

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

June 25.—4 SUNDAY AFTER TRINITY.  
Morning.—1 Sam. 12 Acts 7 to v. 35.  
Evening.—1 Sam. 13; or Ruth 1. 1 John 1.

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.

YOUNG WALES has become an important factor in the solution of the problem of disestablishment. The *Rock* correspondent thinks he has "struck oil" in the discovery of the organization of this new national party, and strongly advises the Church authorities to acquire a good grip on the young and ambitious element before they become too much identified with the "liberation" soc., the despoilers of the ancient Church.

"AMERICAN SUPPLIES" are blamed for keeping up the Home Rule agitation in Ireland, just as they backed up the Fenian movement, while it lasted, in full force. These "supplies", seem to be devoted to the purpose of furnishing salaries and perquisites for the agitators, who devote all their energies and time to keeping the agitation alive. Otherwise it would soon die out and the agitators would have to find other occupations.

"TOO SCIOLOGICAL AND ACADEMIC," the *Rock* says is the Christian Social Union, which seems to have got itself in rather hot water with its friends and patrons by winking—or apparently winking—at disestablishment. Messrs. Gore, Carter, etc., have been challenged to "show cause" for this peculiar attitude being struck, and to justify it in relation to the ordinary platform of the Union.

"MUST BE OPPOSED AND CRIPPLED in every possible way" seems to be the form of *delenda est Carthago* which actuates the political nonconformist conscience against the Church of England; and so these precious reformers are ready to make friends and "common cause" with Jews, Unitarians, even Romanists. Oh, "Herod and Pontius Pilate!" Why did you set such an example to the enemies of Christianity? We had our time in Canada a few decades since.

"ODDFELLOWSHIP is a startling thing—one of the most startling things he knew of, and he did not think this fact was sufficiently realized. The fact that there were over 700,000 persons in the order, with something like 8 millions of money invested, justified him in saying this." So said the Dean of Peterborough at a lodge meeting in Leicester, apropos of the proposition of establishing a Governmental "Old Age Pension" system. The Government will have to take account of such organizations as this of the Oddfellows.

"GOD BEFORE GLADSTONE" is becoming such a rallying cry among Englishmen that it bids fair to undermine the influence of the "people's Willie," which has already lasted so long. He has taken one turn too many this time apparently. The feeling that one must draw the line in sacrificing to one's favourite hero grows stronger every day, and the question is gravely asked, "must we follow this man *everywhere*, no matter where his erratic and contradictory fancies lead?"

"HONEYCOMBED WITH SOCINIANISM is English Dissent." This is the confession of the *Christian Union*, and the *Record* is engaged in "rubbing it in." It has long been felt that the outward shell of orthodoxy was not much better—when put to a severe test or strain—than that of the German Protestants disproved long ago. There the decay of Protestant Christianity has become a byword of shame and reproval.

"NOT DISTURBED BY CONTROVERSIES is the Episcopal Church." So remarks the *Christian Union*, commenting on the painful theological struggles now going on among other Protestants in America. The Bishop of Long Island attributes our comparative freedom from these disquieting outbreaks to the "strong love of order" which constitutes a virtual tribunal for the trial of all new sensations as they come, and ordinarily rejects them.

"CHURCHES PARALYZED FOR WORK as they struggle for a bare existence, morally, intellectually, socially and spiritually. Australia is all the poorer by reason of there being no establishment of any kind. It is hard to see where Christianity touches (to influence) the growing national life—all religions are only too generally regarded as equally false, equally useful or equally true." Such is the picture of Australian religious (?) life drawn by a now converted Liberationist writing his observations to the *Guardian* from the Antipodes. Would he say the same of Canada? Yes: the Church is equally weak in poor districts.

UNITED CHRISTIAN MISSION is the name of a curious organization of European Churches and sects, whose *raison d'être* is to send "at least one clear Gospel message into every house"—something like the organization of children "to do one kind deed every day." These very definite *minimum* rules are subject to the danger of being hardened into *maximum* limitations, inserting mentally the word "only" before "one," and being content with that degree of compliance with Christianity.

OFFERTORY OF EGGS.—A Kentish rector writes to the *Times* describing a bright idea in vogue in his parish, of having a special offering of eggs on a certain Sunday afternoon in spring every year—the proceeds being sent to Camberwell, or some other unfortunate city district, where anything

"fresh" in the way of food, especially eggs, is a rarity. The last collection was 600 eggs. How would Canada farmers like that? They have eggs, and to spare! The poor city folks would like it all right.

"PARNELLISM is the greatest moral curse (*sic!*) that ever appeared in this country. For the last seven centuries we have had nothing to compare to it. It is a deliberate and wilful uprising against the authority of the clergy, against the priests and bishops of the country." Such are the sentiments uttered by Bishop Nulty of Meath lately, in his distress at the divided Roman camp around him. It is hardly the way he would have spoken while the famous agitator was alive and active.

## THE ARCHBISHOP AND THE CHURCH PARTY.

Many who attended the Church Congress at Cardiff in 1889 will remember the pronounced utterance of the Archbishop of Canterbury about the Church of England not deserting her sons in Wales, and about the possibility, and perhaps future necessity, of consolidating the whole Church into one compact, organized body; to form a "Church party" in England, in fact, and so to compel the Ministry of the day to reckon with by far the largest organization in Great Britain in the event of any attack being made on her through the exigency of party politics.

Doubtless his Grace feels that the time has now arrived for doing this. The occasion is urgent and imminent. Judas within, and the Scribes and Pharisees without, make an unholy bargain against the Bride of Christ, as their ancient predecessors did against the Church's Head. The only difference is that thirty pieces of silver was the purchase money in A.D. 33, while thirty Welsh votes is the modern equivalent in A.D. 1893. The Archbishop has, then, been as good as his word. He has called together, to a great meeting in London on May 16, 1893, what will really be, according to modern ideas, "Church of England by representation." Whether the aged Prime Minister is allowed to read accounts of that meeting or not, the English people will hear enough about it, and will be able to see that the Church of England is a much larger and more important body than all the 287 conflicting sects registered in Somerset House put together; and that she will not only not submit to be bought and sold to please politicians and to gratify jealous adversaries, but that she, too, according to modern fashion, will combine her forces and eject any Government who would sell her in order to gain votes in the House of Commons.

This experiment has never been tried before in England; and it depends wholly on the subsequent use made of it whether it will save the Church or not. We remember all the fuss and outcry made about the Irish Church in 1869. Then there were many meetings, and many speeches, and much zeal and excitement too; and no good came of it all. Let it not be so with us now. At that time Archbishops Tait, of Canterbury, and Thomson, of York, and the great Bishop Wilberforce, of Winchester, deserted the Irish Church, and stood in the gangway in the House of Lords at the fatal division which sealed the fate of their Irish brethren. The present Archbishops and Bishop of Winchester will not do likewise to the Church in Wales; but may we, with all the