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TORONTO, THURSDAY, MAY 22nd, 1890.

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Lessons for Sundays and Holy Days.

May 25th.—WHITSUNDAY.
Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.
Evening.—Isaiah 11; or Ezek. 36, 25. Acts 18, 24 to 19, 21.

MR. CHARLTON'S SUNDAY BILL.—Our attention has been drawn to a Bill introduced into the Dominion House of Commons, by Mr. Charlton, "to secure the better observance of the Lord's Day, commonly called Sunday," which was read for the second time on the sixth of March, ult. There is no prospect of its passing into law during the present session of Parliament; but it may be well that its provisions should be understood by the country before it receives the final sanction of the legislature. The general purpose of the Bill is to make all unnecessary work on the Lord's Day a misdemeanour; and we confess that, however much we may approve of the general design of the Bill or even of its details, we have grave doubts as to the expediency of turning into laws of the State a number of counsels which might well be used as rules for private conduct. The mania for legislation is getting so violent that, unless some restraint is put upon it, we shall have Acts of Parliament regulating our food and raiment, and perhaps the hours of labour and rest. By and by it may be necessary to discuss the particular provisions of this Bill. For the present we will only enumerate the number of "misdemeanours" which are created or confirmed by the proposed Act. The first is, all unnecessary work done by any one, or by any apprentice or servant under the compulsion of his master. The next is, buying or selling on Sunday. Then come races and games, tipping, brawling, etc., done or allowed on Sunday. Next hunting, shooting, and fishing, in any kind of way, are to be misdemeanours. So is the publication of newspapers on Sunday. How will the provision about work on Sunday affect the publication of newspapers on Monday? It is next proposed that canals shall be closed on Sundays, and post offices. Most Sunday passenger and freight trains are to be stopped; and Sunday excursions of all kinds are to be prohibited. The cost of a misdemeanour of the more personal kind is to be a sum of money between one and fifty dollars. Railway and steamboat companies break-

ing the law are to be liable to a fine not exceeding four hundred dollars. We quite approve of some parts of the Bill; but it must be modified before it can be a piece of profitable legislation.

DR. DÖELLINGER AND THE OLD CATHOLICS.—It is probably known to our readers that a discussion has arisen as to the relation of Dr. Döllinger to the Old Catholics. In order to set the matter at rest Dr. Friedrich, of Munich, has written the following letter to Prebendary Meyrick. Nothing can be more satisfactory than this testimony, as Dr. Döllinger had no more trusted friend than Dr. Friedrich, who acted with him in his revolt against the Vatican decree:—"What you have the goodness to tell me about the letter in the *Guardian* is only an echo of what was said in Germany about the affair. 'Döllinger,' they said, 'was not an Old Catholic; Friedrich overpowered him by force. Döllinger did not desire an Old Catholic but a civil burial—that is, without a religious service.' There is system in the whole matter. First they played the card of representing Döllinger as having been for a long time against the Old Catholics, as having separated himself from them, as having wanted to know nothing about them. Long ago, when an opposition was raised in Bavaria against the Old Catholics, this was said, and it has been even repeated in Parliament by a Minister. The truth is exactly the reverse. Döllinger, as I pointed out in my notice on him in the *Allgemeine Zeitung*, was, and continued till his death, an Old Catholic; and above all things he would have nothing to do with the Church of Rome. His successor in the Provostship said to me and a colleague of mine in his study on the day of his death, 'So long as Döllinger was conscious he thrust back every Roman Catholic priest.' Lord Acton also testified that Döllinger still stood in the position of 1871, adding, we excommunicated clergy must stand together as a Church. Lord Acton also said, 'At his death there will be Friedrich to take care of him.' I could not then do otherwise than I did. I did not, however, do so till I had asked Döllinger's eldest niece, who declared expressly that she would not bring reproach on her uncle's memory by giving admission to a Roman Catholic priest. Though they were unloving towards their uncle during his life, they rallied to him now at his death. Döllinger had certainly become unconscionable when Extreme Unction was administered to him, but it is the common custom to administer Extreme Unction to a sick person in that state. At his sick-bed I did not wish to discuss and determine theological controversies. I did what I thought best and what is the common use in the Roman Catholic Church. If you wish to make any answer in the *Guardian*, so far as I am concerned, you are not only authorised but begged to do so, though in truth the outcry raised by the Roman Catholics does not at all affect me. They will never allow themselves to be convinced, and will always repeat their lies so soon as they are refuted.—Yours sincerely,

"J. FRIEDRICH.

"April 24, 1890."

"THE BYSTANDER" ON "LUX MUNDI."—The remarks of the "Bystander" on most subjects are generally worth more than a passing thought; and there are some acute observations in the current number, on the now famous book, "Lux Mundi."

But there are some remarks in the same article which show that the writer partially misapprehends the present relation of church parties. "The High Church and Ritualistic party," he says, "has of late been gaining a complete supremacy in the Church of England. In the Low Church or Evangelical party scarce a spark of life is left." Now this is exactly how it strikes one at a glance and from without. But it is very far indeed from describing the real state of things in the Anglican Communion in any part of the world. That Low Churchism is dying in all the intellectual centres is perfectly true; but we venture to say that there never has been a time in the history of the Church of England where distinctively evangelical doctrine has been more fully and more generally preached. It may be true that this teaching is not made to rest on precisely the same theological foundations; but no one pretends that the old Evangelicals were much of theologians; and this is a secondary matter. That which was primary in the message of the early Evangelical teachers is prominent in all the best preaching of the English Church, namely, the person and work of Christ as redeemer, the agency of the Holy Spirit in conversion and sanctification, and the absolute necessity of personal religion. The merely negative Low Church side of Evangelicalism is dead or dying, slowly or rapidly as the case may be, and at different paces in the different regions; but the positive aspect of the movement is as prominent as ever. Besides, when one considers the large amount of money annually raised for the Church Missionary Society, it is hardly fair to say that there is not a spark of life in the society which raises so much.

RECORD OF JUBILEE SERVICES.—It must be acknowledged that, considering the work to be done, the Editors of the Jubilee volume have responded to the expectations of the Churchmen of Ontario in the production of the handsome volume, now before us, which contains the reports of the proceedings in Toronto during the Jubilee week. The time which has elapsed is not more than might have been expected, considering the difficulty of getting preachers and readers to send in their manuscripts; and the editing of the volume is all that could be desired. In a collection like the present there are great diversities of merit and of interest; but it will hardly be denied that a very high level of excellence is attained. Some of the sermons are admirable. Dr. Hodgins and his fellow-laborers have given us excellent historical sketches of the formation of the various dioceses. We shall return to the volume again.

SHORTENED SERVICES.

Several communications on the subject of shortened services have drawn attention to points not unworthy of consideration. When we remember the origin of our public prayers and the circumstances of their compilation, we shall wonder rather that the result was so admirable, than that, after two or three hundred years, some modifications in our formularies should be thought necessary.

For example, it would not be easy to justify the massing together of Mattins, Litany, and Holy Communion which was common, and all but universal, about thirty years ago. This state of things