

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

February 4th 5th SUNDAY AFTER EPIPHANY.  
Morning Prov. 1 Mat. 21 23.  
Evening Prov. 3 or 8 Acts 22 23 to 23 12.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. An additional 50 cents will secure you one of our beautiful premiums.

"HONEY-COMBED OR WORM-EATEN?"—An English contemporary is in doubt which of these terms is most applicable to Canada because about two-fifths of our population are Romanists. We must remember, however, that they are imported French, Irish or German. They are not home manufactures.

PAID FOR HIS OWN STATUE.—A certain Duke of Bedford, whose statue stands in Russell Square, had—as it now appears—to foot the bill for this testimonial from his admiring tenantry. Their good wishes were bigger than their purses, or *vice versa*—which? A good many people pay for their own busts, though they are not Dukes.

UNSCIENTIFIC ASSUMPTIONS.—A very able article in the New York *Homiletic Review* proves the utter baselessness of so-called Higher Criticism, proceeding as it does on the *petitio principii* that miracles are incredible and rejecting everything which has a miraculous aspect. This, too, is only one of many mere assumptions of such critics.

FOND OF BIRDS.—It must be something more than a coincidence that so many clergy—otherwise very different, even contrary, to one another—such as Francis of Assisi, Luther, &c., have been so fond of birds. Bird nature is suggestive. "That little fellow," says Luther, "holds on to his little twig (goes to sleep) and lets God take care of it."

THE TOOL OF THE SOCIALISTS, OR THE REVERSE?—It is curious to note how public attention has fastened upon the attitude of Manning towards Socialism, and how slight is the general belief in

the Cardinal's sincerity. Ambition, intrigue, policy, trickery, are freely attributed as among the motives of his line of life—a marked contrast to the public estimate of Newman.

CHILLINGWORTH AND NEWMAN.—The former, in 1630, went to the Church of Rome in search of an "infallible judge"—and came back convinced that such an institution was neither there nor anywhere else! Newman had the same *penchant* originally, but did not come back—perhaps he was ashamed. Certainly, he did not pay much respect to the Pope he discovered at Rome.

PROGRESS OF POPERY—BACKWARDS!—It appears from recent statistics that although during the last sixty or seventy years, Romish priests, chapels, monasteries, convents and colleges have been multiplied *six-fold*, this increase of machinery has not served even to keep up the numbers to the former proportion. Their total loss in fifty years has been seventeen millions at least.

TEMPERATE WORDS.—No man is better able to "throw oil on troubled waters" than Rev. D. J. Macdonnell, of Toronto. It is refreshing to read—after all the unmeasured vituperation of the Sunday car controversy in that city, such words as these:—"These men and women who had voted for Sunday cars had acted in just as Scriptural and Christian a manner as those who opposed them."

NEWMAN'S MEMORIAL still hangs fire in a way by no means creditable to his admirers. The project of a statue, within a hundred yards of the spot where Cranmer, Ridley and Latimer were burned, suggests an incongruity which has struck the public conscience in a very painful way, and will help still further to "set back" the movement which owed *all* its force to his personal magnetism in life.

CONTROVERSIAL AMENITIES.—Readers of the Toronto *Mail* have been regaled by a series of controversial letters on Apostolic Succession—with the usual result, *nil*. Dr. Hugh Johnston, the clever champion of Methodism, makes his last bow with a complimentary allusion to his antagonists as "the gentlemanly Professor Roper, the cultured and courteous Dr. Clark, and the able and gifted" Dr. Langtry.

GOOD OUT OF EVIL.—A writer in *Living Church* remarks on the *raison d'être* of the so-called "Reformed Episcopal Church" as being their function of familiarizing prejudiced dissenters with a liturgical service. In this they have succeeded to a large extent—but in nothing else; and quite a number of dissenting ministers have found their way to Church through this somewhat indirect but effective channel.

POBIEDONOSTSEFF! is not a Russian oath or a travesty of "Poor boy, don't know itself," but only the name of the patriotic genius who admired the Jewish type so much that he persuaded the Czar to secure new blood for the effete Russian race by persecuting the Jews into conversion to Russian orthodoxy or—expatriation. That such a policy should be seriously entertained and practised seems incredible.

THE TWO CARDINALS.—The recent death of Cardinal Manning has brought into strong relief in the public mind the remarkable contrast between

him and Newman. They were the very antipodes of one another, as far as the Roman Communion permits divergence amongst its adherents—straining the cords of association almost to the breaking point: Newman the more Catholic, Manning the more Roman. Very different things!

"AN ERA HAD CLOSED," said Bishop Hedley at Cardinal Manning's burial service, "in the history of Catholicism in England with the death of Cardinal Manning, and a new one had opened." So that they are conscious of a "change passing over the spirit of their dream"—about the (Roman) Catholic re-conquest of England! He afterwards referred to the "hottest and deadliest hour of the educational battle—yet to be fought!"

"YOU MAY KISS ME FOR 25c.," the last and worst device of the pretty girls in a certain congregation in Michigan, to raise money for desperate church emergencies, is, one may hope, the very climax of the absurd condition into which the whole system of dodges in aid of churches has been sinking; and yet it is a logical outcome of the whole business—trifling with religious duties is sure to end in personal degradation.

PROVING TOO MUCH.—The "analytical method," so deftly and confidently handled by many historical critics (?) nowadays, is a very dangerous weapon. Was it Archbishop Whately who proved, by some such process, that Napoleon Bonaparte never existed? Now Stanley Leathes has proved that the Pentateuch must have been written before the prophets after certain clever men had proved—just the reverse—and with the same tools.

"HE WAS GOOD TO THE POOR" was the refrain upon many lips among the crowds of working people who surged about Brompton Oratory when Cardinal Manning's funeral took place the other day. The masses place more store by practical benevolence, activity in charitable enterprises, interest in socialistic questions, than in orthodoxy and logic. They think they can read the record of life and work—mere words mystify them.

DOWN ON THE NATIVES.—The *Rock*, in a recent editorial, tries to stem the tide of prejudice against the use of a native ministry, due to the confusion and worry in Asia and Africa among the C.M.S. Mission. All along the African coast just now there is likelihood of relapse to dissent. The trouble is that these half-taught Christians have never been taught any strong reason why they should not be dissenters—else they would stand firm.

CONFUSION WORSE CONFOUNDED.—We are not admirers of the existing Westminster Confession, but if the newspaper versions of the efforts being made in New York to revise and amend the old formula are correct, the improvement in terms is not apparent. The difficult subjects of election, infant salvation, unregenerate good works and prayers for the dead, are taken up by the Committee on the principle of *not leaving well enough alone*.

MORE BISHOPS.—A writer in *Churchman* (New York) strongly advocates the extension of the Episcopate. "The time is fully come for a decided increase in the missionary Episcopate. . . . Alaska should have a bishop, Western Colorado

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