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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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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

August 14.—9 SUNDAY AFTER TRINITY.

Morning.—1 Kings 10 to v. 25. Rom. 11. 25.

Evening.—1 Kings 11 to v. 15; or 11. 26. Matt. 24 to v. 29.

THE DIVORCE ACTS are just now occupying the chief attention of the E.C.U. people. They have taken up as their special vocation at present the defence of the sanctity of Christian marriage. If they succeed in revising recent legislation in favor of divorce, they will not have lived in vain. It will be a noble monument of their zeal.

THE JESUITS IN ENGLAND.—A correspondent of the *Rock* directs attention to the evil case in which England has been placed by her *misplac ed* "liberality" to Jesuits. "The Jesuits, turned out of every country in Europe, have made England their home." They have little else to do than wire-pulling in politics for the advance of their Church.

CONVERTED ROMANISTS.—We find in the *Brighton Gazette* a detailed list, carefully verified from the Church Directory, of thirty Roman Catholic priests who have been converted and are now active members of the clerical force of the Church of England. How is it that the Church says so little about this significant gain from Romanism?

OBJECT OF THE "ITALIAN MISSION."—A controversy between Lord Ashburnham and Dr. Parker has drawn notice to Cardinal Manning's words to the Romish prelates assembled at Westminster in 1859: "It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bind and break the will of an imperial race."

CONWAY'S "THOMAS PAINE" is a book of note, because it seeks to rescue the name of one whose memory has been execrated from the evil reputation which has covered it as the drifting sands sometimes cover—creeping slowly but incessantly over them—seaside villages and towns. That Thomas Paine should have been, in reality, a gentle Deist, with a benevolent appreciation of the essence of Christianity, seems incredible.

"THE COMING AGES" is the name of our old friend known formerly as the "*Los Angeles Churchman*." The change of name indicates a definite "new departure" into the ranks of those who expect the "present age" to expire ere long in order to give way to the new order of the millennium. Meantime a divorce of state and religion is called for.

THE SOCIETY OF S. OSMUND is rejoicing this year over the selection of one of their most faithful members (Dr. Hicks) as Bishop of Bloemfontein. Shortly after the appointment, a letter was received from Dr. Hicks, in which he said: "I beg to answer the council that the promotion of *revereent English ceremonial* is an object which I have very much at heart."

DR. FARRAR AND "SACERDOTALISM."—The too eloquent Archdeacon of Westminster has lately written one of his loose and ill-considered articles in the *Contemporary Review*, in which "he puts his foot in it" as deeply as usual. "The Catholic Church knows no such Sacerdotalism—a human barrier between God and Man." So comments the *Church Times*.

E. C. U.—Its advocates this year are especially proud and happy over the retrospect of thirty-three years, in which they "have never embittered needful controversy with passion, recrimination or retaliation. When they had to fight, they fought like Christian gentlemen, with temper, courtesy and fairness. They lay more stress than ever on defence, not defiance."

"ESPECIALLY . . . THE HOUSEHOLD OF THE FAITH."—Very pertinently does the *Living Church* ask "are we doing it?"—providing for the needs of fellow members of the Church as such. "Masonic societies, guilds and brotherhoods of various names, and even some railroad companies, provide for their needy members and disabled officers"—but the Church neglects this!

HYGIENE OF THE RAMAZAN FAST.—The *Sabah* of Constantinople notices the adverse criticism of quasi-scientific men in the East on this Mahomedan fast; but triumphantly defends the custom when rightly followed, by arguments as to the benefits of careful diet, self-discipline, severe training, &c. and in very much the same language as Christians might use. Fasting is common to both religions.

"RAISON D'ETRE" OF PURITANISM AND METHODISM.—According to Rev. John Burton, of Toronto, the attempted repression of *enthusiasm* occasioned the formation of Methodism, just as the attempted repression of personal communion had ended in the establishment of Nonconformity in England. Now, the Church of England acknowledges and practices both enthusiasm and social fellowship among her members.

A DAY IN BED.—The *New York Herald of Health* makes a very distinct offset against the rage for early rising which some people follow, by tracing the physiological benefits of the posture of a human being on his bed, where tired nature's sweet restorer, balmy sleep, may woo him to repose and recuperation of worn out energies. This is the *other side* of the "a little more sleep" question.

A SACRAMENTARIAL DIRECTORIAL is promised as a compilation of the S. S. O. "It will be prepared with great care, but a very considerable time must elapse, and the number of members largely increased, before the council can hope to go to press." It is gratifying to note that a very distinct wave of loyalty to Anglican traditions—as opposed to Roman precedents—is passing over the Church of England.

GOLD (?) CURE ANALYZED.—At a quarterly meeting of the Society for the Study of Inebriety, Dr. Norman Kerr quoted the analysis of this celebrated American specific. It appears to be more than half water, more than quarter alcohol (!), the balance sugar, salts and lime. Called "the double chloride of gold," it contains neither gold nor chlorides! So the *Temperance Chronicle* reports Dr. Kerr's remarks.

THE DUBLIN TERCENTENARY proceedings have attracted unwonted attention to Ireland's "Oxford"—a very fountain for three hundred years of scholarly eloquence of a peculiarly finished and polished kind—the Irish *perfervidum ingenium* tempered and chastened by "deep Church" learning. The world is the better for its Goldsmith, Berkeley, Swift, Burke, Magee, Littledale, and innumerable other Dublin alumni.

ENGLAND THE BULWARK OF PROTESTANTISM.—Successful resistance to Romanism depends chiefly on the steadfastness of the English position. Said Cardinal Manning:—"England is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world." Thus he reconnoitered the position!

THE "DUKE OF WELLINGTON" CHAIR.—We find figured in the *Scientific American*, a very curious but very comfortable reading chair, on the model of one preserved in Walmar Castle, which belonged to and was the favorite chair of the Iron Duke. The seat is in the form of a saddle, the reader sits astride with his face to what is usually the back, where the book rests. There are elbow rests on the back, as well as a desk for books.

"A PREACHING CROSS."—In his account of a "Three Hours Service" (at which he himself was the preacher) at St. Bartholomew's, Brighton, England, Canon Knowles notes: "At the back of the bare altar, an enormous T cross in oak, with the place for the sacred feet, the nail holes in the wood, and above all the title, with its inscription in Hebrew and Greek and Latin. . . . It preaches silence and sorrow over all that vast church."

VARIETY IN RITUAL DESIRABLE.—In these wise words, which had such an effect on his synod when a hot discussion in ritualism was up, the Bishop of Niagara said:—"My conviction is that a difference in ritual and practice in our congregations is just as wholesome, useful and happy, as the difference that prevails in the customs of various families. . . . If I could make the ritual of every congregation precisely the same, I would not do it."

FINE CHURCHES AMONG THE POOR.—Apropos of the recent consecration of a magnificent church

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