'lose his grip,' on business affairs, when he becomes absorbed in the duties of a new profession. As a famous financier once said in Toronto Synod—"It seems no credit, rather a shame, for a clergyman to know much about business"; it implies neglect of his proper and more important duties. The same is true, *mutatis mutandis*, of musical parsons whose conflicts with the choristers and choirmasters are proverbial.

IRELAND'S PERVERSION TO ROMANISM, through the influence of Malachy of Armagh is well portrayed, by Dr. Healy, Rector of Kells, in his "Ancient Irish Church." "There were Romanizers in Ireland for five centuries before Ireland was Romanized . . . The Church of Ireland did not acknowledge the authority of the Pope and was not subject to him. . . . There are sufficient proofs of the independence of the Church down to the 12th century. Its fidelity, ritual, discipline and ceremonial were all peculiar to itself."

THE SALVATION ARMY OUTDONE.—Attention has often been drawn of late to instances where the S. A. has failed to 'get hold of' the people of 'darkest London,' where the Church is triumphantly successful. One such instance is the remarkable case of S. Alphege, Southwark, whose vicar (after 20 years' work and the expenditure of his own small patrimony) appeals for £10,000 to make the title of his hive of parish buildings secure to the Church forever. His work has created an oasis in the desert of London slums.

INGERSOLL ANSWERED.—This clever and unscrupulous advocate of infidelity has received a very sarcastic and effective answer from Dr. Mackay Smith, of Washington, to his little "goke," (too absurd to be called a "joke") about Christian philanthropists being infidels at heart. The quondam Archdeacon of New York emphasizes the fact that in all his experience of work in the slums he never met Ingersoll or any one of his professed followers lifting as much as a little finger to lighten the load of evil and misery, where thousands of Christian men and women expend their lives in the work.

THE N. Y. CHURCHMAN'S ANNEXATION FIASCO.—Mr. Alfred Browne, of Paris, Ont., has a very trenchant letter in the N. Y. *Churchman* of 18th Feb., in thorough exposure of the nonsense by which that paper has lately been misled, and to which it has given utterance. The writer points out that Canada would be very foolish to think of exchanging her present steady moderate progress and happy prevalence of morality for the *facilis descensus* of the U.S.

CANADIAN SOBRIETY.—An article in the *Pall Mall Gazette* recently referred to Canada's experience in various forms of liquor law, and noted that while in England the annual consumption of

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