

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 29, 1898.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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## Lessons for Sundays and Holy Days.

July 2.—5 SUNDAY AFTER TRINITY.  
Morning.—1 Sam. 15 to v. 24. Acts 10 to v. 24.  
Evening.—1 Sam. 16; or 17. 1 John 5.

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.

"A HARMLESS LUNACY" is the title given by the *Rock* to the sensational fad of the "Italian mission" in England, for placing the British Empire under the saintly "patronage" of St. Peter as "our lady's dowry." Our contemporary reminds the Romanists that the said "dowry" has proved rather a "handful" for Romanism, being the recognized and most efficient bulwark against it. How St. Peter is going to improve matters for them does not yet appear.

"WHAT WOMAN?" Lord Erskine used to say whenever he heard of a new bother or trouble. One day a painter fell from his ladder and was killed. His lordship hearing of it, asked his favourite question. It transpired that the painter had lost his balance and his footing on the ladder, because he was struck by the attractive appearance of a woman who chanced to be passing! Now, the "woman movement" has got into the Royal Geographical Society—of all places in the world. Twenty-two ladies have been elected "fellows"—and there is a row about it. They may prove too attractive to some other fellows!

NATIVE CHURCHES are coming more and more to the front as a great desideratum in the mission field. At a recent C. M. S. meeting, Archbishop Maclagan took the ground that their aim was "not to build up 'the Church of England' in every corner of the earth, but to build up the native churches, each with its own characteristics and its own special needs." It is very important that the natives of every country shall feel and act their part in the Church of God.

ENGLISH ENDOWMENTS.—A vast deal has been done in the last few decades in the way of more fully utilizing the precious inheritance from former

generations in church endowments. The Board of Ecclesiastical Commissioners have done noble work. They have fully recognized as self-evident truths that (1) endowments too large have a corrupting and secularizing effect on the possessors, (2) in large sections inhabited by the poorer classes religion can only be maintained by means of outside funds. So they have been equalizing and redistributing for fifty years. Some think that a "common fund" for all (rich and poor) is the only perfect solution of discrepancies.

A CHURCH ARMY STEAMBOAT is among the latest additions to the equipment of that very "live" institution of Church enthusiasm. It is to ply up and down the Thames and to be provided with a tent for use, in evangelizing the shore parishes. The force will land and stay a week in any parish on the Vicar's invitation. That is the way to do business! It is very interesting—if not instructive—for us in Canada to watch the way in which things are done at home. Would it be "heresy" to suggest they are a "leetle" ahead of us in some things?"

SHE "DID WHAT SHE COULD."—The famous old church of St. Bartholomew, Smithfield, has been going through a period of restoration. The old and devoted "sextoness" who had lived like a hermit, poor and lone, in one room of the north transept, recently died, leaving by will the sum of £8,000! No less than £700 of it was bequeathed to the restoration fund, the pulpit being expressly mentioned. That sextoness deserves a monument out of her savings. Shall it be the pulpit?

THE STANDING OF THE COLONIAL EPISCOPATE continues to exercise the anxieties of our esteemed contemporary *Church Bells*—he wants to "maintain a high standard." This time it is not Canada, but New Zealand, that occasions anxiety, on account of Hadfield's resignation. Selwyn, Patten and Abraham should be followed by really worthy successors, and it is feared that the best local men may be passed over owing to petty local jealousies. Something in that!

"THE BLOODSUCKING THAT LEAVES PADDY POOR," is illustrated by the recent assertion of a Romish priest that, since disestablishment of the Irish Church, the Romanists had spent fourteen millions pounds sterling in buying up lands, churches, monasteries, nunneries, etc. No wonder Paddy is poor! No wonder that an appeal has to be made to all the world (Protestants especially) to give him something to eat and drink—if only "taties and buttermilk"—after having had his pocket thus emptied by the priest.

"THE BISHOP OF THE AGITATOR," says the *Church Review*,—"the typical bibulous, pompous, wealthy, selfish idler, who kept all his money to himself, the stout old gentleman who divided his time between rolling in his carriage and drinking old port—will have to take a back place soon. Bishops nowadays do strange things indeed. They take their shovel hats down coal mines, settle strikes, lead boys on walking tours, turn their lawns and gardens into diocesan parks," etc.

THE CANADIAN CHURCH UNION is attracting notice in Britain. Its remarkable attitude—"defiance" rather than "defence"—suggests such a different atmosphere and surroundings as to be somewhat

puzzling. Is there really "no need of defensive measures in Canada"? or do the promoters only proudly overlook the need, ignore the possibility of legal prosecution, "carry the war into Africa," and plant their standard in that Hill of Rights?"—the Prayer Book, the whole Prayer Book.

HOME MANUFACTURES is a popular cry even in England. Great enthusiasm has been aroused by the announcement that the trousseau of the Princess May was ordered to be made of British goods only. Meetings of the "Loyal British Workingmen" have manifested their approval of this conspicuous example by eulogistic resolutions and other expressions of loyalty and delight. The Princess has "struck it rich" in the way of popularity.

"LOVE FOR BRICKS AND MORTAR," says the *Rock*, "has predominated over the consideration due to the living agents—and this has been true of all schools of ecclesiastical thought. They have been too anxious to put up buildings, too careless about the maintenance of those who are to fill those buildings with the spiritual building by edification of immortal souls—'living stones,' as the Scripture has it." Our contemporary has a timely article on "Parsons' Pay," which calls a halt in church building, and "sounds a charge" in ministerial maintenance and support.

"THE HOUSE OF LORDS WOULD NOT BE FRIGHTENED by the bray and bluster of their adversaries." So Lord Salisbury assured his hearers in Ireland, descanting on the subject of the Home Rule Bill which Gladstone had "fathered" in order to secure and hold a band of Irish supporters. He has been moving "under pressure" from that quarter, just as he has been in regard to Wales. There the "sop to Cerberus" is disestablishment of the Church—the "bones" to be thrown to Welsh dissenters!

"HIS ANXIETIES HAD GRADUALLY DISAPPEARED as to the tendencies of the Ritualistic movement," so Bishop Ellicott bravely and gracefully confessed at the festival of St. Raphael's, Bristol, after sixteen years' Episcopal suppression—"arrested on suspicion" as it were by an Episcopal police guard of the Church. His "best convictions and best belief" of sixteen years ago had, in the lapse of time, given way to sober second thoughts the very reverse of his former ones. The Ritualists were loyal after all!

"TWO FOREIGN CHURCHES IN IRELAND" writes a correspondent of the *Church Review*, are the Roman and the Scotch Presbyterian. News for our Roman friends! The Roman "mission," he goes on to show, forced its way into Ireland in the Synod of Cashel in 1172. The Presbyterians came in 1609. These two together formed the opposing force to the Ancient Irish Church, and was the cause of its disestablishment. They are not, however, above taking such things as the "Maynooth Grant" and the *Regium donum*—misappropriated out of Church funds!

## THE PROVINCIAL CHURCH STATISTICS.

(BY A SPECIAL CORRESPONDENT.)

By dint of unceasing labour, and a heavy staff of printers, the journal of the Provincial Synod has just been issued in the phenomenally short time of nine months, and it is doubtless owing to the desire to get it out without delay that no statistics have been procured from the diocese of Quebec,

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