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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 17th, 1891.

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FRANK WOOTTEN,  
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

September 20th—17th SUNDAY AFTER TRINITY.

Morning.—Jer. 5 2 Cor. 11. 30 to 12 14.

Evening.—Jer. 22. or 35 Mark 15 to v 42.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

PREMIUM ON CRIME.—The English *John Bull* attributes the phenomenal increase of crime in some parts of the United States to the practical encouragement of criminal life by the extreme leniency of prison discipline—prison life being in fact made more easy and pleasant than that of honest working men!

NEO-METHODISM is making great progress in England, and the "Forward" movement bids fair to carry the whole body with it very soon. The tendency is to drop class meetings, preaching circuits, and three years' limit, organizing boldly on full Church lines. In doing so, they run some danger of disendowment.

"WE ARE WITNESSES."—Bishop Thompson's sermon at the consecration of Dr. Sessums of Louisiana, is being widely circulated as a remarkably able defence of "The Historic Episcopate." He treats it as Christ's own continuous witness to the truths of the Gospel, which no modern Christian sect can possibly become.

TEA INSANITY.—Attention has lately been directed, through the occurrence of several remarkable cases, to the terrible effects of an excessive use of tea on the nervous system in general and the brain in particular. The stimulus of tea serves as a cover beneath which the system is submitted to an unnatural and continuous nervous strain, which inevitably tends to insanity.

FIRST PAY, THEN PRAY.—Chrysostom had a terse maxim to this effect: "First put down your offerings and then put up your petitions." The order so recommended for all Christians—the actual order in the public liturgy—enshrines a very important principle, viz., that we should be

sincere enough to give to God, before we try to get more from Him than He has already given us.

A GOOD PRICE FOR A PORTRAIT.—It is known that the singularly beautiful face of the late Canon Liddon moved many people to desire his portrait. Among these was Earl Beauchamp, who at length bribed the too modest Canon to give a sitting, by promising him \$75,000 for the endowment of Keble College. The Earl, having died, has left the original portrait to Keble College, as well as also his endowment as promised.

IRENICS VS. POLEMICS.—There is a very sympathetic article in the *Revue Chretienne* on the subject of a systematic cultivation of the friendly side of Christian intercourse. It might be a good idea to found a chair in some of our theological colleges devoted to the study of those things whereon Christians agree. Earl Nelson might take this up, with advantage to the Church.

BISHOP MAGEE ON PRAYERS FOR THE DEAD.—Among the most deliberate and thoughtful sentences of the deceased prelate was this: "To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable, but also in regard to our controversy with Rome, extremely rash and unwise. Prayers for the rest and refreshment of the departed abound in the early liturgies of the Church."

CARDINAL MANNING'S PURITANISM—which, like that of Cardinal Newman, is said to have survived his conversion to organic Romanism—shows to some purpose in his stern condemnation of bazaars, and other indirect ways of raising money for Church purposes. Says the Cardinal: "It seems to me that our Lord's work ought to be done in our Lord's way. Anything of self or of the world mixing in, so far destroys the purity of the motive, and as St. Paul says of charity, may reduce it to nothing."

CLERGYMEN AND SANITARY SCIENCE.—Apropos of the fact that Rev. C. G. K. Gillespie of Derby holds a certificate as Sanitary Inspector, the *Sanitary Record* suggests that other clergymen would do well to follow Mr. Gillespie's example. A touching feature of Mr. Gillespie's case is that his action is the outcome of his wife's death from typhoid fever. Since then he has devoted himself to sanitary reform.

A COLOURED PREACHER IN ST. PAUL'S.—For the second time—Bishop Crowther being the first example—a preacher of negro blood has held forth from the great metropolitan pulpit. The Rev. J. B. Massiah, of Springfield, Illinois, has been advocating the Church's work among the coloured freedmen of America. A good deal of surprise has been expressed in England at the colour line being drawn so strictly in America as the preacher describes.

"A BRILLIANT DISCOVERY," as Adolph Harnach says, was that of J. Armitage Robinson of Cambridge the other day. J. Rendell Harris of Hartford College (Penn.), discovered in 1889, at the convent of St. Catharine on Mount Sinai, a Syriac translation of Aristides' Apology (date about 128 A.D.) He transcribed, and prepared to edit it. Mr. Robinson was reading the proof sheets, and, at the same time, looking over a Latin translation of

an Eastern romance called "The Life of Barlaam and Josaphat." Nachor's speech in the romance proved to be Aristides' Apology!

SECULAR EDUCATION IN VICTORIA.—A Melbourne correspondent of Dr. Rigg (in the *Methodist Recorder*) confirms the recent statements of Bishop Moorhouse of Manchester on the subject of the terrible effects of expelling religion from the schools in the Southern Colony. He says: "The teachers are generally indifferent to religion, many hostile to it. The increase of disorderly conduct has created general alarm. . . . Religiously we cannot sink any lower than we are." Does this account for the scenes in the Queen's Park, Toronto?—Education without religion.

OPENING COMMUNICATION WITH MARS.—The impetus occasioned by the recent bequest to the Academy of Sciences by a lady of Pau—100,000 francs—as a prize open for 10 years, to be won by the first person who succeeds in discovering some means of communicating with one of the stars, is beginning to show itself. *Le Correspondant* intimates that some one has observed light-signals (like those on railways, etc.) in Mars. Now, Mars is only 50 million miles from the earth!

FRENCH WORKINGMEN seem to have drifted into habitual neglect of religious life, if we may judge from the statements of French *cures* recently. "Lost to us—absolutely lost to us," is the refrain of various communications addressed by prominent parish priests to the *Paris Figaro* on this subject. The *cure* of Belleville says hopelessly, "The workman has been too long detached from religion."

TEACHING BROTHERHOODS.—To the Rev. C. E. Brooks, of St. John the Divine, Kensington, belongs the honour of having at length proposed something definite and tangible in the shape of an organization for boys, on the lines of the Kilburn Sisterhoods on behalf of girls. It is full time that the Church gave some strong encouragement to the formation of such self-denying communities, whether of men or women.

F. G. LEE'S LAST FAD.—The irrepressible Dr. Lee has once more come before the public—this time with more than his usual audacious disloyalty to the principles of the Church of England. He wishes apparently to foist into our creeds the modern Romish dogma of the immaculate conception of the Blessed Virgin. We wonder how such a man has so long escaped prosecution. He is apparently too much despised to be noticed by Churchmen.

FATHER MORRILL OF ST. ALBAN'S, NEW YORK, has lately passed away and left his whole estate of \$150,000 to various charitable objects. Many visitors to New York years ago will remember when Mr. Morrill was the only champion of advanced ritual in that city, and St. Alban's was the one place to see it exemplified. His church had to give way to railway encroachments, and illness forced him to retire from work. He has now justified the good opinion many had of him then.

ANGLICAN MISSIONS IN ROMANIZED COUNTRIES.—We find in the *Church Times* the following wholesome statement of the case: "The Roman Church imposes unscriptural and uncatholic terms of communion, and will not admit the Church