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Canadian Churchman.

TORONTO, THURSDAY, OCT. 13th, 1892.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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Lessons for Sundays and Holy Days.

October 16.—18 SUNDAY AFTER TRINITY.
Morning.—Jer. 36. 1 Thess. 1.
Evening.—Ezek. 2; or 13 to v. 17. Luke 12. 35.

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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.

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.

D. J. MACDONELL'S NAME has become a synonym for gentle but fearless independence. The manner in which he stood up for Christian liberty and common sense interpretation of Scripture at the recent "Pan-Presbyterian," should endear him more than ever to lovers of true religion.

"JACK THE RIPPER" is probably only an extreme type of that class of people who like to run amuck against public sentiment, riding their own hobbies to death, and freely taking the law into their own hands. He apparently undertakes to rid the world of a certain class of sinners, in defiance of law.

HE DESERVED THE CANE!—No one who knows how much the Canadian Church owes to Holy Trinity, Toronto—especially in the palmy days of Rev. W. S. Darling's regime, when it stood bravely alone in the front of Church progress—will grudge Mr. C. H. Jose (the old chorister) his gold-headed cane.

"DWINDE INTO PLYMOUTH BRETHRENISM," Principal Grant said, the Church would do, if denied the right to consider and discuss such social problems as those between capital and labour, strikes, trades unions, &c. This is a contrast to the "high" and "mighty" style adopted by some Church legislators.

CANADIAN "TRIPLETS"—still they come! It would not be right perhaps to say that the authorities who indemnify (or "encourage") the mothers of cotemporary births, have grave cause for alarm at the rapid increase and large supply, &c.; but they need to replenish their exchequers if they wish to keep pace with Canada.

THE LASH!—The frequency of a certain class of offences of late has emphasized the necessity for stigmatizing in a special manner those brutes who are guilty of such deeds. It is difficult to see why they should be held less criminal, as to degree, than murderers. If nothing worse can be devised, the lash should be laid on unsparingly.

"THOUGHTFUL WORKING MEN," Talmage found to compose the various congregations who listened to him in England. "I like to speak to English congregations . . . you're a splendid nation, and its grand to be addressing an assemblage of thoughtful working people." So the Guardian reports the verdict of the "Spurgeon of America."

A WESLEYAN ON EPISCOPACY.—At Grindelwald, the eloquent French Catholic was followed by

Hugh Price Hughes, the famous Wesleyan, who endorsed the Pere's points as to union most enthusiastically. He pronounced "Episcopacy—unbroken for sixteen centuries—as a *sine qua non* of reunion. My Nonconformist brethren must note that concession."

PROMPT AND BRAVE.—The action of that heroic Presbyterian divine who saved a woman's life at the peril of his own the other day at Niagara, was one that deserves wide record, as well as eager imitation. One moment's delay might have been fatal, whether caused by doubt of the best way or fear of taking it. Few men behave so promptly on a sudden emergency.

PREACHING VERSUS IMMERSION seems to be the question which has threatened to rend in twain the colossal congregation of Spurgeon's Tabernacle—whether the new preacher is to be "hired" for the sake of his voice, or for the sake of his denominational orthodoxy. And yet, after all, was Charles Spurgeon so particular himself about the quantity of water used in baptism?

OUR JUDGES.—Canadians hardly realize the vast importance of having on the judicial bench the very purest and best material selected from the talent of the bar. The salaries for judges should be princely, in their provision for all possible dignity and power, raising the recipients far beyond the narrow anxieties of life and its secular conditions. Other "economy" is false.

BAD DRAINAGE AND CESSPOOLS.—It ought not to be necessary—in a reasonable Christian community—for our daily papers to be continuously harping on the propriety of the public observing the sanitary laws and regulations. This kind of neglect and insubordination simply perpetuates typhoid and diphtheria, and sends a "special invitation" to all cholera germs within reach.

PERE HYACINTHE AT GRINDELWALD seems to have given a wholesome turn to the flimsy meanderings of the Bishop of Worcester and others who preceded him. He based Church Reunion uncompromisingly on (1) the historic Episcopate and (2) the Nicene Creed. At the same time, alongside these great essentials of union, he pleaded for large liberty in details of thought and worship.

BIG FIGURES!—There is something noble and inspiring in the size of the "appropriations" made by the General Mission Board of the Methodists the other day—\$94,000 for Domestic Missions, and \$96,000 for Foreign Missions, besides \$46,000 for "miscellaneous" purposes. This is the advantage of consolidation and organization in a widely extended business-concern—business in religion.

THE HERON-RUSSEL EPISODE reads like a palmary example of that Scripture-condemned characteristic of these "latter days"—*inordinate affection*, the attachment of two individuals to one another to the exclusion of all others—God or man—and in utter disregard of all laws, human and divine. The folly of mutual absorption (when excessive) is only another form of selfishness, and must end as badly.

INSECURE SCAFFOLDS.—In this new hemisphere where life is so carelessly handled, some stringent rules of inspection should be laid down in regard