

# 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.

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## Lessons for Sundays and Holy Days.

July 9.—6 SUNDAY AFTER TRINITY.  
Morning.—2 Sam. 1. Acts 15 to v. 30.  
Evening.—2 Sam. 12 to v. 24; or 18. Matt. 4 to v. 23.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

"THE WHOLESOME INFLUENCE EXERCISED BY ANGLICANISM upon the general minds of this country (England) for generations," is attributed by the celebrated Roman Catholic writer, Tilly, to our *Church Catechism*, "a beautiful document, in which primary verities of Christian faith and morals are impressed upon the tender minds, in language at once simple and stately, as that of the English Bible." And yet there are people (even priests) within the Church of England who deny this wholesome food to the young of their flocks, and substitute the crude compositions of half-informed "societies" and committees.

A CARDINAL QUOTING THE ENGLISH BIBLE—"with a red hat on!" viz., Cardinal Newman—has borne valuable testimony to the power and force of King James' Version, notwithstanding its occasional defects. Somehow there is a rich flavour about these old versions like the flavour of old wine—no man straightway desireth new. So the "revised edition" has fallen rather flat, notwithstanding all its excellencies. It must "bide its time," before success can crown it like the other. It will grow rich with age.

MERCENARY PRIESTS are to be found everywhere, but the *Church Times* thinks it necessary to sound a timely warning for our Church on account of the growth of this excrescence on Christianity. "We heard with infinite regret the other day that an advertisement for a priest to work in a thoroughly interesting "slum parish" brought only five applicants—five!—for such a post of honour. Another advertisement for a chaplain on a year's yachting cruise brought no less than 500 men, all ready to leave hearth and home to go on a pleasure trip." "Same here" might be echoed from many other places.

NEW LITURGIES are not quite up to the mark at which they aim. The *Churchman* (Eng.) well says: "Liturgies of power are those which have in them the voice of ages. It is the breath of the whole Church that breathes through them. To forsake them and make modern liturgies, is as if a man should cut down from about his mansion the oaks and elms that had grown majestic through hundreds of years, and then attempt to imitate their shade and grandeur by setting out starveling Lombardy poplars!"

THE CHURCH OF LAHERE—comrade of "Here-ward the Wake,"—is one of the most famous and interesting of London edifices. It is a grand Norman structure, whose history runs back nearly 1,000 years, and was originally a monumental offering by one who had been converted to pure Christian life and received special answers to his prayers for recovery. St. Bartholomew's Church in Smithfield, as well as the St. Bartholomew's Hospital, are English reproductions of structures and institutions seen by the pilgrim Lahere on the banks of the Tiber.

"GOOD OUT OF EVIL" seems to have found an illustration in the case of Dr. Barnardo's recent troubles over the boy Gossage. The result has been the speedy passage of the "Custody of Children's Act," which protects the Child and the Waif Society alike from the claims and imposture of such people as Mrs. Gossage and her Roman Catholic abettors. Such a case could not now occur under the new Act. So the work goes on, though Dr. Barnardo had to suffer persecution first.

ROME'S "EUCCHARISTIC CONGRESS" AT JERUSALEM has given rise to many adverse comments. It would seem that instead of conciliating the Eastern Church, they feel the "iron hand" already within the soft Italian glove; and this suspicion and distrust are rapidly developing into a stern antagonism, greatly in advance of that which had already existed. A reactionary movement towards the Greek Church has apparently set in among certain papal colonies in the East.

ENGLAND IN EGYPT, even according to French reports, is working immense reforms very quietly—slow but sure. So this ancient centre of civilization is gradually yielding to the modern influence of a Christianized nation. The Anglican influence has, in fact, been generally for good, and is so recognized throughout the East. It is natural that, with this feeling, every weak and oppressed cause there should cry to England for help.

WOMEN IN CHOIRS were, according to a quotation from Rowbottom's "Music of the Catacombs," a rather disquieting element even in the early days of which the author writes, and in those unromantic underground churches. "There came lastly the admission of women into these choirs; the latter step was thought nothing short of a 'desecration' by the severer Christians." A writer in the *N. Y. Churchman* intimates that the "severe Christians" had better take a back seat and let things "go" for a while!

ISRAEL A SUFFERING NATION.—At a recent meeting of the Parochial and Foreign Missions to the Jews, the Rev. M. M. Ben Oliei explained the universal scorn of the Jews by the rest of the

world as being due to their destiny, they were "divinely ordered to be a suffering nation," just as their rejected Messiah had been made to suffer at their hands. There is something more than ordinary "poetic justice" in such a fate: it is surely part of the eternal fitness of things.

"HE HAS BEEN HERE BEFORE!" is the discovery that a learned German Rabbi lately confessed might be made by those Jews who pray for the coming of the Messiah, and at last reach the object of their prayer. At present their eyes are blinded: they cannot see that He has already come, and that all that is properly to be expected now is His *second* coming. Such expressions as the above seem to breathe a sigh of weariness over the long and fruitless "waiting" of the Jews.

"A POLITICIAN ON THE STUMP may not be a very engaging object to the critical eye, but in these days it is very little use for a politician to be anywhere else." So concludes the *Guardian* in treating of speeches recently made by Lord Salisbury and others on such subjects as Home Rule. Large meetings attracted by the presence of popular orators are a powerful means of educating the people, or at least indoctrinating them with new ideas. From these centres the new thoughts "percolate" the masses.

"THE MOST IMPORTANT MISSIONARY CHURCH IN THE WORLD" is what Bishop Wordsworth has called the Irish Church: and with good reason. "She is nearest and dearest to us. We owe her the deepest debt, both of gratitude for the benefits we received from her in ancient times, and of reparation for the injuries we have done her—and yet we should feel more zeal for her if she were at the antipodes." The Church of St. Patrick, says a writer in the *Church Review*, is the mother of the Church of England. What has England done for her? She coldly stood by while the Irish Church was disestablished—and now?

PAROCHIAL ART GUILDS have been formed to a very remarkable degree at St. Cuthbert's, East Court. A correspondent of the *Wyoming Leader* waxes eloquent over the results achieved by little bands of parishioners who are associated (for stone carving, wood carving, metal work, embroidery, etc.) in classes for study, mutual improvement and work. Stone plaques on the walls of the church beautifully carved, stalls in the choir and baptistry, vestments in the sacristy, etc., attest the object of their loving efforts.

HIGH CHURCH PREACHERS used to be accused of great disregard of the "ordinance" of preaching, and a certain Rip Van Winkle in St. Matthias', Stoke, Newington, *Parish Magazine*, utters the plaint still. That very church has been a startling reply to the taunt. Its preaching arrangements used to be perfect in the days of Le Geyt. Says the *Church Review*: "The High Church party can scarcely now be accused of a contempt for preaching, though at one time it certainly affected such a contempt. The great preachers of recent times have been nearly all High Churchmen. The old Tractarian reactionary prejudice against the pulpit has long since given way to a more reasonable appreciation."

"AUSTRALIA FOR THE AUSTRALIANS" is a cry not countenanced by the Bishop of Bathurst, and there

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