

# Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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FRANK WOOTTEN,  
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## Lessons for Sundays and Holy Days.

June 26.—2 SUNDAY AFTER TRINITY.

Morning.—Judges 4. Acts 7. 35 to 8. 5.

Evening.—Judges 5; or 6. 11. 1 John 2 to 15.

"OBEY."—The Methodists in the United States are contributing their quota to the prevailing tendency to "topsy-turvydom" by proceeding against the retention of this word in the marriage service. Of course the women delegates vote for this idea!

OLD AGE PENSIONS.—An English Parliamentary Committee has elaborated a scheme for *old age insurance* in connection with the Government Post Office Department, in much the same manner as the "savings" bank operation so generally and successfully carried on now in post offices.

ARCHDEACON DENISON'S ULTIMATUM.—This old war horse of theological controversy having failed to carry his resolutions in E. C. U. against the "New Criticism," has chronicled the earnest protest against their *laissez faire* policy in this matter by sending in his resignation of membership.

"AT THE TRIBUNAL OF THEIR OWN CONSCIENCE, EXCOMMUNICATE," is the way the *Church and Parish Paper* of All Saint's, Margaret street, describes those who might be induced "to assist unworthily at the sacred oblation," by the proposal of a late celebration among the services of the E. C. U. annual meeting.

DIVORCE DOWN GRADE—OR as it is euphemistically termed, "divorce extension"—is making the natural progress in the Australian Colonies. The same sort of measure as the Victorian Legislature lately passed, is being pushed through the Legislature at Sydney—to the horror of those who value marriage sanctity.

GREAT ANGLICAN PREACHERS.—That the English Church is—notwithstanding the loss of Liddon—wonderfully rich in the powerful eloquence of her pulpit, is evident to any one who reads the newspaper accounts of sermons recently delivered by

Father Hall, Canon Knox-Little, Father Maturin, Canon Body—and, indeed, a host of other missionaries.

THE BRIGGS CASE, which has been causing a ferment among the American Presbyterians, has lately reached another stage. The General Assembly has approved of the prosecution of Prof. B. for heresy. The New York *Tribune* says: "Such an attitude is one of the puzzling things about denominationalism"—so alien to the Puritan spirit of "freedom." Is it?

A POLYGLOT PARISH.—The St. Anne's Soho Parish Magazine for May contains notices in English, French, German, Scandinavian, German and Tiddish, of social meetings at which provision is made for conversation with foreigners in their own language. Such parishes in great cities like London and New York almost rival the first Christian Pentecostal gathering at Jerusalem.

THE ANGLICAN, AMERICAN AND SYRIAN CHURCHES.—"The sons of this old Church of England and the sons of the Church of America were working side by side in the far off land of Syria, for the purpose of putting the health and fire of a new life under the ribs of that old form of Christianity which existed in that country." So the *Guardian* reports a speech of the Bishop of New York.

UNCIVILIZED TORONTO.—Can it be possible, as alleged, that the Toronto city council (in order to grab money from the franchise!) has refused to place a *maximum limit* (as is done in all civilized countries) to street car crowding? If so, the Provincial or Dominion legislature should redeem the fair name of Canada, and take cognizance of such cruelty to horses. This is a *sweating* process, truly!

"THIS IS OUR HOME," said two young men from Persia as they—having entered the open door-way of Old Trinity on Broadway—realized that the service was essentially the same as that of the great historical churches of their own fatherland. They heard the almost forgotten echoes of the ancient Liturgy. This story was told by Bishop Potter at the meeting of the Assyrian mission in London.

VOICE AND ORGAN IN CHURCH.—A recent writer—famous for his musical skill—present for the first time at a Communion service, says: "The voice of the officiant, unaccompanied by the organ, quavered off in its imperfect but most earnest manner, undisturbed by the *mechanical accuracy* of organ pipes . . . there are *powers of gradation* in the well-trained expressive voice which are unattainable by organ pipes.

"EAST-END NONCONFORMITY IS A FAILURE," declared I. A. Rentoul, M.P., recently at Leicester, and he speaks with the experience as a man (still, personally, a Nonconformist, too,) who had been a regular Nonconformist minister in Stepney for 10 years. This has been especially and conspicuously true of the Salvation Army, but Nonconformist agencies generally are ineffective among this class of people.

"THE CASE FOR MODERATE DRINKING" is the title of a powerful plea on behalf of alcoholic beverages in *Blackwood* for June, by Dr. Far-

quharson, M.P. He makes out that such drinks are wholesome as stimulants, sedatives, tonics, digestives, and actual food—and that their use is the reason why the British excels all abstaining nations (India, Egypt, Turkey, &c.) in all intellectual and physical qualities.

HOW TO DRINK!—Dr. Farquharson, in his recent able article on the subject of Moderate Drinking or True Temperance, suggests that if the zealous total abstinence orators—instead of deluding people with delusive experiments and fallacious stories—were to devote their time to teaching them *how* to use the useful creatures of wine and beer *in moderation* for their benefit, they would be exercising a really noble vocation.

AMERICA AT OXFORD.—In one of his letters to the *Living Church*, Canon Knowles pleads strongly for a rallying centre of American Church life at Oxford. He suggests a "Seabury House" with chapel service, American rite, also some sort of missionary bureau, or other representative institution, to disseminate information about the Church in the United States. Canadians, too, ought to have something to say to this sort of thing.

BRITISH CHURCH SURVIVAL.—A correspondent of the *Guardian*, writing of a "quiet corner of the Sussex seaboard," refers to Bosham as a place where St. Wilfrith "found a tiny monastery with five or six Celtic monks. Possibly in this remote corner, surrounded on all sides by the dense forest or the waste of waters, an old British monastery had contrived to keep itself alive"—on the very edge of the flood of Southern Saxon invaders.

AN IDEAL TOWN-CHURCH.—Canon Knowles is not the only visitor to Oxford who has been struck by the happy combination of architectural qualities which strikes one in St. Barnabas' church. "Though cheap as to cost, it is not cheap looking—a basilica, a plain parallelogram, a great pillared oblong space, with side aisles, and an apse at the east end, in which stands the high altar under a canopy." The clustery sheds abundant light.

VALUE OF THE ANGLO-ASSYRIAN MISSION.—The Dean of Argyle well said of the London meeting: "The fact was that in order to reach Easterns, Easterns must be employed: and it did seem as if this ancient body of Christians had been preserved to this day—to convert the Mohammedan world. . . . The labours of the Roman missionaries did not meet with any adequate result . . . but *our* mission had created a profound impression all over the East."

THE CHURCH AND EMIGRATION.—Only in exceptional cases do staunch Church of England people leave their native land for the Colonies—they are too fond of Church and home! The colonies—especially Canada—get the loose and shifty middle class, *dissenting* population of England in shoals: and thus our ratio of Church population decreases, while England benefits proportionately by the drainage of a class which she never did and never could win to the Church!

WHO BUILT THE CHURCH SCHOOLS?—The Liberation Society hints at robbing the Church of England of her schools on the ground of state subsidies paid towards them in former years. Statistics

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