

Canadian Churchman.

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

Address all communications,

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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

March 13th.—2 SUNDAY IN LENT.

Morning.—Gen. 27 to 5. 41. Mark 11 to 27.
Evening.—Gen. 28, or 32. 1 Cor. 6.

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ONLY ONE SPURGEON!—It is curious what an aching void, impossible to fill, is created among dissenters by the death of such a man as Spurgeon, whereas men, far more eminent, such as Liddon and Magee, are easily enough replaced out of the great galaxy of the Church of England.

VITALITY OF THE CHURCH IN ENGLAND.—We find in the *Rock* a table of diocesan voluntary contributions for Church purposes in 1890 for church building, restoration, parsonage houses, endowments, etc., amounting in all to over eight million dollars—an almost incredible sum of liberality and graphic proof of solid Church life and earnestness.

NATURE'S ANTIDOTES.—Dr. Maclagan, writing in the *Nineteenth Century* on the subject of the proper treatment of our "distinguished visitor," Influenza La Grippe, notes "the remarkable fact in the history of malarial fevers that the poisons which cause them and the remedy which cures them are naturally produced under similar climatic conditions." So with Cinchona and Salicin.

THE ITALIAN "REDEMPTION ARMY."—One of the features of the work of Catholic Reform being prosecuted by Count Cambello is a uniformed corps, bearing the sign of the Cross on the left arm of their red tunics. They use an Italian modification of the Anglican Liturgy. They have been under the direction of the Bishops of Long Island, Salisbury and Dublin.

THE JEWISH REFUGEES IN PALESTINE now number nearly three times as many as returned from the great Babylonish Captivity. Bishop Blyth reports a recent increase of 100,000. There is much dis-

stress among them as yet—much need of help—but the whole face of affairs has been so changed of late by steam and electricity, that a hopeful spirit of expectation and comfort prevails.

THE "GO AS YOU PLEASE" RELIGION.—In the religious census of the colony of Victoria, some curious designations crop out, such as "Naturalists, Theosophists, Cosmopolitans, Humanitarians, Positivists," etc. We find that 13,608 refuse to define their religious predilections, but *one man* has the "courage of his opinions" so largely developed as to put himself down, "Go as you please."

"PROFESSIONAL AGITATOR" on behalf of the Knights of Labour, is the title of which Father J. O. S. Huntington, O. H. C., seems rather proud at present. He has published a very favourable and somewhat humorous account of the recent Congress of that organization at Albany. They propose a schedule division of taxes by valuation on ground, buildings and personal property severally.

"THE SACRED HOUR OF ELEVEN" is a curious development of life in the Church of England during the last century. The idea seemed to be to get morning prayer as near the afternoon as possible! Three hundred years ago, the rule was: "Matins to be said at 6 to 7 a.m. Communion not later than 9 a.m." It is time to go back to that rule—keeping morning, as well as afternoon, "holy."

A GENEROUS GIFT.—A parishioner of St. Andrew's, New York—as we learn from their parish *Chronicle*—has offered to give \$25,000 if the congregation will raise another \$25,000 to pay off the debt on this beautiful new church at Easter, 1893. He has also undertaken to pay the interest on the debt for the intervening year, so as to leave the people freer to work for the one object. A good example!

SCPTICISM ANSWERED.—One of the most valuable contributions to the lists of apologetic works is that of Rev. A. J. Harrison (formerly a dissenter, now a Churchman) on "Problems of Christianity and Scepticism." The writer deals in a keen practical manner with the various lines of infidel attack, showing their tactics and the best way of meeting them as they are exercised. He is an "expert."

JEWISH CONVERTS to Christianity are calculated to number at present about 250,000. About 100,000 are reported in *The Everlasting Nation* to have been baptized within the present century. The names included among this number are often those of prominent personages. In the roll of the Church clergy are 100 such Hebrew names, Saphir, Meyer, Ewald, Cassel, Cohen, Isaacs, Schlochov, Edersheim.

PROTESTANT CRUCIFIXES.—A writer in the *Rock* is much exercised over an advertised "want" for two or three dozen crucifixes to serve as reminders. The "ad." appears in the columns of *Central Africa*, the organ of the "Universities' Mission" in Africa. The writer seems to have forgotten the plea for the crucifix put forth by that old "Evangelical" idol, Earl Shaftesbury, who carried one about with him!

JOHN WESLEY A CHURCHMAN.—Our English contemporary, *Church Bells*, has set at rest the controversy on this point by publishing *in extenso* and *verbatim* the address of the Leeds Conference of Methodist Societies, 6th Aug., 1793. It says expressly: "Our venerable father, who has gone to his great reward, *lived and died* a member and friend of the Church of England." Words could not be clearer!

NOT A POLITE PREACHER.—Mr. Spurgeon professed himself something very different. They might call him "vulgar" and so on, but he felt that his special business was down among "the masses, the poor, the ignorant, the unenlightened, the degraded, the outcast, the many. These are my class, and to them I must keep." Neither eloquent nor learned, he had a knack of interesting the lowest classes.

"PUT YOUR CHRISTIANITY BEFORE YOUR CHURCHIANITY," was one of Spurgeon's sayings when he (at Mentone in 1887) was amazed at the numerous expressions of sympathy from Churchmen, while he was suffering agonies in his fight against the "downgrade" of Nonconformists who "care more for party than for piety." At the same time he said his great difficulty was "the neutral man—the half and half."

"TELL YOUR SIN TO YOUR CAPTAIN," is one of the latest orders in the *War Cry* for the guidance of Salvationists. It goes on even to prescribe expressly, "tell it in the ear ('auricular') as it may be necessary to confess in some form." A clergyman at a recent "Church Army" meeting claimed that, in a properly organized and thoroughly worked parish, the rector is the ideal "Captain" in that section of the Church Army.

CHURCH NEWSPAPERS AND PARISH MAGAZINES.—We find in the St. Andrew's *Chronicle* of New York a strong appeal on behalf of the weekly newspaper of Church news, as supplementary to the local chronicle of a parish monthly. The latter can never take the place of the former without serious injury to the interests of the Church. The parish would become narrow, contracted, selfish in its views, instead of being "Catholic."

INVITE THE RECTOR TO TEA!—The Rector of a large American city parish laments the utter impossibility of getting to know his parishioners personally and individually. He has so many official engagements and so few minutes to spare for each person at official interviews, that the only way (as he suggests) for those who really want to know him is to corner him by securing him by special invitation to a quiet evening *en famille*.

POPERY IN QUEBEC.—The result of the stereotyping of papal control in Lower Canada at the time of the conquest by Great Britain, is that the whole province is now practically owned by the Roman priesthood. There is one cleric, on the average, to every 180 French Canadians! According to a writer in the *New York Churchman*, the French Romanists are seeking to build up the same kind of clerical control in some of the United States.

EXTRAORDINARY REUNION AT GRENDELWALD.—This lovely Swiss village in the Bernese Alps is proposed to be made the scene of a personal "symposium" on Christian union under the direction of

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