

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

March 17—THIRD SUNDAY IN LENT.  
Morning—Gen. xxxvii. Mark xiii. 14.  
Evening—Gen. xxxix. ; or xl. 1 Corinthians ix.

APPROPRIATE HYMNS for Third and Fourth Sunday in Lent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### THIRD SUNDAY IN LENT.

Holy Communion: 106, 314, 317.  
Processional: 92, 109, 465, iii.  
Offertory: 86, 91, 205.  
Children's Hymns: 265, 338, 569, 473, iii.  
General Hymns: 89, 112, 184, 244, 491.

### FOURTH SUNDAY IN LENT.

Holy Communion: 111, 315, 322.  
Processional: 100, 263, 466.  
Offertory: 117, 252, 450.  
Children's Hymns: 92, 332, 335, 574.  
General Hymns: 90, 98, 245, 409, 449.

## NEGLECT OF THE BIBLE AT HOME AND ITS CONSEQUENCES.

The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. It is significant also of a deeper miscarriage of our social and political life. We seem to be astonished that we cannot have public virtue without private virtue, and that a fair legislative and executive machine will not produce an honest and temperate community.

Take this matter of ignorance of the Bible. Recent statistics show that it exists to an extent inconceivable to any person a generation ago in college students. And this ignorance is disclosed not in attempted religious instruction, but in the study of the ordinary branches of a literary education in our universities and colleges. The pupils are entirely unable to understand a great mass of allusions in the masterpieces of English poetry and

prose. Some of these pupils are victims of the idea that the Bible should not be read by the young, for fear that they will be prejudiced in a religious way before their minds are mature enough to select a religion for themselves. Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion or theology or dogma, it is a question of general intelligence. A boy or girl in college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student. How this is to be overcome in our machine system is a grave question. It results partly from the discontinuance of the use of the Bible in public schools, but more especially from the change in the estimation in which it is held in the family. In comparison with its position in the family a generation ago, it is now a neglected book. But we believe that the change will only come effectively by attention to the fundamental cause of this ignorance, the neglect of its use in the home in childhood.—Charles Dudley Warner, in *Harper's Monthly*.

## THE EXTENSION OF THE EPISCOPATE.

We now have to consider the work the sub-committee has to do in getting the necessary facts of the position corrected and assorted, so that wise action may be taken, and this work will be found to be a task of no ordinary difficulty. One very important thing has here to be kept in mind. At the last Provincial Synod, while it is true the House of Bishops would not adopt the recommendation of the Lower House to erect five new dioceses, yet, along with the message of non-concurrence, a resolution of the Upper House was sent as follows:

"That, in the opinion of this House, it is desirable that the sub-division of the Diocese of Ontario, already sanctioned by the House, be carried into effect; and that it would be in the interest of the Church that a new diocese should be formed in the Diocese of Nova Scotia when the necessary arrangements as to endowment can be effected. This House is also of opinion that the missionary Diocese of Algoma should be sub-divided at the earliest possible date."

In this resolution we find the practical way of dealing with Episcopal extension shown. Bishops have the constant experience of the necessity of providing temporal support for those who minister spiritually, and the establishment of a new diocese means that a financial provision must have been made. The utterance of the Bishops as to the

division of Algoma must now be considered with the regard it should have coming from such a quarter. The House of Bishops evidently considers that in the working of the Algoma field, its highest and most permanent interests can best be served by division, and not by co-adjutorship, or addition to its territory, and that the want for that exists now, otherwise it would not have been brought under the notice of the Church in the way it has. The object of the present movement is, therefore, in the line of the recommendation of the Upper House, and while it may not be possible to divide Algoma as it is, into two, it may be possible to take some of its present territory into a new diocese. This is the idea of the Synod of Huron, and the necessity of considering re-adjustment of Western Ontario as Church territory is thus apparent. The sub-committee has, therefore, to take stock, as it were, of the Church position in Western Ontario. It will have to report upon diocesan resources, and the extent to which the dioceses assist in supporting their clergy now. It will have to consider the geographical position, and how new groupings could be most efficiently made. It will have to consider the various suggestions as to the division and re-grouping that may come before it. It will have to make some estimate of the stimulus that might be expected to be given to Church life by such an extension, and the consequent increase of latent power and resource. No more important report has been called for in our time, and it will have a very large influence in determining the future of the Church in Ontario. We forbear giving any of our own ideas at this stage, but we none the less urge upon all Church people to keep track of the progress of this question, as they are all within measurable distance of sitting in judgment on it. The Church will be well served by this sub-committee; the gentlemen who compose it are all eminent in their respective spheres. The Chairman, Canon Young, has rendered splendid service to the Diocese of Huron in the adjustment of resources and spheres of labour which changing circumstances call for, and he is specially well qualified for the difficult work that has to be done in this larger field. The report of this sub-committee will be considered by the committee of the four dioceses that appointed it, in time for the conclusions that may be arrived at to be submitted to their various Synods. We hope such an amount of information will be diffused, and zeal and interest in Church prosperity quickened amongst our people, that a great movement onward may be possible. We have inherited privileges, let us do our share to hand them on. Freely have we received, let us as freely give. Toronto, Huron and Niagara dioceses will utter their own ideas when their Synods meet, but Algoma has no Synodal organization. We think the time has come for Algoma to have this. The question as to whether Algoma could yield more self-support with or without a Synod is fairly up, and we propose to discuss that in our next.

IMPERFECT LIVES.—No life is all that the liver of it meant it to be when he began. We dream of building palaces or temples, and we have to content ourselves if we can put up some little shed in which we may shelter.