

Canadian Churchman.

TORONTO, THURSDAY, MARCH 15, 1894.

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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.

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 9640, Toronto.

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

Lessons for Sundays and Holy Days.

March 18—6 SUNDAY IN LENT.
Morning.—Exodus 9. Matt. 26.
Evening.—Exodus 10 or 11. Luke 19 v. 28. or 20, v. 9 to 31.

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.

CHEAP READING.—A "Yankee notion" in book-selling is attracting some notice beyond the Atlantic. A certain enterprising American buys a quantity of books that usually retail for 50 cents and gets them at 30 cents. These he sells for 85 cents each, promising to redeem the books when read at 20 cents. He sells these to the next purchaser at 30 cents and redeems them again for 15 cents each. These he sells a third time for 20 cents, redeeming them at five cents. These are saleable at 10 cents. We are not told whether the reduction goes any further—they may get down to 1 cent, perhaps! The idea is 15 cents "for a read"—a "hair-cut" notion.

"THE GRAND OLD BOOK" is the rather familiar title of a new work in defence of the Inspiration of Divine Scripture. In reviewing it, the *Rock* well says, "It is high time that the pretensions of the so-called 'Higher Criticism' should be tested. It is doing unspeakable mischief, especially in the Nonconformist churches, but also in our own Church. Its conclusions are stated so dogmatically and determinedly—as if established truths—that they are received implicitly by many weak persons, whose faith in the Word of God is thus very rudely shaken. Everything becomes obscure."

SYSTEMATIC AND PROPORTIONATE GIVING seems to be making some headway in the Old Country, if we may judge from the occasional letters of Commander and Deacon Pocock—who once stirred up the subject in our Canadian soil, but is now a new

"Sage of Chelsea." The number of clergy ready to preach on this special line is increasing, and Mr. P.'s energies are devoted to the disposal of these new helpers of the cause. His last letter points out the number of local objects now languishing for want of systematic support. Time was when England was familiar with the idea. May it come again!

ANGLICAN ORDERS are ably defended in a trenchant article in *March Angelus* (Chicago, Church of the Ascension), wherein it is shown that R. C. Popes, Cardinals, Archbishops, Bishops and Priests have had to acknowledge the validity of our "orders," however much they may have insisted on the needs of Roman sanction in order to make them "regular"—a mere "fad" of Roman theology, calculated to make weak and sentimental minds shake at the very idea of not being under lawful authority. There is, however, "nothing in it"—as 'verts soon find out!

CHEAP FOOD.—These hard times it is pleasant to read in a daily Canadian journal, "a person can be fed in a manner which might be termed 'somewhat luxurious' for one dollar per week: and with plain, sound fare—consisting of necessaries—for less than half a dollar per week per head." These figures are adduced from the statistics of gaols, asylums, and the German "Morgenstein kitchens": which go to show that from five cents per head per day up to ten cents represents a scale of ascending luxury almost amounting to extravagance, when one considers that a pound of solid food is about all one needs in twenty-four hours! Some "put away" two or three pounds!

"THE PADDOCK LECTURES" (N. Y.) form one of the few opportunities afforded in America for bringing freshly before the public the views of eminent leaders of thought and opinions. We are glad to see that Canada is recognized as being able to contribute towards this edifying work in the person of her distinguished adopted son, Rev. Provost Body, of Trinity University, Toronto. The talents of Rev. Prof. Clarke, also of the same institution, have been similarly recognized on several occasions.

EXTRAVAGANT FUNERALS.—"When the son of the Prince of Wales died, his father and brother walked three miles behind the caisson on which the coffin rested, and after them walked all those who wished to pay respect to the dead prince. . . . If that had been the son of a salesman or a man in the middle class of life, there would have been eight or ten expensive carriages to be paid for, and the family would be put in debt for months." Such is the contrast we find drawn in the pages of a Canadian newspaper. Comment seems unnecessary—but when will the poorer classes act prudently in this matter? They are too sympathetic!

"PREACHERS' SONS."—The association recently formed in a Western city of all the sons of Methodist preachers in that locality, has a wholesome air about it, and reminds of that most venerable and useful English institution called "The Corporation of the Sons of the Clergy." Where the clergy are numbered by tens of thousands, such a corporation must—or ought to be—immense and powerful: but there is no reason why we should

not here reap similar benefits on a small scale. Our parsons should not be ashamed to speak with their enemies in the gate!"

"STAGE CLERICS" continue to exercise and agitate the public mind. The authors have been having rather the worst of it—for "misrepresenting the profession." One person writes per contra to the *Church Times* from Birmingham:—"At a large book warehouse that clergy much frequent in this town, one may see, on market days in any week, in the course of an hour or two, from one to half a dozen feeble and vacuous-looking curates whose gait, features and voices would gain them a hearty round of applause if they would appear for five minutes on any stage. Unfortunately, the look of power that may be discerned below the make-up on the face of an actor is not to be seen in this type." This is judging by appearances.

EPISCOPAL ATHLETES.—It seems quite evident that the paternal consideration which animates the minds of the home authorities in appointing Bishops "for the colonies," has recently taken the direction of selecting not only youthful specimens of the *vir clericus*, but men who have been famous as athletes in their college life. They are probably more likely to withstand the rigours of foreign climates and to overcome the physical difficulties of foreign lands. "The sound mind and the sound body" are both wanted in the colonies.

DEBTS.

There can be no question that the rule of keeping out of debt is, by a long way, the best and wisest course to follow—the only right and true one for a Christian. It ought to be the rule of life for individuals, as well as for parishes and dioceses. Still, it is one of those things which may be regarded—in their perfection—as "counsels of perfection." They set up for us followers of Christ very lofty standards, reaching as nearly as possible to His "stature" of perfect manliness and ideal humanity: while it is recognized, as a fact, that comparatively few people practically manage to reach the standard or anywhere near it. Still,

THE VERY AMBITION IS NORLE.

He who succeeds in making any sensible progress towards such standards is to be congratulated—imitated! Very often, in the infancy of ventures and enterprises, it seems quite impossible to realize this ambition at first. Something must be "ventured" in this particular, if anything tangible is to be "won." The young man, therefore—and the young institution—soon learns the value of such help as a friend may "lend" him, in order to make a start possible. The "start," however, being made, no excuse should be allowed to stand in the way of speedy liquidation in regard to such debts. Keep "going on," but keep "paying off": rather go slowly (as the famous Latin motto has it, "*hasten slowly*") and pay off more, than vice versa.

"A NICE LITTLE DEBT."

—a "tidy" bit of obligation—may be looked upon, exceptionally, as not a bad thing altogether. Where there is influential management of an institution, a debt seems to advertise the eagerness of the managers to get as much work as possible out of the "machine" under their hands. At the same time, it proclaims the fact that the machine is not yet doing as much as the managers think it

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