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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 12th, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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## Lessons for Sundays and Holy Days.

June 15.—2 SUNDAY AFTER TRINITY.  
Morning.—Judges 4, John 21.  
Evening.—Judges 5; or 6 v. 11. 1 Pet. 1 to v. 22.

A NEW SCHEME OF CHURCH GOVERNMENT.—It must be confessed that the Autocracy of the English Parson is a little more absolute than seems altogether congenial to modern notions. The Rev. Dr. Jessopp suggests a scheme from which we may derive suggestions for some reform among ourselves. The scheme is as follows:—  
1. The freehold of every church, churchyard, glebe-house and lands, tithes and invested funds, to be vested in a body of trustees who would administer the estate. 2. The trustees to be liable for keeping house and chancel in repair. 3. They would be the patrons of the living; 4, empowered to fix the net income of the benefice, determining the minimum according to circumstances; and also, 5, have to render a financial account annually to the "constituted authority." 6. Any clergyman under their patronage would be liable to dismissal for inefficiency or misconduct, subject to appeal. The trustees are to be a small body of five, elected, one by the landowners who pay tithe, a second by the rate-payers, a third by the members of the congregation, a fourth by the Bishop of the diocese, and the fifth by the present patron of the living. It would be strictly a finance and patronage committee, not a parochial council, and with no power of interference with the service or arrangements of the church except, we suppose, in the event of alterations touching the fabric in any way.

TRIALS OF A COUNTRY PARSON.—The position of the English Country Clergyman is apt to appear to us an ideal one. But long ago Cowper reminded us that it had its trials:

"O, why are farmers made so coarse,

Or clergy made so fine?

A kick that scarce would move a horse,

May kill a sound divine."

And now Dr. Jessopp publishes a work with the above title, that we may know that their sorrows have not ended. The real trial of the country parson, says the Doctor, is isolation,

the ignorant rich (not the men of true blood) patronize him, the uncultured poor live in a mental atmosphere which is death to him, and all around there is a want of poetic sentiment most dreadful to be borne with by a man of ordinary imaginative power. And yet the Doctor has been, and is, happy; for has he not "made the best of things as they are," and having concluded that he must be a social and intellectual force, as well as spiritual, succeeded in putting a little sunshine and warmth into Arcady. This isolation, however, is a terrible and fateful fact for some men, and we wish, says the *Church Times*, our author had said a word to the Bishops and Archdeacons on their cruel neglect of hundreds of our country clergy, leaving them as they have done, year after year, without either visit or invitation and showing no more interest in their work than if they were so many fen scarecrows or moor cattle-tenders.

MR. GLADSTONE AGAIN.—Long ago Mr. Gladstone remarked that he was "an old hand" at parliamentary and political warfare; and, in his usual manner, he is seeking to make capital for his political schemes by side issues. Some time ago he was flattering "gallant little Wales" to get the inhabitants to come round to his Home Rule views. Now "dear old Scotland" is having its turn; but in a way that many Scotchmen do not relish. Mr. Gladstone is preparing to advocate the disestablishment of the Presbyterian Church of Scotland, a step for which a good many people are unprepared besides the members of the Church. Naturally, we hear from England, the church does not like being disestablished and resolves against it. What is far more remarkable is the unanimity with which Mr. Gladstone's church supporters declare that they will support him no longer on any question. "He is no longer himself," said Principal Cunningham. One after another the most eminent men in the Scottish Church rose in the crowded Assembly to renounce all connection with the leader who, as they hold, has betrayed them and their church. "Bear in mind," exclaimed Mr. Gladstone the other day, "that the main business now is electioneering." But whether he has won more Radical or lost more church votes in Scotland seems an open question. Not only will most of the Scottish Episcopalians and of the members of the established church be opposed to him; but we believe that a good many Free Churchmen are, on principle, opposed to disestablishment. It will be strange if this new bid for votes should annihilate or diminish Mr. Gladstone's majority in Scotland.

MR. KENNAN AND RUSSIA.—Mr. Dunston the American Vice-Consul-General at St. Petersburg, has come out as the defender of the Russian Government and prison system, in opposition to his countryman Mr. Kennan. He declares that Mr. Kennan has been misleading the people by exaggerated and sensational statements, and that the Russian prisons are better managed than the American. Mr. Kennan through a Buffalo reporter, replies that Mr. Dunston does not know what he is speaking about, asserts that he not only made himself acquainted with all the facts and circumstances which he related; but that Mr. Dunston might have known better if he had only read the official reports, from which he gives several extracts in support of his own testimony.

Nay, now he adduces the authority of the Czar himself. We are bound to say that, so far, no good reason has been assigned for entertaining the least doubt of the absolute truth of Mr. Kennan's statements.

THE FISHERIES QUESTION.—The Governor-General promises a speedy settlement of the Behring's Sea question: he does not promise a speedy settlement of the Fisheries question. Now we shall again hear reproaches launched at the mother country for not settling these questions with iron-clads. The mother country is in daily peril both of a Russian and a French war: she is besides weakened internally by Irish sedition, which Canadian Legislatures have done their best to foster by hypocritical resolutions of sympathy with disunion, passed for the purpose of capturing the Irish vote. She will do all that her diplomacy, now thoroughly well represented at Washington, as well as at Westminster, can do; but it is idle to expect of her anything more. We contribute nothing to her armaments, nor we do allow her any privileges of trade. Sir Charles Dilke is in the right; if Canada wants to be a power and to have her rights enforced by arms she must set up an army and a navy of her own. The Fisheries question with France is more angry and dangerous than that with the United States. France seems to cherish it as a pretext for quarrel: there is no saying to what it may lead; and we should take it on our hands if we incorporated Newfoundland.—*The Bystander.*

LUX MUNDI.—One of the most important features of the new number of the *Review of Reviews* is a very able and elaborate summary of the contents of *Lux Mundi*. The writer, who is described as one of the "believing and reverent minds in the generation now coming on this scene," remarks that the book aims at reinterpreting Christianity in the light of evolution. The controversy which *Lux Mundi* has aroused, and in which Canon Liddon has already taken part, will increase the interest in the eloquent preacher's long-expected life of Dr. Pusey. Canon Liddon has been engaged on this work at intervals for some time past, and has refused the bishopric of St. Alban's, it is rumoured, in order to have leisure for its completion. Mr. Gore, the editor of the offending book (which is now, by the way, in its fifth edition), is the principal of Pusey House, and Canon Liddon, it is said, feels acute pain in the thought that the memorial to Pusey should have turned out a nursery of heresy. The book continues to create much stir in ecclesiastical circles. *The Publishers' Circular* believes another edition is being issued. It is reported that this edition will have some information bearing on the Rev. C. Gore's paper on "Inspiration," the object being to remove what is said to be an erroneous impression amongst High Churchmen regarding the views of the author on Christ's divine power.

ARCHBISHOP BENSON'S HABITS.—The Archbishop of Canterbury is a stout advocate of early rising, and practises (says the *Echo*) in person what he preaches. He rises at six in summer and half an hour later in winter. And the Archbishop has a fixed period for going to bed as well as getting up. He retires regularly at twelve, and it must be pressing business indeed that keeps Dr. Benson