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BALTIMORE, MD

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 1st, 1892.

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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

September 4.—12 SUNDAY AFTER TRINITY.

Morning.—1 Kings 22 to v. 41. 1 Cor. 14 to v. 20
Evening.—2 Kings 2 to v. 16; or 4. 8 to 38. Mark 6. 30.

PRIESTS AT ELECTIONS.—A prominent feature of the recent election in Ireland was the active interference of the Roman priests—even to the extent of using their shillelahs on the heads of unruly parishioners. The local courts have decided against their use of such "arguments."

"MORE LIGHT."—Every lover of fair play and truth must feel relieved at the recent clear delivery (in the Lincoln trial) that judges are not obliged to stick to former erroneous decisions when they become better informed as to the value of facts and reasonings; but rather bound to revise and readjust such mistaken judgments.

"THIS PICTURE—AND THAT."—At the opening of the Soldiers' Institute at Aldershot, the Bishop of Winchester referred to the busts of the Emperor Tiberius—one as a lad, simple, innocent, beautiful—the other as a man, coarse, corrupted, cruel. Soldiers' institutes were eminently fitted to prevent such degeneration of type in youth.

"HOME, SWEET HOME might for a time be retained (after divorce has been made easy and general) for melodramatic situations, but there would be nothing in it but a maudlin sentiment for a thing no longer attainable, but existent only as a memory of a bygone age." So writes the *Church Times*, apropos of proposed relaxation of marriage laws.

AN EPISCOPAL PUBLIC HOUSE is said to be a hobby of the Bishop of Chester, and to judge from his recent letter to the *Times*, he is becoming a rival to Dr. Rainsford on the same lines—or nearly so. His present scheme is, substantially, the same as the Swiss system, wherein the *Government* is landlord, and regulates the traffic as the public wills.

"THE END OF THE LINCOLN CASE" is the title of a thoughtful editorial in the *Guardian*, wherein the happy coincidence of the judgment of the

highest temporal court with that of the highest spiritual court (the Archbishop's), is made the augury for the termination of hostilities on the part of those who have contended for "temporal" legality.

"THE INCUMBENT IS HIMSELF RESPONSIBLE—the Bishop (if he had disapproved of lights) would have had no power to remove them." This dictum of the Judicial Committee will probably give new light to a great many people besides Bishops! There are even Churchwardens who fancy their authority superior to the Incumbent's in such matters.

CONVOCATION—so far as the "Lower House" of Canterbury is concerned—consists of 150 members, no less than 104 of whom are *ex-officio* members—Deacons, Archdeacons, and representatives of Cathedral chapters appointed by authority. The whole number left to represent the benefited clergy is only 40 odd. Unbeneficed clergy have no representation at all!

BURNING HIS MSS. for fear he should be tempted to preach these sermons again! Such is one of the habits credited to the late Bishop Clough-ton. This is what some one has called a "self-denying ordinance" not commonly observed by preachers. It is possible, however, that the same result could be practically attained by a less drastic measure.

"THE THREE YEARS" PLAN causes more and more dissatisfaction in the Methodist camp, the more that organization tends to settle down into a permanent shape. The Conference at Bradford had a prolonged and lively discussion on the subject, and appointed a committee to consider ways and means of getting rid of the obnoxious regulation which so unsettles them.

MARRIAGE DOWNGRADE.—The Capetown legislature—notwithstanding vigorous protests from Romanists, Presbyterians and Reformed Dutch, as well as Churchmen—is entertaining a proposition to legalize marriage of guilty divorcees, and to abolish the "bar of affinity" except in the first degree. Laymen do not seem to see the danger and evil of tampering with forbidden fruit.

"THE FEDERATION OF VARIETY" comes to us fresh from Grindelwald, endorsed (quasi-episcopally) by the Bishop of Worcester. The idea is to divide territory among various denominations, instead of the present practice of overlapping in rivalry. The Bishop, however, is not sanguine as to the acceptance of the idea for Home work; though it may have play in the Mission Field.

"JAPANESE UNBELIEF is mainly due," says Bishop Edward Bickersteth, "to the influence of Western books and teachers: the indifference to the pre-occupation of the people with scientific knowledge and politics. Together they generate a temper unfavourable to earnest religious enquiry in a large section of Japanese society." Still, the Bishop takes a hopeful view of the progress of Japanese missions.

THE TORONTO ROBINSONS are worthy descendants of a good old stock of United Empire Loyalists. The other day three sons of Sir John Beverley Robinson, formerly Chief Justice of Upper Canada, met in London, England. One was his father's

namesake, and late Governor of Ontario; another Christopher, *facile princeps* of the Canadian Bar; the third, General Charles Robinson, the new Commandant of Mauritius.

HYDERABAD MISSION is fortunate in having such an advocate as the Rev. Arthur H. B. Brittain, Chaplain at Bellary. The magazine (*Adveniat regnum tuum!*) is a model of exhaustive and enthusiastic journalism. A double work is carried on—military and civil—of immense importance and singular power. They are seeking a guarantee of £300 per annum to keep it up. It excites, deservedly, world-wide interest.

A COADJUTOR BISHOP OF ONTARIO.—In regard to this subject the *Guardian* says, "The Church needs increased Episcopal supervision, and it was felt that the time had now come to move for an addition to the Episcopate in Canada: there is also a feeling that large endowments are not a *sine qua non*, but that the Bishop should share with the clergy in dependence on the voluntary contributions of the the people." Bravo!

"EXCESSIVE CARE AND SCRUPLE—that certainly could not be construed to be an ecclesiastical offence!" So, the Privy Council has exonerated Bishop King for his scrupulous reverence in performing the rubrical function of "ablution." Yet, after all, is it not just this "excessive care and scruple" (ie excess in such matters possible?) which excites alarm among extreme protestants? *Irreverence* is natural to them!

ST. JOHN'S CATHEDRAL, Newfoundland, seems to owe its destruction to ill-founded confidence in its fireproof qualities. People took refuge in it for their combustible furniture to such an extent, that when this accumulation of material happened to catch fire (through the doorway) the building could not be saved. But for some wandering ember accidentally blown into the pile, the Cathedral would have been safe.

MORE "FARRARISM."—In his essay on Sacerdotalism, the irrepressible Archdeacon asserts that the word "Altar" "occurs once, apparently by accident, in the Coronation Service"—the fact being that it occurs over 40 times—a very "serious accident!" Is there no way of muzzling this intellectual scribbler, who pours such a stream of mistakes into the literary world? If any deserves to be arrested for *cacoethes scribendi*, he does!

"A LITTLE WATER" added to a quantity of wine does not change the article into wine and water, but only alters "the alcoholic strength" of the wine—it is still "wine." So the Judicial Committee has decided, and therefore the "mixed cup" is legal. What a lot of "law" it takes to get down to common sense; why could not the judges have seen that long ago? In the English language hard logic often obscures sound reason.

"THE POVERTY OF THE ENGLISH CLERGY" does not appear among the subjects for discussion at the Folkestone Congress—a fact which rightly occasions very severe reflections by the *Guardian* on this piece of mismanagement on the part of Church Congresses in general. "The case of incumbents of benefices with little better than nominal incomes seems to us a far more urgent