

Canadian Churchman.

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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

February 15.—1 SUNDAY IN LENT

Morning.—Gen. 19. 12 to v. 30. Mat. 25. 31.

Evening.—Gen. 22 to v. 20, or 23. Acts 28. 17.

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BEFORE LENT is a period during which the Church gives us comparatively little to guide us as to the use to be made of the passing season. It is in fact a period *unemphasized*, and the thoughts and sentiments are vaguely directed in a general way by the special Sunday Collects, Epistles and Gospels. They will be found however to "pave the way," so to speak, for a proper observance of Lent itself, when it comes.

THE C.M.S. AND BISHOP BLYTH.—The venerable Church Missionary Society, which feels itself too much *charged* by the Bishop, has issued a pamphlet in reply thereto. The gist of the reply is not to deny the points of the charges, but to allege that the bishop is making much ado about very little. One seems to be left at liberty to infer that the C.M.S. will—as in other cases—investigate and reform, as far as they can now, the evils that exist.

"DARKEST AUSTRALIA" is the last derivative of Stanley's famous book on Africa. The *Church Times* cruelly applies the above title to the condition of theological obscurity evinced by some dignitaries of the Australian Church who have been trying to prove themselves wiser than Archbishop Benson. Some of the remarks of the Dean of Melbourne on the word "priest," and the Eastward Position, so called forth our contemporary's gag of sarcasm.

THE GUIBORD CASE—familiar to Canadians a few years ago—is made the text of an article in a late number of *The Rock*, in order to prove that all Churches and denominations—as well as the Church of England—in the British Empire are subject to Privy Council law. There can be no

doubt about the bare fact, where any temporalities enter into dispute; but it is another matter to admit that the tribunal is a competent one in *spiritual* questions.

A BISHOP ON ICE seems rather an anomaly, if not *infra dig.* We are told, however, that Bishop Ellicott, at the nice old age of 72, puts on his skates occasionally, skates to church (hullo, Sabbatarians!) "making good time," then "preaches a thoughtful sermon," and skates back with improved digestion "waiting on appetite." Our authority is *The Rock*. Bishops are capable of no end of things—being human still to a large extent. Why not?

LOCAL OPTION—as a measure of temperance legislation—seems to be gaining favour in some of the Australian dioceses. Theoretically speaking, it seems a very reasonable method: that of allowing an experiment to be tried within a limited area at the choice and risk of the majority of the residents of the locality affected. In practice, however, many difficulties arise, which bring other laws of cause and effect into play, and thereby the pretty theory is often upset.

BIBLE AND RELIGION IN SCHOOLS.—While the various denominations of Christians have been showing commendable zeal in founding and endowing *colleges* for higher education of all classes, they have been, in many places, woefully neglecting religious teaching for "the masses" in the ordinary schools. The drift has been decidedly towards the gradual extinction of all religious teaching for *ordinary daily life*. The few are pampered, the many neglected.

SIR ARTHUR BLOMFIELD—"dignum et venerabile nomen"—is accused of "getting round" the Durst and Master's decision against *Altar Crosses*. "With malice prepense" apparently, the cunning architect has devised a stone string course about four feet from the ground, running round the church interior, and expanding just over the altar, so as to form a structural ledge, capable of accommodating any number of crosses, vases and candlesticks. Sir Arthur is not singular in his design.

VERBAL INSPIRATION OF THE BIBLE is a dogma which too many weak brethren are prone to surrender. One wonders how they can so soon forget the stern and unyielding emphasis which our Lord placed upon the "*ipsissima verba*" of many passages; how from phrases apparently obscure he evolved at times absolute conclusions of the highest moment. The tense of a verb, the number of a noun, were evidently to Him no trifles; every "jot and tittle" has its value and its results.

TOO THIN.—That Roman Catholics—especially perverts from the Anglican Church—should try to throw discredit on the "advance guard" of the Church of England is natural. That any Anglican should be found simple and childish enough to think the statements of such *enemies* of the Church worth quoting against their own brethren, is queer. That the Roman Catholics should rejoice (laugh in their sleeves prudently) when they find Anglicans gulled into quoting them, is what they wanted when they coined their misrepresentations. It pleases also the "Reformed (?) Episcopalians" (?)

SAFETY VALVES are recognized necessities of force engines of all kinds. They are just as necessary in the various lines of political economy. The Mosaic Economy provided these expedients in the shape of Sabbatical years, years of jubilee, periodical manumission of slaves, &c., thus preventing cumulative might of wealth or possession from absolutely and hopelessly *crushing* the under-strata of life. We need this periodical re-dressing of growing abuses—otherwise *Revolution* is inevitable.

FATHERHOOD AND BROTHERHOOD.—In a defence of the proposed Brotherhood of St. Paul for London, the Bishop of Marlborough lays great and repeated stress on the element of the Bishop's "*Fatherhood*" in connection with that institution. He says, "We believe the Brotherhood without the Fatherhood would be incomplete . . . Such Brotherhoods might evoke more Fatherhood from the bishops . . . We must try to look at the matter with faith in the reality of spiritual Fatherhoods."

PRESIDENT GRANT of Queen's (Presbyterian) University is a man of whom Canada may well feel proud. He has a brain of the highest and strongest intellectual calibre, but he also comes down into the popular arena, as a participator in national and other public questions, with wise counsel and eloquent voice. No one can listen to him without both pleasure and benefit. His recent utterances on "Christian Socialism" and "Imperial Federation" are valuable contributions to these subjects.

VILLAGE MORALITY is a subject occupying a good deal of attention at the present time. Whether the moral tone of the country parts is higher than that of the town affords room for debate. Many a man tired of city vices and follies, and flying to rural places for a purer moral atmosphere, meets with disillusion. Some vices seem to be as natural to the country as others are to the town. It is not easy to say which set of vices is the worse. The practice of *Confession* is advised as a cure for both.

THE SOFT ANSWER is an engine against wrath of which no man knows the value more than Father Huntington. Notwithstanding the amazing folly, the crude ignorance, the blind wrath, of many correspondents who question his mission in the daily papers of Canada, leaving them open to tremendous rejoinder, the gentle father leaves such blows—so sorely tempting to a man of power—unstruck. His most effective weapon has been gentle remonstrance, whereby he disarms his most bitter opponents.

"A RITUALISTIC BAROMETER" is—not a weather gauge appropriately shaped and ornamented for use in ritualistic churches, but—a new name invented by *The Rock* for the English Church Union. Without further note or comment, our contemporary proceeds to chronicle the fact that the C. U. now numbers over 30,000 members, over 4,000 being the net increase during the past year. The membership includes 4,000 clergy, including about 30 bishops. They are purely a defensive association—defending the Doctrine, Discipline, and Ritual of the Church of England, as they understand it.