

# Canadian Churchman.

TORONTO, THURSDAY, FEB. 9, 1893.

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FRANK WOOTEN,  
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

February 12.—QUINQUAGESIMA.  
Morning.—Gen. 9 to v. 20. Matt. 24 to v. 29.  
Evening.—Gen. 12; or 13. Acts 27 to v. 18.

## OUR NEW PREMIUM.

STORY OF THE BIBLE.

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 \$3.75 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.

UNITY AND POPERY.—Toronto Saturday Night gets facetious over the Anglican position as explained by Dr. Langtry at the recent Conference. It would be interesting if the clever editor would explain the curious process of reasoning (?) which leads him to think that the Episcopal theory lands one in Popery, and that Popery had any place in the primitive Episcopal Churches.

THE EPIPHANY CEREMONIES annually in one of the Queen's "Royal Chapels" gives the Church Times occasion to hint that it would be more edifying to her people, as well as more honouring to God, if she performed the action of the Magi in person, instead of merely by proxy—presenting "gold and frankincense and myrrh."

AN "EPISCOPAL BISHOP" is the title by which certain American newspapers recently referred to the death of Phillips Brooks. The title seems tautological, but after all does it not indicate a public consciousness that our bishops are bishops indeed?

"RELIGIOUS" AND "SECULAR."—In his speech at a recent "students' missionary meeting" in Trinity College, Toronto, the eloquent Bishop Courtney, of Nova Scotia, condemned this distinction, so commonly made among affairs, urging that all things should be done religiously, and so be 'religious.' The fallacious distinction tends to much irreligious living.

HIGH-ALTITUDE SANATORIA.—Pursuing the theories illustrated at the Eiffel Tower, as to the effects of atmospheric density, &c., on certain diseases, the President of the Royal Meteorological Society recently commended the Colorado heights for consumptives, where (8,000 feet above the sea) "not more than half a day in the week is clouded over, where the rainfall is only about 14 inches annually, where the sun shines brightly for 330 days in the year, &c."

SIR JOHN A. MACDONALD AND HOME RULE.—The Daily Telegraph of London has a despatch from Ottawa, referring to a scheme drawn up by Sir John in Washington in 1871, "at the request of high authorities in England." The scheme is to be published in Pope's Memoirs of Sir John.

THE "BUSINESS HOUSE" OF THE CHURCH, the subsidiary title of the London "Church House," is having very fair recognition, to judge by the published list of subscriptions for 1892. The total runs up to about £16,000—a very good showing.

DAKOTA DIVORCES.—It is worth noticing that reaction has definitely set in against the existence of an "easy divorce" colony in this State. The other States are bad enough; but the consciousness that "within the lowest depth, a lower deep" exists out there, has roused the authorities to legislate—to put a railing round it!

NEW YORK MUNIFICENCE bids fair to become proverbial and to eclipse the Scriptural example of Araunah the Jebusite. An anonymous donation of half a million has just been swept into the Cathedral treasury, and a round million is being rapidly made up in sections of \$100,000 each! At this rate, the two or three millions required for the completion of the choir will be on hand in good time.

"STET PRO RATIONE VOLUNTAS" seems to be the motto of those persons who, being too careless or too lazy (sometimes, perhaps, too stupid) to investigate rationally the claims of the Papacy, end by suddenly "swallowing the camel"—whole, and absolutely uncriticized by reasoning at all. It saves the trouble of thinking it out!

ST. ABRAHAM is not a bad name to conjure by in the work of placing the Anglican Communion on its proper footing among the Churches represented now at Jerusalem. Canon Carter has issued an appeal for funds to finish the restoration of the chapel (so called), presented by the local patriarch and Synod, near the Holy Sepulchre.

A POPE FOR AMERICA?—The appointment of Mgr. Satolli as permanent papal legate for the United States does not seem to have "caught" our American cousins—to use one of their favourite expressions—"worth a cent." Rome must try some other trick.

THE BISHOP OF CHESTER, on confirmation, in a letter to his clergy, says: "While none should be presented who are too young to understand the nature of the ordinance, it should be remembered that confirmation is a means of preventing grace, and he commends to their consideration what George Herbert says in 'The Country Parson' about the age of admission to Holy Communion: 'The time for one's first receiving is not so much by years as by understanding; particularly the rule may be this—when anyone can distinguish the sacramental from common bread, knowing the institution and the difference, he ought to receive, of what age soever; children and youths are usually deferred too long under pretence of devotion to the sacrament, but it is a want of instruction, their understandings being ripe enough for all ill things, and why not for better?' His lordship also suggests that the girls should be simply dressed, and that their caps or veils should be without frilling."

POVERTY OF THE ENGLISH CLERGY is still causing anxious discussion throughout the country. The Guardian proposes that the bishops should learn accurately the number of parishes in their several dioceses where the income falls below a certain sum; that they should then issue pastoral letters to the laity, urging upon them to remove the reproach of insufficient clerical support from the National Church; that public meetings be held in each diocese, and that finally the funds thus collected should be given in charge of either the