

of a clergyman who tries to rise on the merits of his church or the slander of his clerical brethren. His selfish and conceited attitude is too transparent.

**OVERTURE FROM REFORMED EPISCOPALIANS.**—The organ of this body in the United States ask that Bishop Coxe might show them how far they are, on the terms of the Lambeth Conference, from Communion with the Church. It may be that this form of Episcopalianism is destined to prove the "missing link" between the Church and the sects, as it certainly is a "bridge" by which individual sectarians do find their way over into the Church fold.

**"REUNION" NEARER HOME.**—Writing about the efforts of the Grindelwald Conference, "as deepening and giving form to the antagonism between parties in the Church of England," the *Guardian* concludes—referring to the ideas mooted by the Bishop of Worcester and the Archdeacon of London: "Would it not be well if reunion could begin a little nearer home?" Grindelwald was a bad place for men to air their grievances and differences.

**"MODERATE DRINKING THE PARENT OF INTEMPERANCE"** is one of those fallacious phrases which do duty with unthinking minds for reasoning processes. The *Temperance Chronicle* slips into this mistake. One might as well say that rain was the "parent" of the deluge, or eating the "parent" of gluttony, as that drinking is the parent of drunkenness. It is a branch of the old logical "bad example" of confusion—between *post hoc* and *propter hoc*.

**PROHIBITION OF DRINKING.**—"It is high time (argues the *Guardian* on the Bishop of Chester's proposal) that the superficial and misleading agreement between moderate and extreme abstainers should come to an end. It paralyzes the efforts of the moderate party. No reasonable supporter of the temperance movement ought to make common cause with those who preach the necessity (of total abstinence) not as a personal exception, but as a universal law."

**"EVANGELICAL SACERDOTALISM"** seems to be a graphic title for the proceedings of the new Vicar of East Yarmouth, who has turned off the late Archdeacon Donne's staff of Assistant Curates, and set about revolutionizing the service of the Church—the congregation "willy nilly!" This line of action looks rather queer and inconsistent with the deference demanded for the wishes of the people—when the incoming rector happens to be "High Church."

**THOUGH THE SALAMANCA DOCTORS** said it was impious to say the world was round while the Holy Book spoke of "pillars of the earth," Columbus maintained quietly his own conclusions, disregarded their false logic, believed in his own mission, and proved himself right in the main contention—though he did not find India on the Western Atlantic shore or anywhere near it. He got as near arriving there as he could manage with the time and means at his command.

**"EXEMPTIONS" AT THE GENERAL SYNOD.**—It is a wholesome sign of brotherly consideration, and a good augury for future harmony, that the Constitution of the General Synod proposed by the recent Winnipeg Conference, contains a provision to exempt from assessment for expenses all dioceses entitled to send only one representative, that is, those having less than 25 clergymen on the dio-

cesan staff. That principle should extend much further in the Church—helping the weak members by exemptions from assessment.

**THE ITALIAN MISSION** in England is not the successor of the pre-Reformation *Ecclesia Anglicana*. "The Anglo-Roman body has the Roman missal, is governed by Roman Canon Law, has accepted 14 new articles of Faith, invented by the Roman Church since the Reformation,—so that neither liturgically, canonically, nor doctrinally, any more than historically, is it in continuity with the Church of England of pre-Reformation days." This is how *Church Times* disposes of Mr. Gasquet's recent grandiloquent plea.

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### UNTEMPERED MORTAR.

The unfortunate parson who has made himself of late an "awful example" of that fearful (to the public) disease, *cacoethes scribendi et loquendi*—for he has it double, it is a very bad case—has succeeded in attracting attention to himself as a very undesirable specimen of the *genus homo*, species *clericus*. At least so one may judge from the one taken by those who have deigned at all to notice his recent exhibition of phenomenally bad taste and execrable manners. Yet, it may be doubted whether the rather large class of unthinking readers has not imbibed—at least they have been in danger of imbibing—some of his nonsensical and conceited notions. They have not, perhaps, noticed

that it is a peculiarity of this person to make assertions glaringly in contradiction of the veriest axioms in the world of fact and thought. If one were to single out the most indubitable dictum of science—as "that the earth is a globe"—here is a man capable of contradicting it!

### THE CHURCH OF ENGLAND WITHOUT EVIDENCE?

Why, the rush of names in rebuttal of such an accusation fairly staggers one. Who has not heard the world-wide fame of Liddon, Magee, Body, Knox-Little, Coles, Hall, Maturin, Farrar, Hole, Waldo, and literally hundreds of others, especially those whose names can be found in the list of "Missioners" to be found in the Church Year Book. It would be more true to say that the Church of England to-day fairly "teems" with eloquence. Nowhere in the world can such a galaxy of prophets of the grandest type be produced for illustration. There are preachers in her ranks of such calibre that hundreds of the "twinkling lights" of other bodies of English Christians may be found literally "sitting at the feet" of these masters upon occasion in Westminster Abbey and St. Paul's Cathedral. If these great lights were put out—which God forbid!—the darkness of England would be dark indeed, "visible" darkness that could be felt.

### "SPURGEON, PARKER"—

then one stops and feels vainly outside her pale for another name or two, worthy to stand anywhere near the front rank of pulpit eloquence. There is plenty, indeed, of loud talkers, vain boasters, &c.—plenty and to spare. No one seriously thinks of naming the rank and file of "ranters" in the same breath with such Chrysostoms as Liddon or Knox-Little. We said "thinks"—but here again we are met with the painful proviso which has to be made on behalf of those (too many) who go to places of public worship to be entertained and amused by the eccentricities, antics, or humour of a certain class of preachers—men who do not care enough about the sacred and solemn character of the office they assume to temper their mortar with sound information, sober thought, and religious feeling. Anything will do for them as long as it is "queer" enough, or "funny" enough, to attract public attention and draw a crowd of gaping curiosity hunters. Is that eloquence? *Lucus a non lucendo*.

### CANADIAN PREACHERS

cannot be expected to compare very favourably with the well-seasoned and really matured intellects and voices of the dear Old Land. This is a mere truism, and is as true of music, painting, sculpture, poetry—all fine arts and accomplishments of concentrated culture. Yet, according to her opportunities, Canada need not be ashamed of her "products" in this respect or in any other. Granted that we borrow a Dumoulin and a Sullivan from Ireland, a Clark and a Whitcombe from England, to "lead the van" for us, we have many not far behind these—if at all, in fact)—whose modesty would shrink—unlike the instigator of this discussion!—from public notice beyond their own congregations. All our cities have several such preachers, and not a few are to be found in our country towns and even villages. The trouble is that the people here do not appreciate the fact. Our brethren south of the Lakes are not so slow to do so—a steady drainage is going on in this respect, alas, to the more appreciative field.

The Archbishop of York has sent a telegram to the organizers of the forthcoming Old Catholic Congress at Luzern, expressive of his sympathies with its object.