

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

March 20th.—3 SUNDAY IN LENT.

Morning.—Gen. 37. Mark 14. 53.

Evening.—Gen. 39; or 40. 1 Cor. 11. 17.

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THE MIXED CUP.—That famous liturgical student, Dr. J. Wickham Legg, has prepared an exhaustive defence of Archbishop Benson's position on this subject. He maintains (from facts adduced) that "the mixing of the chalice at the offertory or in public is a mere local Roman practice, adopted by the diocesan rites under Roman influence."

MIS-EDUCATION.—We find in the *Herald* a trenchant article criticizing the National Education Association for their championship of the Blair Bill, whose provisions are framed to perpetuate and foster a system which deliberately unfits the pupils for those manual trades which are the necessary employment of most of our citizens!

ELECTRIC COMMUNICATION.—apropos of "vacuum tubes" as an agency for giving light—is adduced by *Church Bells* as an answer to those skeptics who have ridiculed our Lord's miracles of healing-at-a-distance. The achievements of electricity stand on the very "borderland" of such wonders—"miracles" indeed for the days of their performance.

MRS. BESANT AND DR. PUSEY.—The erratic Theosophist priestess seems to attribute—according to an article in *The Thinker*—her erratic course to the way in which Dr. Pusey had met her application to him for resolution of her doubts. He told her to pray, and himself prayed for her, "Father, forgive her," etc. At this she seems to have taken offence!

HIS LAST WORDS.—A practical man at Mr. Spurgeon's obsequies spoiled the halo which hung round the latter's last hours on account of his

supposed utterance of St. Paul's: "I have fought a good fight," etc. His real last words were much more commonplace and characteristic, in a brusque retort to some inquiry about his health—"Let them find out!"

YOUTHFUL DOCTORS OF DIVINITY strike an English Church paper as one of the special characteristics of the Protestant Episcopal Church, as evidenced by the Clergy list. The American fondness for titles and "name handles" has apparently invaded the very ministry. Every man of mark is (*i.e.*, ought to be) a Colonel, and every clever parson a D.D.!

"ARCHBISHOP OF WESTMINSTER," the schismatical title of the late Cardinal Manning, as against the Bishop of London, was incautiously used in a recent article in the *Guardian*, and the latter—after having pleaded "I didn't mean to" for some weeks—has had, at last, to cry *peccavi* before the rebuke of no less an authority than "T.T.C." in its own columns.

ORIGIN OF OUR LITURGY.—The taunt that we got our "Common Prayer" from the Romanists is answered in the *Church Review* by particulars as to the derivation of the Sarum Liturgy from the British original, that from the Liturgy of Lyons, which came originally from Ephesus in Asia. The Mozarabic and Tours Liturgies had a similar origin—quite distinct from the Roman norm.

SCHISMS OF CHRISTENDOM.—"The chaotic condition of Christianity," says the *Presbyterian Quarterly* of Virginia, "is generally recognised and deplored." The writer then goes on to recommend Presbyterianism (!) as a good rallying centre, because "any sincere Christian and any Christian minister" may obtain recognition. He forgets to give the definition of "sincere" and "Christian."

JOHN WESLEY'S LITURGY—adopted from our "Book of Common Prayer"—is engaging the serious attention, as we learn from the *Methodist Times*, of those American Methodists who are seriously advocating a more decent—that is, liturgical, system of worship than they have been accustomed to. Oratorical prayers, quartette singing and pews, have retarded their solid progress very seriously.

FATHER BENSON ON MISSIONARY MARTYRS.—The devoted spirit of Father Hall's successor at Boston is illustrated by the tone of his interesting letters from the far East to the *Cowley Evangelist*. For instance:—"While Europe is spiritually asleep, what blessed martyrdoms are going on in China! To sail so near the place where they are so fresh seems almost like sailing past the gates of Paradise!"

THE "ROCK" FOR CANADIAN CLERGY.—Canada cannot complain of being overlooked in ecclesiastical matters in Great Britain, especially in the department of literature. The Bishop of Niagara having sanctioned the spread of such papers as the *Church Times* in his diocese, is put forward as an excuse for introducing the *Rock* on the other side. Have we not "rocks" enough to split on already?

STAR SIGNALS.—Camille Flammarion in *Peter-son's Magazine* clings to his suggestion that the inhabitants of the planet Mars have been hanging

out signals to attract our attention. He calculates that the Marsians having existed for some millions of years before the Earth, must have become much more advanced in Science and Art than we are, and may have been studying us for the last 100,000 years!

"ONE CHURCH AT ONE PLACE" is said to be the motto of a mutual-assistance union among certain bodies of Independents and Congregationalists in England. The object is to prevent the multiplication of new and unnecessary places of worship where there is already a sufficient supply. Lord Nelson, in one of his admirable "Re-union" articles, shows how the principle may and should become universal.

MRS. WARD'S "DORA" in her "David Grieve," is said to be a very fair study of a Catholic-minded young Anglican lady with "her self-denying life slightly flecked by a tinge of dogmatic arrogance." It is a high tribute to the talent and fairness of the gifted authoress that the most pungent of English High Church critics denies that "Catholics have any cause to quarrel with 'Dora,' their representative."

"THE RELIGION OF BLANKETS AND SOUP" is bitterly denounced by Rev. C. Poyntz Sanderson, in his formal notice of resignation of his living of St. John's Church, Kingston Vale. It seems that some amateur "slummers" of his Parish have been trying to run it in spite of the Vicar—on slumming principles: and have made such a mess of things that he finds it impossible to withstand the demoralization.

THE SACRED HOUR.—Rev. John Going (a Canadian, by the by) writing to the *Church Times*, advocates a matter of fact recognition of the fact that every community has its "sacred hour" on Sunday—the time when they find it most convenient to be at church in the morning. If we want people to attend a service at all generally we must put it at that hour. In the city it is eleven; in the country, earlier.

THE AMERICAN PEW-SYSTEM receives a powerful blow from the Rector of Grace Church, New York, in a note to his Parish *Year Book*. The pews in that church are worth \$2,000 or so, and are made the subjects of numerous public mercantile transactions—"very unedifying from a religious point of view." Persons, quite unconnected with the congregation, draw large revenue from their ownership of Grace Church pews!

THE "CHEERINESS" OF ST. JUDE'S, WHITECHAPEL, struck Canon Knowles of Chicago—as we learn from his letter in the *Living Church*—very much, especially as contrasted with the "severe and archaic" style of such churches as St. Mary Magdalene, Munster Square. The American Canon seems to doubt the wisdom of the revival of the "severe" forms of Church architecture, because "this cheeriness" is just what the poor need.

"SLOW BUT SURE" seems to be the motto of the New York Cathedral promoters. According to the *Christian-at-Work*, they propose to build only at the rate of \$200,000 per annum. They will avoid the dreadful example of the Roman Catholic Cathedral, which is a monumental testimony to the truth of the adage, "more haste, worse