

# Canadian Churchman.

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

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## Lessons for Sundays and Holy Days.

November 1st, ALL SAINTS' DAY.

Morning—Wisd. 3 to v. 10. Heb. 11 33 and 12 to 7.  
Evening—Wisd. 5, to v. 17. Rev. 19 to v. 17.

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JOSEPH PARKER CHAMPIONS THE CHURCH!—The famous pastor of London's "City Temple" has manfully taken up the cudgels against a churl who (under the name of "Constant Reader") has been writing to the *Times* in favour of disestablishment, on the ground of want of discipline in the Church.

FIVE BISHOPS ADDED to the staff in St. Paul's Cathedral on St. Michael's Day—two Lord Bishops, two Bishops suffragan, and one Missionary Bishop! It was a notable occasion, a display of ecclesiastical life and vigour—far-reaching and working energetically—not soon to be forgotten.

"METHODISM IS NOT A SECT, and never has been," said Dr. Wallace in Washington the other day. This is a good sign, when the leaders of such a powerful and widespread body repudiate the character of schism, and claim a more Catholic spirit than is associated with the idea of sectarianism.

THE FAIR EVANGELISTS who have been charming Hamilton audiences under the banners of the Salvation Army, have assumed an eccentric position, in which it would be very awkward to find many imitators. It can scarcely be pleaded that there is any necessity for women ignoring the Apostolic rule.

ROME FOR THE ROMANS.—The Pope is beginning to realize that he can no more depend on French and other foreign pilgrims to uphold his dignity at the Vatican, than he could formerly depend on Louis Napoleon's mercenaries. Italian freemen are also beginning to make it clear that they consider Italy as "their ain cuntry."

THE FASTING DOLL OF SORRENTO.—A correspondent of *The Guardian* notes a curious custom at Sorrento, where those who intend to fast strictly during Lent, hang a black doll outside their windows, ornamented with six feathers stuck in it. One feather is pulled out at the end of each week's fast. It is at once a warning and an advertisement.

WHERE ANGELS FEAR TO TREAD. It is not a very edifying spectacle to see modern theologians scurrying carelessly over the critical arena of thought where Forbes, Pusey and Liddon paced so reverently and circumspectly. In theology, as in other matters, there is often zeal without discretion. We are too much in a hurry nowadays.

ANNUS MIRABILIS certainly 1891 has been, so far as the Canadian harvest is concerned. The spoiling of a wheat crop by rain or a grape yield by frost here and there, has been so exceptional as to emphasize—though such local losses run up into millions of dollars—the wideness of the general blessing granted to this American continent. Thanksgivings should abound.

"SENT, NOT CALLED," is another keynote for which we have to thank the Methodist Conference at Washington. It is a healthy sign when they are found to rejoice still in the survival of John Wesley's regime. His autocratic mantle was ample enough to cover the shoulders of a hundred ordinary preachers of the society, and be subdivided among thousands of ministers to-day.

RELICS.—It seems that among the various reminders of John Wesley figuring at the Ecumenical Methodist Conference, in Washington, lately, were an oaken chair made from the beams of City Road Chapel, in London, and the original pulpit Bible of Epworth Church, where his father was priest of the parish. How comes it that this latter relic is not still in Epworth Church?

CATHEDRAL PREACHERS.—A vast deal has been done of late years to restore and beautify the central fanes of English dioceses. The services, too, are acknowledged to be difficult to excel in music, if not in ritual. It only remains now to put the finishing touch to the revival by concentrating at these points the best preaching talent of the whole Church—as is already done in a few cases.

THE GOOD OF ALCOHOL? is a question which has been occupying many columns of many issues of the *London Times*. It seems to be a question, pre-eminently, upon which doctors may differ and will differ. The most sweeping assertions against the spirit of wine is met by equally strenuous opposition from the advocates of the Englishman's liberty to drink what he thinks does him good.

BISHOP MOORHOUSE has lately entered the lists very prominently as a theological writer—especially by the publication of his book on "The Teaching of Christ." One or two recent sermons of the Bishop have caused a good deal of adverse criticism: though his attitude—like that of the recent Oxford essayist—is a tentative effort to help others out of difficulties by "putting his own foot in it."

ISRAELITISH RITUAL.—One is surprised to hear of a violent dispute—ending in blows!—in the

Winnipeg synagogue, on the question of standing or sitting during the reading of the Law roll. We should have thought that such points had been settled long ago; but the oldest institutions are now-a-days unsettled by new notions. Besides, there are the differences of Oriental and Occidental customs.

ABOVE PAR.—The testimony of a Methodist minister in Dakota—"three-fourths of the members of our churches are Canadian. They are industrious, and as for piety and morality, they are above par"—deserves to be noted as a reason why so many Canadians go to the neighbouring Republic—they are at a premium in that country: and those who emigrate are by no means the best we have.

SALVATION ARMY TRICKS.—The Salvationists of Eastbourne seem determined to alienate public sympathy from their cause, not only by becoming an intolerable noisy nuisance with their barbarous bands (?), but they are descending to what they doubtless consider legitimate military (?) tactics—flank movements, as it were—by dispersing into small parties so as to puzzle and distract the enemy—the police!

PARNELL: O'SHEA.—Nothing indicates so well the low ebb of morals in certain quarters as the sickly sentimentalism by which the press is flooded from the pens of gushing young reporters on the subject of the grief of the guilty paramour of the Irish chieftain over her dead accomplice, whose sin was only emphasized by the legalized farce of marriage—the very name of which is polluted by association with such unions.

"CATHOLIC?"—The colossal impudence of those Romanists who speak of their sectional communion as if it were the whole of Christendom, has raised a controversy in the English press, which is being constantly primed with craftily-worded paragraphs furnished by Jesuitical wire pullers, and accepted too often by careless editors without modification. Their exclusive claim to the title could not well be more ridiculous.

"CATHOLIC HEART BUT PROTESTANT STOMACH."—The Irishman who apologized for eating meat on Friday by saying that although his heart was true to the teaching of the Roman Church, his lower member rebelled against the dictum, is an illustration of a very common form of compromise—of those who, though they are wise enough to see the sophistry of the fancy for fasting on fish, are not wise enough to do any real fasting at all.

COUNTRY PARISHES.—A long-drawn correspondence has been going on in the *Church Times*, lately on the subject of increasing the Church's power in rural parts. The usual multitude of counsellors has appeared on the scene, including some wise laymen. The advice reads something like this: Clergymen should live like their poor parishioners—clergymen shouldn't; they should preach doctrinal sermons—they shouldn't, &c., &c.

"REVEREND."—This term—although essentially and legally only a title of courtesy—has had a very definite usage as a designation distinctive of such men or women as devote their lives to sacred offices. It is applicable, therefore, to associates, especially the Superiors of Sisterhoods, de-