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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 10th, 1892.

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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.

BAPTISTS AND PRESBYTERIANS.—The curious and instructive dispute about Spurgeon's successor bids fair to break down the flimsy barrier of "immersion" which separates these two divisions of Christendom. That figment of schism cannot stand the strain against Dr. Pierson's compensating qualities, which caused the deceased pastor to fraternize with a Presbyterian and entrust the sheep of his fold to such a shepherd.

ABSORPTION OR ASSIMILATION.—According to reports of remarks made by the Bishop of Toronto, in his sermon at the opening of the Church of the Messiah in that city, his Lordship expects that dissenting bodies will gradually resume those Church peculiarities which they rejected, and become so like the Church again that all arguments against union will have disappeared.

"THE EDMON TO OUR JERUSALEM," says the *Rock* of Welsh Nonconformity. "It is pure envy and political avarice, and an ulterior eye to the land, which is at the root of the agitation in Wales." The question of spiritual religion does not seem to affect them.

"MEN ARE WHAT WOMEN MAKE THEM," is the thesis of a very clever article in *Blackwoods*, written by a woman of quality on the subject of "Manners, morals, and female emancipation." She animadverts severely on the way in which the younger women of society wink at the horrid vulgarization of their own sex, by adopting the slang, loud manners and even the garments of the male sex—and the worst types of the male sex, too.

"GUARDIANS OF GENTLENESS AND PURITY" are womankind. The tender graces of human life are in their special keeping; that side of human life is their peculiar charge. Well should they guard it, for their own sakes: for on the maintenance of respect for such qualities depends the safety, dignity, and power of their sex. That lost, all is lost.

"NOT FIFTY YEARS OLD" the Archbishop pronounced the large array of subjects on the programme of the Folkestone Congress—so rapidly does this age accumulate to itself subjects and questions peculiar to its ever-changing conditions of existence, and the shifting circumstances which surround its manifold activities.

"NATURAL" AND "LIQUOR" WINES.—A writer (of practical experience) writing in the *New York Churchman* on the subject of "Communion Wine," mentions the fact that such wines, as port, sherry,

angelica and muscatelle are fortified by the addition of 10 to 20 per cent. of alcoholic liquor: while claret, sauterne, reisling, &c., are pure. Still the latter will not stand exposure to the air long enough for communion purposes, unless bottled in suitable quantities.

THE FIRST FOUR COUNCILS of the Christian Church, otherwise called "General" or "Catholic" Councils, are recognized expressly by the Church of England as of binding force. It will not do, therefore, for Churchmen to slight or overlook their decrees.

CHOLERA GERMS DO NOT LIKE VINEGAR—they cannot live in it. So argues Dr. Norman Kerr, the Temperance Specialist, and advises a mixture of that ingredient to be used as a prophylactic, in preference to whiskey or any other intoxicant. He also recommends hot water as a drink. How would a mixture of raspberry vinegar and hot water do—doctor?

"THE CHURCH OF SCOTLAND is the Church of Scotland still—though disestablished." So says the *Church Review*, arguing for a Church Congress being held presently in North Britain, now that twenty-nine Congresses have been held in England, two in Wales, and one in Ireland. The idea seems a reasonable one, and the *Scottish Guardian* appears to favour it.

"A FLOATING PRIMACY" does not find favour among our fellow colonials in Australia. The same difficulty has arisen at Sydney—the present primatial See—as once caused so much friction at Montreal. *Church Bells* thinks a movable primacy not conducive to either progress or dignity.

"HE IS THE SUN OF MY SOUL indeed," said Tennyson, when asked what he thought of Jesus Christ. They were walking in a garden, and after a moment's meditation he answered, as he stopped beside a beautiful flower, "What the sun is to that flower, Jesus Christ is to my soul."

"I WILL NEVER TURN BAPTIST," said Dr. Pierson when asked about his succession to Spurgeon; "I should be untrue to my convictions and to my God, if I shall now abandon my Presbyterian principles in order to take Mr. Spurgeon's place. If at any future time any man should say that I am to be immersed, in plain Saxon, 'It is a lie.' Must immersion 'go'?"

"THREE DAYS' SHOWER BATH" is the way Peter Lombard describes his weather experience at the Folkestone Congress. Never was such a wet Congress known. It was, as he says, like dodging in and out of a shower bath for three days. Not a "dry affair"!

"OUTSIDE ALL THE CHURCHES"—declares Dr. Evans, the Welshman, who has succeeded Dr. Parker as President of the English Congregational Union—"are the sturdy working people, as a class." But, says the *Rock*, "the Church of England has a larger proportion of them than any other body has, and through the operations of the Church Army is gaining working men every day."

"A ONE-HOSS SHAY," said a speaker at the Lincoln Diocesan Conference, ought to suffice for any clergyman, or even for a Bishop. Bishop King remarked that he kept no horse at all—much less