

# Canadian Churchman.

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Box 2640, TORONTO.

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## Lessons for Sundays and Holy Days.

July 26.—9 SUNDAY AFTER TRINITY.

Morning.—1 Kings 10 to v. 25. Acts 25.

Evening.—1 Kings 11 to v. 15; or 11 26. Matt. 13. 24 to 53.

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## OUR NEXT ISSUE AUGUST 13th.

In consequence of taking our annual Holiday, our next issue will be the 13th of August.

BROAD.—A Kingston preacher lately paid his respects to broad theology, which he compared to a shallow pond or morass, with a bottom of mud, too broad to be deep, too shallow to be clear. He would rather have a river that would float a navy than a large expanse of water in which only a toy boat could sail. Force is better than mere size without strength.

CHANGES ARE LIGHTSOME.—Recently—*apropos* of the general change of base among Methodist ministers—a secular daily suggested a transmigration or itineration of whole congregations. Some New York preachers could easily manage such a move, their congregations being rich enough to organize an excursion to Alaska, pastor and all, for the summer season or longer.

LAY BROTHERS.—The success which has attended the now famous "Brothers of Nazareth" in New York, and the St. Paul's Brotherhood in London, proves that a long-felt want has been filled in those cases. The Church having drifted away from the right use of the apostolic diaconate, must use what makeshifts she can to patch up the rents and tears in her fabric in consequence.

EVANGELICALISM DEGENERATES INTO LATITUDINARIANISM.—The *Church Eclectic* describes the easy descent from scouting the sacraments to despising the scriptural ordinances of Leviticus, &c. They are two kinds of scepticism on the same plane of thought, but it is an inclined plane. Within the lowest depth of Churchism a lower deep opens wide, once a schism is made in the Catholic faith.

LOVE-FEAST OR SACRAMENT?—Earl Nelson in *Church Bells*—*apropos* of the recent New Orleans incident—argues that the communion of dissenters should not be regarded as rival of that in the Church, because they so minimize eucharistic doctrine as to reduce their communion from the level of a sacrament to that of an ordinary meal wherein they associate religiously. There may be something in that.

"LOST ALL HIS SERMONS."—When the Church of England rector who piles his sermons in a barrel till it is full, and then turns up the other end for use, gets burnt out, barrel and all, he feels it. But when a man who has a three year's stock, calculated to serve 10 or 12 different congregations in rotation, loses his precious hoard, what a gap is there! Moral: Keep two kegs, barrels, or boxes to provide for contingencies.

THE NIGER DIFFICULTY with the C.M.S. people has taken the form of a proposition—apparently approved by Bishop Crowther—to withdraw the Delta region from the Niger diocese and from the sphere of the Society's interference, forming a diocese with a bishop of its own. A meeting was recently held at Lagos in West Africa, and resolutions passed to this effect. It may prove the most practical solution of the trouble.

LA MESSE BLANCHE.—The spectacle presented by the schism at Maskinonge on account of the site of a chapel, whereby a section of the French Romanists had to be content with a service without a priest—no celebration of mass—is one which convinces people of the humanity (good or bad) of the French people, usually supposed to be as utterly submissive as unthinking tools, and incapable of rebellion against ecclesiastical authority.

TIRED.—The recent letters of "William Cleland" in the *Toronto Mail* have an undertone of exhaustion, and seem to presage an early retirement from the unequal contest of Sectarianism against Catholicity. Why men should deny the historical fact of apostolic succession, and, scouting its form at first in episcopacy, begin to reconstruct a quasi-episcopacy of presiding elders, presidents, &c., passes comprehension and reason.

TWO HUNDRED YEARS AGO.—Somebody has unearthed a letter of 1682 written by Cotton Mather, wherein he commends a Puritan order to waylay a ship called "Welcome" carrying 100 Quaker heretics, including William Penn, to America. The idea was to sell the whole lot at Barbadoes for rum and sugar, so as to keep the "ungodly crew" from staining the soil of this new continent with "their heathen worship." Those were stirring days!

"CHEAP AND NASTY" COFFEE HOUSES.—A very strong and trenchant indictment is brought by the *St. Louis Christian Advocate* against American coffee houses, as contrasted with those in England, which are the acknowledged most formidable foes of saloons and intemperance. The charge is that in America these houses are the mere annexes of Church or Y.M.C.A., furnish poor stuff for food and drink, and are shunned by the public as hoaxes.

"UNSTABLE SOULS" is the title of a good article in the *Church Review* on Prof. Momerie's vagaries.

"And now a worse calamity than all previous assaults seems to be approaching the Church. Men of undoubted ability, of holy lives, of profound learning, are tempted to give up the citadel at the approach of the army of cities. If we subjected European history and classical authors to one-half the attacks made on the Bible, not a shred of history or literature would be left!"

"CHRISTIANITY IN ITS LOWEST TERMS" is the desideratum which Nobuta Kishimoto commends in the *Boston Andover Review* as a cure for the present distracted condition of Japanese religion—distracted by the diversity of Greek, Latin, Jewish and Protestant traditions. They are trying to get to the bottom of all these systems, and find out what is really essential and common to all—what is really fundamental Gospel, in fact.

HERETICAL POPES.—Among these practical disproofs of the modern dogma of papal infallibility are Liberius the Arian, Honorius the Monothelite, Zephyrinus the Montanist, Vigilius the Monophysite, Nicholas the Copernicite. Those were lively times for papal faith when half a dozen popes excommunicated one another for rival thrones; and dark days for devotees when debauchery vice and assassination revelled in John XII., Boniface VII., Sixtus IV., Julius II., &c.

THE CHURCH AND LABOUR.—The very interesting and ably conducted *Labour Advocate* of Toronto has much to say on the way in which Synods and Conferences treated the joint petition on the subject of labour. So far as we see, there is no grievance, the petition being ruled out in most cases as being beyond the sphere for which such bodies were constituted. The Church assembling otherwise than synodically might well take up this important subject—in a Church congress, for instance.

"FREE EDUCATION" continues to occupy a vast amount of space and interest in Church papers and meetings. Bishop Walsham How writes a very practical letter, advising a sliding scale of Government grant in lieu of the proposed 10 shillings per pupil, which is too little for towns and too much for country schools. He proposes that each grade of schools should have an amount of grant assigned to correspond with and cover the amount of fee charged.

COLONIAL CHURCH EDUCATION.—The Bishop of Qu'Appelle writes to the *English Guardian* about the great difficulty of educating children in the colonies in Church principles on account of the secularity of the public schools. He advises the liberal use of Church literature, and also the establishment of numerous Church boarding schools. The latter expedient is already becoming an extensive remedy; but such schools require endowment to do much good.

THE CHURCH-HOUSE is really a great undertaking, though comparatively little is said about it. Devised by the Church in England as a Church memorial of the Queen's Jubilee, its mission is to form a rallying centre and rendezvous for all the great interests of the Church in Britain and the colonies. The site and preparations for building in Dean's Yard, Westminster, have already cost nearly \$400,000. The corner stone was laid by the Duke of Connaught.