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BALTIMORE, MD

Canadian Churchman.

TORONTO, THURSDAY, JULY 21st, 1892.

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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

July 24.—6 SUNDAY AFTER TRINITY.

Morning.—2 Sam. 1. Acts 24.
Evening.—2 Sam. 12 to v. 24; or 18. Matt. 12. 22.

"THE LAST SWEET GLIMPSE OF OXFORD."—Who that has once visited the English University town but can sympathize with Canon Knowles as he gazes back from his departing train at that treasure-house of learning—"that brave concourse of spires and domes, and flood-encircled groves, which make up Oxford."

A FLOURISHING "CURATES' FUND."—The Rev. A. H. Stanton recently congratulated the St. Alban's, Holborn, people on having a local "additional clergy" fund so flourishing that certain societies of a more general character—now reported "weak in the chest!"—might come and borrow a little to help them out.

UGANDA, according to the *Rock*, is likely to form another instance of that faculty for cunning interference which makes our Roman Catholic cousins too much like the "heathen Chinese." The narrative is slowly settling down into a form which appears likely to leave on the reputation of Bishop Hirth the stigma of base treachery.

"LUCUS A NON LUCENDO."—Those who follow the rules of self-constituted ceremoniarium (mostly procured "wholesale" from the "ready made emporium" at Rome) to be found in "Church calendars," so called, have been led into a bog from which it is now hard for them to extricate themselves. They don't like retracing steps!

MEANING OF THE PRIEST'S STOLE.—It is well to remember that the clerical vestments "retained and used" at the Reformation had symbolical meanings attached. Thus, Cramer explains the "stole" to mean, "as touching the minister, the yoke of patience, which he must bear as the servant of God." He has much need of such reminder!

REALLY "QUIET DAYS."—Canon Newbolt makes a strong appeal against the new fancy for talk as one of the features of quiet days: and pleads very

strongly—both for the sake of the conductor and retreatants—for observance of *absolute silence* during these brief retreats from the distracting ways of the world—the ways of the "madding crowd."

C. E. T. S. CRISIS.—The *perferidum ingenium* of the total abstinence section in England has nearly wrecked this useful organization, and suggests the advisability of separating these enthusiastic extremists from the general body of "true temperance" people in the society. The question has become a serious one, needing careful handling.

"CHURCH ARMY LIMITED" sounds curiously, but the expression represents an excellent idea, of which we read in *Church Bells*, as being justified—rendered necessary in fact—by the magnitude of the business transactions, enterprises and investments in which this *solid and non-noisy* auxiliary of the Church has become engaged of late years.

NO PROTESTANT NEED APPLY!—Miss Cusack (the Nun of Kenmare) in a recent letter puts on record some of the strongest things said by Roman authorities against the *salvability* of Protestants. She adduces Paus IX. as especially denouncing "liberal Catholics" (for harbouring a kindly opinion on the subject), and expressly excluding Protestants from any chance of salvation.

"WITHOUT DISTINCTION OF CREED."—The *Rock* wisely directs attention to the cunning trick by which certain R. C. institutions draw funds from gullible Protestants—by pretending to look after all classes of the population—the fact being that there are more than enough of the destitute and criminal classes belonging to the R. C. communion to fill all such institutions. Room for no others!

C. E. T. "BENEFIT SOCIETY."—Among the useful recent developments of the English C. E. T. S. has been the formation of benefit machinery in connection with the various lodges. So we learn from the *Temperance Chronicle*. Twelve new lodges have been added during the last six months, and the accumulated funds, rapidly increasing, now exceed £10,000. A most useful auxiliary!

LEARNED HEATHENS.—Archbishop Benson has rather startled the *Manchester Guardian* and some other newspapers by a recent speech at an S. P. G. meeting. He took the position that certain heathen cults have had a tendency to advance men towards the Christian standard—more refined heathenism preparing men for Christianity, as the gross superstitions could not do. Well, is it not true?

BACK-WOODS AND BACK-SOULS.—All bishops are not—unfortunately for the Church—like the Bishop of Ontario, whose wise words to his synod we quoted last week, on the subject of employing the Diocesan Mission Fund—according to the dictates of *common sense*—in city mission work. Too many overlook the crowds of neglected souls in cities in order to *romance* on "backwoods" work.

THE "NEBUHADNEZZAR BANDS" of olden days receive in a *Church Times* editorial, "honourable mention," and an invitation to come back. "We abolished them with scant ceremony, to substitute,

for the fiddles and the ophicleides, an *instrument of torture* more fearsome than they were at their worst . . . the "harmonium"—which masks its guilt now-a-days under the name of "American organ"!

QUALIFIED MISSIONARIES.—A point upon which Archbishop Benson recently laid great stress was the advisability of employing only the most thoroughly learned men for the work of grappling with the various heathen religions to be overcome. Too many "raw recruits" plunge into this very serious business without mental preparation, and become the *laughing stock* of more clever adversaries.

"DEEP CHURCH."—Archbishop Benson seems to have the happy faculty of crystalizing brilliant thoughts into the shape of very striking phrases. Speaking at an S. P. C. K. meeting lately about "Broad Church, Low Church," &c., he said: "What we want is a *Deep Church*, only produced by knowledge, and by the principles of Christian knowledge, as founded in the incarnation of the Son of God."

"A HUMILIATING REMEDY."—*Church Bells* declares total abstinence to be intended and necessary for those incapable of exercising real temperance principles in *moderate use*. It is a remedy which ought to keep its users "ever mindful of their unhappy infirmity"—instead of puffing them up with spiritual (?) pride against those who go calmly on their way in the "higher walk" of moderation.

SCHOOLS OF PREACHERS.—At the annual luncheon of St. Alban's, Holborn, Mr. Gainsford Bruce, M.P., commenting on the singular vigour and power of the sermons heard in that church usually, advocated a systematic "school" of pulpit oratory, on the plea that parish priests proper have no adequate time or energy left for excellence in pulpit work. The "Cowley Fathers," &c., help to supply this want.

LONG HIDDEN.—It is a curious illustration of the treasures that often lie hidden for ages under our very hand, to read of a Syriac version of the Apocalypse being found by a student of Trinity College, Dublin, (who reports to the *Academy*) between the leaves of a Syriac M.S. belonging to the Earl of Crawford. This particular version is idiomatic and free in its composition, not a servile translation of the text.

"SCRAMBLING RESPONSES."—A correspondent of an English Church paper writes on this subject as follows:—"Much attention paid to seemly ritual, . . . but . . . how common it is in such churches to hear the priest's verse of a psalm or canticle begun before the congregation have had time to finish theirs. I sometimes wonder if the good angels hurry," &c. This "scrambling" is only promptness overdone!

RATIONALE OF TOTAL ABSTINENCE.—"To use God's gifts without abusing them, this is temperance, and it is a higher and a nobler thing than to reject them altogether. There are unhappily thousands of persons who, partly from the force of heredity, which is terribly strong, and partly from the mischief which they have already done to themselves by excess, are incapable of *real temperance*." They are exceptions!