

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

April 24th.—1 SUNDAY AFTER EASTER.

Morning.—Num. 16 to v. 36. 1 Cor. 15 to v. 28.  
Evening.—Num. 16, 36; or 17 to v. 12. John 20, 24 to 30.

FOUR O'CLOCK IN THE MORNING was an hour that often found the late Charles Spurgeon, hard at work, and at the same time intensely enjoying the songs of the waking birds. Any person who has not heard the crescendo concert of feathered songsters in England at that hour, has something yet to live for in this earth.

"THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS" is aptly quoted in the April issue of the American *Spirit of Missions*—a famous aphorism of Henry Martyr when lying fever-stricken in Persia, and asked about the way to intensify the missionary spirit: "The nearer we get to Him, the more intensely missionary we become."

ELASTICITY IN ROMANISM exists to a larger extent than most people realize. The ceremonies and ritual of the "Uniat Churches" in the Orient are quite foreign to Roman ideas, and even in Sicily, Milan, and Spain, there are as wide variations in the local "rites" as are found in the different branches of the Anglican Communion. In fact, the Pope is their only *sine qua non*.

"NAZRANI," i.e., "Nazarenes" is the name by which the Syrian Nestorians—in the land of the Tigris and of ancient Assyria—are known. Their heretical variation from the Holy Catholic creed began in the 5th century. They are at present a very degraded and corrupt body of Christians, but are not without some traces of a certain puritanic fidelity to primitive Christian simplicity.

"THE POWER OF ORAL INSTRUCTION" forms the subject of an admirable editorial in the New York *Churchman*, apropos of the immense audiences which have been greeting the sermons and lectures of the eloquent Bishop Alexander, of Derry—that Nestor of the Irish Church. One would think that the Irish bishop will find considerable difficulty in cutting the bands of his American popularity.

DO NOT CALL ME "REVEREND," was the special request, as Lord Nelson in *Church Bells* reminds us, of the noted Methodist commentator, Dr. Adam Clarke. He took the ground that this title belonged of right to the clergy of the Church—in fact to all episcopally ordained—but to others only "by courtesy," if they claimed it. He would not claim, or accept by courtesy, what was not his right.

WORK FOR ONE BISHOP.—A hard-worked rector in the far west suggests that the rectors need to be reinforced in their frequent appeals for extra parochial funds, by a regular crusade of the bishops, denouncing the phenomenon of spasmodic liberality as a substitute for systematic proportionate giving, and urging practically and earnestly the habit of adequate answers to all appeals.

"PROVE ME NOW HEREWITH, &c.," in Malachi iii. has recently been translated by a learned Hebrew convert to run on as follows: "If I will not open you the windows of Heaven, and empty out all that Heaven has to give for your sakes." A remarkable emendation of the sense, which immensely strengthens the force of the challenge. It is the measure of Heaven's liberality against that of earth!

EGYPTIAN PAPYRUS COFFINS.—Messrs. Petrie and Maboff have been very industriously investigating that new mine of information about ancient days, the paper wrappings used for coffins in lieu of wood—which was as scarce and precious in Egypt as on our prairies. Much of the paper is found to consist of Greek manuscripts containing valuable information about the period of the Ptolemies.

THE RIGHT KIND OF MISSIONARIES.—It has been pointed out that the leading missionaries of the Apostolic Church were such *eminently qualified*, learned and able men as Paul, pupil of Gamaliel; Barnabas, Levite of Cyprus; Apollos, the eloquent scholar of Alexandria, and Timothy, the thorough Scripture student. Wherever a mission is not led by men of that high calibre, the work necessarily languishes.

FASTING COMMUNION, as a subject of difference, has been well "threshed out" in correspondence in the *Church Times* between Bishop Mitchinson and Father Going. The net result is that the Catholic (apparently Apostolic) custom prevails of *early Communion*—fasting if consistent with health—but early Communion at any rate, fasting or not. This satisfies all reasonable sentiments and requirements, without making the commandment "of none effect."

HALIFAX REVIVUS.—Accounts we have seen of the parochial proceedings at St. Paul's, Halifax, lately, would lead one to infer that the present energetic rector, Rev. Dyson Hague, is the right man in the right place and at the right time. The Young People's Society is making a steadfast on-set against the social barriers which keep the "strata" of that old aristocratic stronghold apart from one another.

THE BISHOP OF TORONTO gave the following warm commendation of Bishop Blyth's work among the Jews: "I very cordially endorse the annual appeal for the Parochial Missions to the Jews' Fund on behalf of Bishop Blyth's work in

the East, and hope that it will enlist the interest and assistance of the members of our Church as a worthy object for their offerings on Good Friday.

ARTHUR TORONTO.

"LENT AND SACRAMENT" (S.P.C.K.) appears to be—from an English book notice—the very *desideratum* long sought for in vain of a thorough manual for *confirmands*. It is set out as a series of consecutive studies on this subject of confirmation, but bound together in book form. Hitherto there has been a great discrepancy between "matter and manner" in the confirmation manuals furnished to the public.

"MATRIMONIO ALLA CARTA" is the technical term for that temporary species of marriage which obtains among the corrupt remnants of Armenian Christianity. The marriage contract only holds good for a specified number of years, or even months; at the end of the term the "partners" are open to new "engagements." This is, as a *business* arrangement, rather superior to the American system of easy divorce.

A "PROPHET" TRAPPED IN HIS OWN PROPHECY.—A "long-haired" crank who had been lately trying to persuade people that the earth was destined to be violently removed from its place in the solar system on 11th April, 1901, was dumbfounded by the unexpected request to make over all his property to the survivors (if any) of a certain charitable institution. The prophet begged to be excused. Comment was unnecessary!

LORD DENBIGH 'VERTED to Romanism, as Bishop Vaughan of Salford declared in a funeral oration, or received the first impulse in that direction because he saw an Anglican sexton carelessly sweep away the crumbs of the consecrated bread after a celebration of Holy Communion. This is a warning to sextons, "sacristans"—*et hoc genus omne*—their irreverence may cause weak minds to take some "first steps" toward Rome!

THE BRITISH CHURCH SURVIVES in the present Welsh Church. After England, as now called, had been over-run by hordes of heathen invaders, and its churches destroyed, the fugitives found shelter among their brethren in the far west and south, where they continued independent for over 600 years, until, in 1115, the Archbishop of St. David's chose to acknowledge the primacy of the Archbishop of Canterbury.

"UNPRELITICAL BISHOPS."—The *Rock* is still making merry, in a friendly way, over the awkward attempt of the English Methodists to introduce, as a "reform," the Episcopal system—without calling the officers thereof "bishops." One of their prominent laymen says, "if a man has to perform, to a great extent, the duties of a bishop, the best thing is to call him by the name!" "Separated Chairman" won't do!

"THE HOURS OF SERVICE in this cathedral are 10 to 4, and we don't want no fancy prayers besides!" was the severe reproof administered (according to the inimitable Dean Hole of Rochester) by a strict verger to a man whom "he caught in the act" of kneeling in a retired corner of the diocesan fane. But that was in the bad old times. Cathedrals generally, like all decent parish churches, are always open for private prayer.

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