

Canadian Churchman.

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Lessons for Sundays and Holy Days.

November 8th, 24th SUNDAY AFTER TRINITY.

Morning.—Amos 3 Hebrews 1.

Evening.—Amos 5, or 9 Luke 24 13.

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PERE HYACINTHE is receiving his periodical letter testimonial from his ardent friend, the redoubtable "A.C.C." of Western New York. According to this champion of Gallican reform, the French priest is sowing seed, "like lonely John Baptist," for future apostles to reap throughout the length and breadth of France.

CAUSE OF LUX MUNDI.—It is characteristic of Dr. F. G. Lee, in his ridiculous book on the Immaculate Conception, that he attributes the valiant ecclesiastical quixotism of Mr. Gore and his friends to their failure to cherish sufficient devotion to the Blessed Virgin. He does not take the trouble to show the connection!

MEMENTO MORI has always had its charms for certain eccentric minds. The *Rock* mentions a Vicar who kept his coffin in the library, using it as a bookcase and cupboard combined—from which he used to produce sweets, almonds and raisins, as a reward for those children who (in the library) recited their catechism best!

"PERMANENT MISSIONARIES" are wanted, was the cry of the Baptist Convention the other day, as it is elsewhere. The same drift of young men of talent into spheres where their work receives more practical appreciation, seems to pervade the whole ministerial profession in Canada. "'Tis true, 'tis pity; and pity 'tis, 'tis true."

REFORM OF THE GREEK CHURCH, which has been lately much talked about as a great necessity, is discussed by Dr. Belcher in a recent number (Oct. 9) of the *Church Times*. He suggests that

probably Anglican Christianity cannot afford to cast stones at the Christians of the East. We have abuses too—in Dr. Belcher's opinion.

THE WELSH CHURCH was alleged, even apparently by Mr. Gladstone, to be in a hopeless minority as against the dissenting denominations. The Bishop of St. Asaph proved, at the Rhyll Congress, that "Welsh nonconformists (including Romanists) number less than 50 per cent. of the whole population of Wales." So the bold assertion falls.

CANON BRIGHT finds himself faced in the columns of the *Church Times* by a new antagonist on the subject of the Kenosis—viz., Mr. Johnson, Vicar of St. Columba, Haggerston. The talent of both men and their good intent are so conspicuous that we may hope for a clear solution of this vexed question between them ere the controversy closes.

BISHOP BROOKS' OATH.—Before being consecrated the Bishop had to promise "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church." These words from the lips of Dr. Brooks "rang out loud and clear, and could be plainly heard by everyone in the vast congregation." So we are assured by the *Boston Herald*.

BISHOP POTTER AND BISHOP BROOKS.—The sermon of the Bishop of New York at a consecration ceremony of the Bishop of Boston—as Phillips Brooks may well be called—was a masterpiece of fitness. No one else, probably, would have been so well able to present sound Church doctrine in shape palatable enough for such an occasion, as this old college friend did.

RELIGIO FUNERUM.—It is pleasant to see the old Church of Britons taking her stand quietly, firmly, and solemnly at the grave side of her long departed sons, and insisting upon public recognition of the sacredness of their last resting place. Canon Bull and Mr. Fessenden, Rector of Chippewa, deserve credit for their share in the recent re-interment ceremony at Lundy's Lane.

THE RUSSIAN CZAR comes out in a very creditable light in connection with the terrible famine miseries of his country. His personal and official influence and energy have been liberally thrown into the scale in favour of thorough and unstinted charitable relief of the sufferers. One would fain hope that out of the evil of this national trial may grow the good of internal peace.

"KEEPING A BISHOP ON THE PREMISES" is how the *Church Times* characterizes the policy of the C.M.S. in Palestine and elsewhere—a policy which is traced to the Celtic monasteries as one of their "evil practices." Such societies treat the Bishops as convenient "confirming and ordaining machines"—a "monastico-papal role," of which this English Church oracle disapproves.

ARAUNAH-LIKE LIBERALITY.—The late Hon. W. H. Smith was in the habit of making princely, almost regal, gifts anonymously, and quite off hand. He heard, for instance, incidentally, of the great need of a new parish church at Portsea, and forthwith donated, secretly, £40,000 in a lump sum—probably never afterwards alluding to it, or ever thinking of it as more than an ordinary proceeding.

HOW HE FELT.—The new Bishop of Massachusetts, at an evening service on the day of his consecration, called attention to "the power that such experiences as he had passed through that day have to set before the mind great and essential truths. He never before felt so blessed to work for God as His servant, and for man as his servant." This may mean much.

RURAL MISSIONARY SOCIETIES.—Apropos of the English agitation for some sort of amalgamation between the S.P.G. and C.M.S., the *English Churchman* had referred to the failure of the American Board of Missions to give satisfaction to both sides of the Church. The *Living Church* points out that this is a mistake, for "everything now is lovely on the Board of Missions."

WELL OFFICERED.—It is the special good fortune of the Church in Wales in her present crisis that she is officered by native talent. Her leading Bishops and Deans are Welshmen pure and simple, full of that indomitable Celtic fire and *elan* which which appeals so sympathetically to those who speak the same language and in whose veins courses the same blood. It is a grand rally.

"PREACHING WITHOUT BOOK" was a feat which, a few years ago, dissenters supposed to be quite beyond the powers of a Church clergyman. Now, as we learn from an article on Knox-Little in the *Christian Age*, the tables are reversed—"it is difficult to find a dissenting minister who does not carefully compose and read his sermons." So, that fallacious excuse for dissent is exploded.

TOO POLITE.—The *New York Churchman* takes the *English Guardian* to task for objecting to the term "Italian Mission" (lately popularized by Archbishop Benson) as offensive to Romanists, &c. This is one of those instances in which some people are so considerate for the feelings of others, and so inconsiderate for the interest of Truth that they don't like to call a spade "a spade."

"SISTER DORA."—We congratulate (though a little jealous!) our Methodist fellow Christians on the recurrence of this name—so honoured in the annals of Anglican sisterhood life—among the devoted women who have had the courage among them to revive something of the same kind of female service as in the Church. The thing without the name would be a gain: but they have both!

"PROPHETS, NOT PRIESTS, the need of the Age," we are told in the *New York Churchman*, was the burden of a famous sermon preached by Bishop Fraser at Manchester, and Bishop Moorhouse is evidently determined to fill the role of a nineteenth century John the Baptist. He has been launching philippics against the gambling, dissipation, Sunday parties, &c., of the rich and noble.

THE CALUMET OF PEACE.—Sir Morrell Mackenzie has earned the hearty thanks of many a parson by laying down the law (medical) to the effect (1) that archbishops and bishops, as well as Mr. Spurgeon, may smoke, provided they use good tobacco; and (2) that a general smoking concert, or concerted smoke, by the ministers of different denominations would form an effective solvent for *odium theologicum*!

GOLDWIN SMITH CORRECTED.—The learned professor bolsters his argument for disestablishment

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