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ALTIMORE, MD

Canadian Churchman.

TORONTO, THURSDAY, JULY 14th, 1892.

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FRANK WOOTEN,
Box 2640, TORONTO.
Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

July 17.—5 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 15 to v. 24. Acts 20 to v. 17.
Evening.—1 Sam. 16; or 17. Matt. 8. 18.

SHAMRAKH is (according to *Peter Lombard*) the Arabic name for the Irish shamrock, which in Persia is held sacred to the divine Triads. Pliny, in his "Natural History," records the tradition that serpents avoid the trefoil—which may account for the idea that St. Patrick expelled snakes from Ireland!

THE ONLY SERVICE OF THE PRIMITIVE CHURCH is the Holy Eucharist in liturgical form. This was much insisted on in the recent Church Union debate, and Justin Martyr's testimony was appealed to against the modern fancy for substituting later "accretions" in the shape of such mere choir offices as Matins, &c.

TEACHING RELIGION EVERY DAY.—"It is not only the protection of the hour for religious teaching that we have in view, but the subtle and refining influence that pervades the atmosphere of the entire day in schools fortunate enough to maintain true and definite religious education."—*Church Times* on "Scuttling the Schools."

EDUCATION WITHOUT RELIGION.—"We have the witness of every country where some such plan has been tried, that the results are in every way deplorable. Australia, America, and France, all tell the same tale of demoralisation and spiritual decay, consequent upon the divorce of religion from education in the public schools."

"A DOUBLE EXODUS—double of the first class!"—said Dr. Belcher at the recent Church Union meeting in London, "we used to have to put up with, after Matins and after the prayer for the Church Militant." Are things much improved? The "exodus" has dwindled to a very small rivulet after the latter, and—nobody comes to the Matins!

"O. H. R." are initials that occur very often of late in our English exchanges. They repre-

sent a new organization called the "Order of the Holy Redeemer," whose main ulterior motive seems to be to "redeem" England to Romanism. The *Church Times* strenuously warns people against being caught by its ostensible and plausible objects.

THE RAINSFORD SALOONS are attracting a great deal of attention as a bold practical handling of the subject of *True Temperance*—teaching and training men under the Church's direct supervision how to use such things as beer, wine and tobacco in a rational and moderate manner—avoiding excessive indulgence—accompanied by the force of firm, good example.

"THE BLESSED DOCTRINE OF THE TRINITY" holds its sway as much as ever, if not more, in Christian England. Among the churches of the old foundation in England were 300 dedicated to the Trinity; but *one-fifth* of all new churches are, according to *Chambers' Book of Days*, so dedicated. This fidelity to the great doctrine of the Deity is England's peculiar glory.

OLD BRITISH CROSSES.—In an interesting article in *Church Bells* "George Venables" says: "We would suggest that the beautiful Scriptural cross at Monasterboice, Ireland, like all the magnificent crosses in Ireland of early date, are *truly Protestant and Catholic*. There is much in them that is the offspring of a Catholic Church soul . . . nothing to suggest Mariolatry, &c."

ORIENTAL AMENITIES.—It is pleasant to read (in the *Guardian* correspondence) of the Greek bishop of Nazareth as a "friendly old man" who is disposed to fraternize with Bishop Blyth and his clergy. He had requested the Anglican missionary, recently, to deliver an address at a funeral in the cathedral of the diocese. The incident is said to have made a happy impression on both sides.

"A LONG-SUFFERING CONGREGATION I have had," was the remark of a certain clerical friend of Dr. Batterson, of Philadelphia, as he proceeded, in a moment of self-disgust, to burn up his collection of sermons composed and preached during the previous fourteen or fifteen years. There are too many clergymen not so considerate, who "turn up" the batch very persistently every few years, and—preach them again!

CANADIANS IN THE UNITED STATES.—Father Chiniquy has contributed to the solution of the question "why so many leave Canada for the neighbouring republic," an element too much lost sight of in the ordinary discussions of this subject. He finds the larger majority of these expatriated Canadians to be *French Canadians*, and attributes their exodus to their desire to get away from the tyranny of Roman priestcraft.

THE ENGLISH CHURCH UNION rejoices in the accession of 3,000 new members during the past year. It pursues its usual vigorous policy of defence—of Church principles and Church champions—whenever an emergency arises, though it is not forward enough to please such impetuous knights of theology as the venerable Archdeacon Denison. It has done much to elevate the dignity of the Holy Eucharist.

LITURGY AND CHOIR OFFICES.—One of the Church Union speakers said: "From the very earliest time there was the joining in psalmody and prayers, but he denied that the choir office took anything like shape till between the fourth and fifth centuries; whereas, the *Liturgies* were formed in an age so absolutely primitive that there were quotations from them in Holy Scripture."

EASTER OFFERINGS are beginning to receive recognition again among English Churchmen. An Archdeacon (Donne) mentions that in his previous parish "he depended *entirely* for his vicarial income on Easter offerings, which kept a steady average of over £300 per annum, a very useful sum to receive in one week each year. . . the parson should give the people the chance of giving the dues *in person*."

ULSTER claims that it has turned the North of Ireland from a wilderness into a garden, while the other sections or provinces of Ireland are sinking more and more into a wilderness condition, though infinitely more adapted for cultivation than the north. Romanism seems to spread a blight of indolence and apathy wherever it prevails. The Scotch and English Protestant settlers of Ulster are at least industrious and saving.

THE GREGORIAN ASSOCIATION had a very effective service at its 22nd anniversary this year. "A procession of 1,263 singers chanting with unusual precision and thrilling force one of the despised Gregorian tunes along the aisles of St. Paul's, is a proof, surely, of more than mere pedantry or diletantism. The mere marshalling of such a host was in itself a token of infinite foresight, and regard for the *minutiae* of reverent worship."

"LOCAL OPTION" IN ENGLAND AND WALES.—With regard to the latter country, the *Church Times* says: "The Sunday Closing Act has not produced the beneficial results anticipated. Private dram-drinking continues unabated, and we doubt if local option would effect the necessary reform. The advocacy of temperance and manly self-restraint has already largely modified public opinion. . . This, surely, is a great deal gained."

"THE HUMBLE VOICE" OF CONFESSION.—"The low note on which the preparatory portion of the office (Evensong) was sung was an effective contrast to the *high pitch* usually employed by those who are bidden to approach 'the throne of the heavenly grace' with 'humble voice.'" It is curious how little attention is "usually" paid to this very convenient and sensible piece of propriety. Choral festivals, *well conducted*, correct such evils.

CHURCH HISTORY has received an immense impulse during the past thirty years, and has become a favorite study among Church people. Lane's *History* did good service (and does still), but there is a demand for more elaborate information. Nye's *The Church and her Story* is the latest attempt to fill this want in the history of the Church in England. The S.P.C.K. also is furnishing a series both of national and colonial Church histories.

"HONEST ENOUGH TO EXCOMMUNICATE THEMSELVES," said Rev. Allen Whitworth, "were Angli-