

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

April 19th.—THIRD SUNDAY AFTER EASTER

Morning.—Num. 22. Luke 14. 25 to 15. 11.  
Evening.—Num. 23. or 24. Ephesians 3.

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THE EPISCOPAL CAR A SUCCESS.—The experiment of the Bishop of North Dakota. The car is often "side tracked" for the benefit of those who wish to see the Bishop privately between hours. The Bishop personally takes care of the car, sweeps it out, lights the lamps, prepares them for use, builds the fire and keeps it alight, makes his own bed, &c. He is his own *factotum*, serving every office from apostle down to sexton. It may be gravely and respectfully questioned whether St. Paul could have done more in that way.

A BISHOP'S GRIM JOKE.—The Bishop of Chester lately referred to the steady lowering of clerical incomes, especially in the matter of tithes, as a very real instance of a nearly "submerged tenth." The Bishop took occasion to refer to the very exaggerated descriptions of the darkness of home heathenism which have lately caught the popular taste. It was a mistake, he said, to paint it in too dark colours. Some demagogues deliberately pursue the policy of gross exaggeration to attract notice—doing evil (apparently) that good may come.

KEBLE THE MAINSPRING.—The chief outcome of the late Dean Church's already famous book on the history of "The Oxford Movement," is that the central figure, the influential personage, was not Newman at all, but the saintly poet of Hunsley—the author of "The Christian Year." This fact, long felt by many, now clearly brought out, is at once the main reason and the sufficient guarantee of the solidity and permanence of the reform already wrought in the Church. The spirit of "The Christian Year" has spread far beyond Church bounds.

THE COMMONWEALTH OF AUSTRALIA is to be congratulated on the choice of the admirable title with which to crown this achievement of their timely confederation of colonies. The dear old Mother Land ought to feel excessively pleased and thankful that her stalwart sons and grandsons all over the world are "joining hands" in such brotherly fashion. This is a new interpretation of the Laureate's happily framed phrase, "Britons hold your own." They can best hold their rights and properties by holding each other together.

ROMAN CATHOLIC CONFIRMATION is not recognized as valid by some of our Bishops on account of the failure to preserve carefully the essential feature of the apostolic rite—*laying on of hands*. They have added so many "accretions," by no means essential to the rite, that they have been prone to lose sight of the original form—literally making the word of God of none effect through their traditions, instead of preserving carefully the traditions of the Apostles. The writers in English and American Church papers say that they are more strict and careful at present than a generation or two since.

AN ANTI-NOISE LEAGUE is an addition which the *Church Eclectic* wishes to see to the societies already in existence. "Then will come the millennium, from which will be banished the Salvation Army drum and the cracked church bell, the Italian organ grinder and the English concertina player, the dogs which howl by night, and the pianos which play five-finger exercises by day, the rougns who yell their half drunken ditties, and the converted street sweepers who bellow like bulls." Certainly, such a society would be of more practical use and comfort than nine-tenths of those now existing and noisy!

THE KIND THEY WANT—"Please send us that floweret, streamlet, rivulet, starlight man to preach for us next Sabbath," was the "order" lately sent by a Philadelphia congregation of Presbyterians to the Princeton Seminary, when they wanted to hear once more a certain young theologian who had recently dazzled rhetorically the tender souls of the younger members of the congregation. They forgot his name, but the description sufficed. He was recognized by the Princeton authorities from the description sent, and became pastor of the congregation. Such is the history of a good many "calls" which come to the "ear-tickling" class of preachers.

"BREAK DOWN THE CANON," says the *Living Church*, apropos of the New York pulpit embroglio, "as some of our clergymen seem determined to do, and no safeguard remains against the introduction of all religions and even of agnosticism into our pulpits. Indeed, there seems to be very little left of the canon, if without prompt discipline a clergyman may introduce to his congregation a Unitarian, one who denies the Divinity of our blessed Lord, to preach on the day of the Crucifixion!" Such is the logical conclusion of that lawlessness of which we had a sample last Christmas at Woodstock.

"APPROPINQUANTE MORTE, *animus multo est divini-or*," says Cicero. Our recent remarks on the writings of Dr. Carry and John Henry Hopkins, and the value of the matured thoughts of aged teachers and writers, have received further illustration in the

case of Delitsch's "Messianic Prophecies"—if, at least, we may trust the critic of *The Expository Times*. The above words are quoted by the learned author in the 2nd chapter of his new book, with the free translation: "Through the approach of the night of death the most intense effulgence flashes through the human spirit which has sprung from the being of God." The proof sheets of Delitsch's book were corrected by him on his death-bed!

THE NATURALIST SCHOOL OF CRITICISM.—This is what Delitsch—himself a great critic and correcter of ideas about the Bible—says of the new school, which explains away everything on the plea of "oriental hyperbole": "There is a crisis in the domain of the Bible, and especially in that of the Old Testament, in which the evening of my life falls. This crisis repels me on account of the joy of its advocates in destruction, on account of their boundless negations, and their unspiritual profanity." The fact is, these wild dreamers are infested by the poison of "a little learning," and run amuck with their "edged tools" at every idea which is—not new!

CONVERTS FROM ROMANISM.—Much is made by Roman Catholic controversialists of an occasional leakage into that communion from the Anglican. They are very "mum," however, as regards the constant stream of converts going the other way—not only "reverts," but converts, pure and simple. We have had as reverts, such men as Lord Robert Montague, Canon Ffoulkes, Father Roberts, Hutton, Galton, Law, Whitehead, Addis, &c. Every week some priest is following their example. The Roman Communion has some external attractions, but in solid internal advantages she cannot compare with her Anglican sister.

COMING HOME.—The numbers of Protestant ministers of various kinds who get tired of their surroundings and join the Church now-a-days is very remarkable. In a little magazine we find the following examples within a few pages: A Calvinistic Methodist in Wales, a Congregationalist pastor in Ireland, a Presbyterian minister in Brooklyn, and a Presbyterian and a Lutheran in Indiana. Indeed we see it stated that in such places as Brooklyn, such conversions have been lately of frequent occurrence, suggesting some local unsettlement of dissent or local revival of the Church.

"CLOSED QUESTIONS" is the title of a very terse and interesting pastoral letter by Bishop Seymour, of Springfield (U. S.), circulated for Holy Week. The tenor of the brochure may be judged of from the following sentences: "Man can no more alter the character and essentials of the Church of God, that he can contrive substitutes for father and mother, and invent some new method of entering the world to supersede natural birth. . . . The Church is strong and can afford to be patient. But the time comes at length when delay is no longer mercy. . . . Arius, Nestorius, and Honorius. . . . must be cast out."

TRUTH WITH LOVE.—Earl Nelson, in his weekly paper on "Home Reunion," takes up again the subject of co-operation between Churchmen and dissenters in "works of mercy." He concludes: "It is perfectly possible to hold firm to all high