

Canadian Churchman.

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FRANK WOOTTEN,
Box 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

March 27th.—4 SUNDAY IN LENT.
Morning.—Gen. 42. Luke ii. 31.
Evening.—Gen. 43; or 45. 1 Cor. 16.

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PATRIARCHAL WRITING.—We find a very interesting note (by Professor Herbert Symonds of Trinity College, Toronto) in the March number of *Expository Times*, in regard to Ewald's denial of writing as one of the phenomena of pre-Abrahamic times. This note is *apropos* of Prof. Sayce's recent paper on "Biblical Archæology."

THE CANON LAW ON DIVORCE.—In the Canterbury Convocation, Archdeacon Randall has presented a petition from the English Church Union, dealing with the way in which civil law has been allowed to drift from the principle of Canon Law—which admits only "separation" *a mensa et thoro*, and decrees of "nullity" in exceptional cases.

"GAZING EASTWARD with calm large eyes into the illimitable distance," says "Peter Lombard," travelling in the East, "stands the Sphinx erect"—that wonderful stone monument of bygone ages, upon which, he thinks, Abraham's eyes may have gazed, in wonder at its apparently conscious survey of the world, so many thousand years ago.

THE REVISED BIBLE.—It appears from an investigation by correspondence that the revised version is making its way slowly but surely among English scholars and tutors—indeed, teachers and students of all kinds. The shock caused by its alterations of the English *Textus receptus* is gradually giving way to calm appreciation of its worth.

WORTH OF A HUMAN LIFE.—Does it seem strange that a money prince—whose millions are reckoned by the hundred!—should give a million or two as a thank-offering for recovery of health? What would his life be, however, without health? If a

sensible man consider that, his gratitude will scarcely be bounded by an occasional million or two.

WELSH DISESTABLISHMENT seems to be receding into the dim distance; the division on the question in Parliament this year showed an increased majority of fifteen in favour of the Church against her would-be spoilers—a majority of forty-seven votes in all—although fifty-five Irish members had been specially brought over to vote against the Welsh Church.

THE "SOU MISSIONAIRE."—The way in which the "copper mine" of poor contributions will mount up, when thoroughly worked, to valuable totals, is well exemplified by the item of \$58,000 in the returns of the Basle Missionary Society—all of it derived from accumulated offerings of one cent each per week gathered industriously by collectors once in ten weeks.

"DOCTORS' DAUGHTERS" represent a new woman movement in San Francisco. The daughters of physicians there have organized under this title for the purpose of relieving the needs of poor people whose distress has been occasioned by illness. The advantage of the specific object for such a special organization is obvious, and the prospect of easy working is assured.

AGE FOR THE DIACONATE.—The Lower House, of York, in dealing with a report on the spiritual needs of the "masses," deprecated any lowering of the age for the diaconate. Nevertheless, it is well worthy of consideration whether many young men are not lost to the ministry by being debarred from it at an age when they are at liberty to practice any business they like.

DEACONESSES.—At a recent ordination to this office, the Bishop of Rochester spoke strongly of its value. "Eighteen hundred years ago that office was in full vigour, being exercised by faithful women in the back streets of Alexandria, in Rome, in Corinth, and in many other crowded cities. . . . Now the time has come when it has been thought well to revive the office."

"KENSINGTON FRIENDLY WORKERS" are described as a parochial combination of representatives from the various local religious bodies—Roman Catholics, Jews, &c.—for the purpose of effective charitable relief without the usual charity concomitant of waste. The managers claim to have almost entirely prevented that "overlapping" of relief agencies, which does so much harm.

COLONIAL CHURCH LEGISLATION.—The Bishop of Manchester (Moorhouse) seems bound to make his colonial experience tell in English Church life. In a recent debate in convocation, he claimed, for the representative body of the English Church, the same privilege as is enjoyed in the colonies—the right to consider all questions affecting Church matters *before* they are submitted to Parliament.

OVERWORKED BISHOPS.—The death of the late Bishop of Carlisle (Harvey Goodwin) from overstrain in working his large and unwieldy diocese, is likely to set a ball rolling which may end in a general and extensive subdivision of the English dioceses. The great obstacle seems to be the tradition of a large and well-secured income. In America, that is about the last thing thought of!

THE KENOSIS.—We find in the *Guardian* a very interesting letter from Rev. Charles Gore on this subject in answer to Mr. Roberts. The learned Oxford Professor makes a strong plea for the idea that our Lord *imposed upon Himself* in His incarnation form a kind of "limitation" in the exercise of His Divine attribute of omniscience. As he puts it, the sting of dishonour to the Godhead becomes neutralized.

NATIONAL MORALITY is evidenced in a most satisfactory manner by the way in which "criminals in high places" have been severely handled, not only by courts of Law and Parliament—as in the cases of certain persons of high social and public positions, both in England and Canada—but also by such a verdict of public opinion as was pronounced by the Quebec electorate in Mercier's case. The religious element asserts itself.

"PAROCHIAL ASSOCIATES" have been established by the Bishop of Bedford, in connection with the Deaconess work in East London. The Bishop also proposes to have an order of "Community Associates," who will reside in one of the Deaconess Homes, when on duty, without being "professed" deaconesses. All these orders or ranks of devoted women workers for the Church have their several distinctive and appropriate uniforms.

JEWS IN NEW YORK have profited largely by the comparative freedom of American business life—though there is not the same absence of prejudice apparently in social matters. Out of the 1,200 wholesale firms between Canal Street and Union Square, 1,000 at least are Hebrews—in fact, nearly the whole of them. It is said that their activity in real estate is so remarkable that five-eighths of the "transfers" are on their account.

SUBDIVISION OF HURON DIOCESE.—The Canadian correspondence of the *Church Times* makes a strong plea for relieving the Bishop of Huron of part of his large diocese—consisting of thirteen counties, about 500,000 people, 143 Church clergy, and 246 Church "stations." We are not sure that "in wealth and population it is the premier Canadian diocese." The dioceses of Ontario and Toronto have equal, if not greater, need of division.

ONE PER CENT. INSTEAD OF TWENTY-FIVE PER CENT. is about the way that modern Christian liberality, with all its display and advertisement, compares with the scale of regular Jewish contributions—two-and-a-third tithes for various religious purposes. The fact is that the large sums which occasionally startle us—from \$10,000 to a \$1,000,000—as personal gifts from individuals, should not be surprising at all, but the ordinary level of liberality day after day.

ILLITERATE VOTERS IN IRELAND.—At the last general election, one in every five of the voters in Ireland were returned as "illiterate" (unable to use the balloting papers!), while in Scotland it was only one in 174, in England one in 164. For this state of things the Romish priests are not ashamed to make themselves responsible. The Irish voters, says the *Rock*, are either "amazingly ignorant or utterly unscrupulous"—probably the latter, as they are driven by the priests like sheep to the polls.