

# Canadian Churchman.

TORONTO, THURSDAY, DEC. 28, 1898.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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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Box 9640, TORONTO.

Office—Cor. Church and Court Streets.  
Entrance on Court St.

## Lessons for Sundays and Holy Days.

December 31—1 SUNDAY AFTER CHRISTMAS.  
Morning.—Isaiah 35. Rev. 21. 15 to 22. 6.  
Evening.—Isa. 38 or 40. Rev. 22. 6.

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.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"VERNACULAR RITES"—the use of the native language in public worship—have gained a step of influence by the recent sanction given by Rome to the Glagolitic ritual in use among the Montenegrins. Bishop Strossmayer is the leader of the movement in favour of this more popular presentation of the Roman Catholic service. The "Uniat" Archbishop Milinovicz threatened to resign, and revert to the Oriental Communion unless the vernacular ritual were sanctioned in the present instance.

GREEK AND ANGLICAN AMENITIES.—Gerassimos, Patriarch of Jerusalem, has written an affectionate and grateful fraternal letter to the Bishop of Melbourne, in reference to the hospitality shown by the latter's diocese to certain Arabian Christians of the Orthodox Communion, who have "drifted" to that far-away land. The local Romish agents have been very active in their efforts to "uniat" or convert to Romanism this little colony of the Greek Church: but the Anglican authorities have rescued them from their meshes.

"A NEW CHAMPION FOR THE BIBLE IN THE POPE!"—So the *Church Review* notes in reference to the recent allocution from Rome on the subject of so-called "Higher Criticism." Our contemporary is rather sarcastic at the idea that the "Religion of Protestants" (the Bible only) should need succour from such a quarter against the foes of our own household. The study of the Bible languages, ancient monuments and modern science, each have their part to play—as the Pope puts it—in this

question of Scripture meaning. There are two or three sides, at least, to the question.

"THE SURPLICE (NOW) IS THE SIGN OF ORTHODOXY—twenty years ago it was the badge of popery." Such is the discovery published by "Music and Morals," Haws: and he proceeds to doff the black gown in the pulpit as "a badge (now) of Nonconformity"—by no means, orthodoxy! The *Church Review* does not seem enthusiastic over this new convert to Anglican "decent" ritual—thinks it "easy enough to preach heresy in a 'whitewashed' surplice!"

"A MODERATE CHURCH PAPER—we have never been known as this, and we are proud of our reputation." With such words does our esteemed contemporary *Church Bells* signalize the completion of its twenty-third year. We congratulate *C. B.* on its well-earned position and well-deserved distinction. We have the same ambition as regards moderation, and we heartily endorse the following sentiment:—"Because we do not believe that any particular party in the Church has a monopoly of good works or of self-devoted men, we have ever tried to be representatives of the whole Church, at home and abroad, to mirror her great work, and to tell our readers of the doings of her servant." Well done, *Church Bells*.

NO UNCERTAIN SOUND.—With all its claims for "moderation," *Church Bells*—whom we heartily congratulate on the passage of a milestone that brings it near a "Silver Jubilee" of publication—is very clear and distinct on such subjects as Religion in the Schools, Higher Criticism, Historic Episcopate, True Temperance, Disestablishment, etc.—very burning questions in their way. Its animadversions on these points—though not so lively or forcible as those of some contemporaries—are always readable and worthy of serious consideration.

MURDER IS BECOMING TOO COMMON in Canada, and the fact demands a pause for study and explanation. Why is it so? Is that absolute disregard of the value of human life, so notoriously rife south of the North American Lakes, beginning to spread among us quieter folks? Are we beginning to experience some of the effects of severance between Church and State, Religion and Education? The question is a "live one" in other colonies—why not here?

"CRIMES AGAINST THE PERSON" generally, as well as murder in particular, seem to be increasing in frequency. Notwithstanding all the efforts to check these things by Act of Parliament (Charlton's Bill, etc.), the newspapers are full of the records of such crimes. Indeed, one is not discussed before another is "on the tapis" for public attention. They crowd upon us thick and fast. We cannot be too careful in guarding the fountains and wells of thought in the press.

UTILIZING AN IMAGE.—A certain statue of the Blessed Virgin at Turin has been a centre of homage for many years past, sovereigns and noblemen making decorative offerings continually at the shrine. It is calculated that the valuables now decorating the head alone are worth two million dollars! It is proposed to "realize" on them for the benefit of the hospice adjoining the shrine (Biella), which is in need of funds.

This action is due to the local "lay administration": the Bishop and Chapter being opposed to the spoliation. Many of these images are actually mines of wealth, accumulations of ages.

THE CLERGY AND "LABOUR."—It is noted as a very remarkable instance of the deep interest which the Church clergy feel in the needs of the working classes, that at the recent meeting at Holborn town hall, the audience was very largely composed of clergymen, who also had such representatives on the platform as Canon Scott Holland and Rev. Charles Gore. The subject was that known as the "Living Wage" question, and the outcome is likely to be a kind of guild or union to push the idea.

NOT OUR RELIGIOUS "ORDERS," BUT OUR "DISORDERS" do we owe to Rome, is the way the *Rock* trenchantly puts its answer to the question, "What does the Church of England owe to the Church of Rome?" A Cantab M. A. contributes a short summary of evidence that the Church of England rests on the foundation of British Christianity, in no way connected with the Western Church of Rome, but closely connected with the Apostles themselves. To this effect he quotes Queen Elizabeth's reply to the Popish Bishops in 1559.

"AS WORTHY AS THE SEE OF ST. PETER IS THE SEE OF ST. AMBROSE," was the defiant exclamation of Count Calabiana, Archbishop of Milan, at the Vatican Council in 1870. His recent death makes the number of vacant sees in Italy to be 88—the vacancies being occasioned by the refusal of the Government to grant its *exequatur* to the nominees of the Vatican, which in turn denies any right of voice or interference from the State.

"THE ANGLICAN CHURCH IN ROMAN LANDS" is becoming a grave and anxious subject of thought not only in Europe, but America. The "Mexican muddle" has been stirred up again, and the wisest heads in the Republic are trying to establish a *modus vivendi* for the Church in that region. The impertinent intrusion of emissaries of the "Italian Mission" anywhere and everywhere seems to invite reprisals. It is a question how far the Church is justified in a direct attack upon Romish communities of other nations, as long as the heathen world remains so large. But our own people need supervision abroad—confirmation, etc.

"A MASTERPIECE OF SATAN'S INGENUITY" is rather a strong term to apply to that proud achievement of our American cousins—the Chicago Parliament of Religions: but the blow is planted by no less American a personage than Dr. Morgan Dix of New York. While the Republic is crowing over its latest "notion," the learned prophet of Trinity Church avers that "the baneful influence of it cannot be overestimated." These are different views indeed!

RELIGION IN THE SCHOOLS OF NEW ZEALAND has become a great desideratum, owing to the conspicuous moral downgrade observable since the practical exclusion or denial of religion as a necessary part of education. A large meeting of all denominations, presided over by the Bishop of Christ Church, recently passed resolutions in favour of some settled measure of religious instruction for the schools—with, of course, the "safety valve" of a "conscience clause."

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