

Canadian Churchman.

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Lessons for Sundays and Holy Days.

December 9—2 SUNDAY IN ADVENT.
Morning—Isaiah 5, 1 John 2, v. 15.
Evening—Isaiah 11, to v. 11, or 24, John 17.

APPROPRIATE HYMNS for the 2nd and 3rd Sunday in Advent: 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:

SECOND SUNDAY IN ADVENT:

Holy Communion: 313, 323, 182.
Processional: 53, 217, 463.
Offertory: 49, 204, 226.
Children's Hymns: 51, 473, 346.
General Hymns: 45, 243, 268, 54.

THIRD SUNDAY IN ADVENT:

Holy Communion: 311, 192, 552.
Processional: 48, 184, 463.
Offertory: 52, 288, 287.
Children's Hymns: 50, 334, 568.
General Hymns: 46, 206, 353, 354, 479.

A BRAVE FIGHT was that waged in London the last year, led on the behalf of orthodoxy by Mr. Athelstan Riley. No one can deny his intrepidity and determination, however much some criticise his tactics as a leader. The result has justified those tactics. His Grace of Newcastle was, it is true, "distanced" by a lady, but one need not be surprised at that—Britons are sure to vote for a "lady," other things being anywhere near equal in their point of view. The right side has turned uppermost in the melee; and a blow has been struck at the "system" of education whose principle is "to teach nobody's religion at everybody's expense." Is it Mrs. Besant who produced the *mot* about undenominational teaching, that a creed to which nobody objects has nothing in it worth objecting to? The supporters of that system can find little comfort in the last London School Board election—nor Unitarians.

"BIRDS OF A FEATHER."—In an appreciative article in the *Toronto Empire*, we find a note that among the prominent opponents of religious education candidates in London election, were certain "Fabian Socialists, a Secularist lecturer,

etc." Our Unitarian friends—if we may call them so—will hardly like such company; we think better of them than that. Yet what can one expect? If people elect to live on the *very borders* of latitudinarian and sceptical opinion, they must find themselves occasionally involved in unpleasant proximity—rather closer than they like. On the other hand, the combination of Roman Catholics with Anglicans on the religious side is worth noting. It is not often that Cardinal Vaughan's people think it worth while to fight by the side of Anglicans.

"CONVERTED"—TO WHAT?—This is the question that one naturally asks when he reads of "conversions" by thousands—and also the testimony as to former experiments, that only about *one per cent.* prove to be really permanently influenced. If only one out of ten is permanently converted, what kind of experience have the other nine gone through? An Evangelist who recently was imported to "make a good place better," took great pains to teach the resident teachers that there is no such thing as "gradual conversion," and boldly advocated the idea of "instantaneous conversion." What would he say about the state of his "other nine"? Have they been reconverted, perverted, lost; or are they only "partially" converted? One would fain hope that all the labour spent on them (to say nothing of money) and all the hopes raised about them have not been in vain. Surely, we may hope that they will yield further to more effort, and evince some day a more *complete* conversion; "Evangelist" to the contrary notwithstanding.

"A CORRESPONDENT WRITES TO US," says the *Church Review*:—"The other day, in an address at a Sunday school, I explained the use of the sign of the Cross. A few nights afterwards, one of the teachers, whose views are somewhat mixed, tried to tackle me on the subject. Fortunately, I had with me your admirable 'Notes on the Holy Days,' and he having said he was willing to accept the opinion of the Fathers (which doubtless was very condescending on his part), I referred to the words of St. Chrysostom, Cyril of Jerusalem, and Augustine. Then, to make my position doubly strong, I said, 'Canon XXX. states that the sign of the Cross was used by the early Christians in all their actions. Now you cannot but accept the teaching of that canon of the English Church, can you?' 'Oh, but that's only what he says,' he retorted. 'Who?' said I. 'Why, Canon Thirty!' answered he. He thought Canon Thirty was an estimable person, a member of a cathedral chapter, though whether an honorary or residentiary canon I could not inquire, for I had somewhat to restrain my risible faculties."

THE NUMBER OF MISSIONARIES IN THE WORLD.—According to the Danish statistician, Vahl, there are altogether 304 missionary societies for the conversion of the heathen to Christianity. Seventy-six of these have their headquarters in England. These organizations employed in 1892 5,520 male missionaries, 2,771 unmarried females, 4,285 native preachers and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organization, namely, 1,810. The American societies come next with 1,619 men. The Germans have only 525 missionaries abroad. The income of all the

missions in the world was 54,981,835 marks (\$13,724,959) in 1892. This is an increase of nearly \$500,000 over the preceding year. England alone furnished over \$8,000,000 for missionary purposes. Germany contributed only \$750,000. The number of communicants under the care of these 58,241 missionaries and their helpers was in 1892, 1,073,898.

"JEALOUSIES WERE INTENSIFIED between the denominations, rivalries were increased, differences were greater, reunion further off," is the way Bishop Kennion, recently translated from Australia to Bath, describes what he found in the colonies where there were no "Established" Churches. "Strong Churchman as he acknowledged himself to be, he would rather see some other denomination established in one of these colonies—from which, while he lived, he should be a 'dissenter'—than he would see things going on as they were going at the present time." These are remarkable words, uttered on a remarkable occasion—the public luncheon at the Bishop's English reception. He must have wished to emphasize his opinion and experience.

"CATHOLIC V. ROMAN."—The *Church Times* has an editorial on the subject of the use of these terms—rather long, and written upon lines that should appeal to public respect. The author shows that Dr. Johnson, the fountain of authority on the subject of "English Undefined," does not countenance that modern American corruption which surrenders the ancient and honourable theological title "Catholic" to the impudent arrogance of Anglo-Saxon deserters to the Roman camp within the British Empire. According to this authority, the word is applicable to the "Church of Jesus Christ, because it extends 'throughout the world,' and is not limited by time; applicable also to truths received by all the faithful and as a distinction from a heretic, sectary or schismatic!" Such is the unanswerable fact—how much do press writers get for ignoring it? Is it a case of boodles or of stupidity?

"BULL-DOZING" is not any longer confined to the arena of mere politics, but has crept into the armory of Christian polemics—a most unworthy and discreditable weapon! It requires the sublime courage of a Dean Hole nowadays to get up in public and advocate true temperance—such as we find taught and exemplified in the Bible—and kindred points which don't happen to chime in with popular religionism. We are in danger of having an American reproduction of that English "bete noir," the "Nonconformist conscience," which has brought all religion—*dragged* it, one might say—into disrepute, as consisting, apparently, in a mass of ignorance and bigotry. It behooves every brave man to refuse to bow down to this "idol of the hour," even though it take the form of a "golden image which popular opinion has set up." There are certain "masters of Billingsgate" who stand ready to fling mud at everyone who differs from the dictates of their dense ignorance.

ADVENT.

Not long ago a certain "lay evangelist" undertook to inform our Canadian people that the "regular preachers" of the Gospel hardly ever referred to the subject of the second coming of

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