

The Church Evangelist.

Vol. XVII.—No. 19.

TORONTO, OCTOBER 10, 1895.

\$1.50 per Annum

In this Clifton Conference Mr. W. J. Pike read a paper on the "Leakage Question," and quoted Cardinal Vaughan as saying that he believed it to be no exaggeration to say that thousands of children were lost to the faith every year in Great Britain through proselytism.

The *English Churchman* announces, on the authority of the *Daily Chronicle*, that the Roman Catholic Bishop of Salonica has joined the Orthodox Church. The Bulgarian Government has granted him a pension with permission to reside in Sofia.

The Bishop of Christchurch, New Zealand, has caused the following circular to be issued to the clergy:—"There are many clergy in the diocese who, either in consequence of the number of centres in their parishes or districts, and therefore of the celebrations of the Holy Communion, or through the number of communicants on festival days and other occasions find that the recital of the words required to be said to each communicant at the distribution of the elements requires more time than is convenient or edifying. In all such cases I consent to the omission of the latter sentences, beginning "Take and eat this," and "Drink this," provided that the whole be said in an audible voice to the first recipient, and that the earlier part be said to each communicant according to the rubric.

The *Japan Mail*, the leading paper in the English language published in the Sunrise Kingdom, recently contained a communication from one of the business men of Yokohama, in which occurs the following language: "In the missionary force here or anywhere else men of every shade of opinion or quality can evidently be found. That there are men who have entered the field from some secondary or worldly motives may be true, though I myself have not met any such. But pray show me a human enterprise of such magnitude that is completely free from every spot or wrinkle. Indeed, if missionary work is contrasted with others, it appears to be the ideal of all economy, honesty, and effectiveness. And in the missionary ranks can be found men who for self-sacrifice, for self-devotion to duty, and for godliness of life reflect honor not only upon the whole of Christendom, but upon the human race at large—men whose labor is entitled to the sympathy of every cultivated man that is in earnest concerning the real progress of the human family."

Mr. F. G. Bowles, M.P., gave utterance to one of the worst perversions of history when, on the coinage debate, he alluded to Gibbon's version of St. George being a Cappadocian pigdriver, who was put to death for defrauding the Roman armies on contracts for meat, and the hon. members who laughed ought to have been ashamed of their ignorance. The story has been refuted over and over again, and in these days there is not a man with a reputation to lose who would dare to repeat it. Putting aside Gibbon's infidel bias, he had not the advantage of the sifting of the whole subject that we possess. There is now not a shadow of doubt that he confused St. George with George the Arian, the usurper, of the see of Alexandria, the infamous persecutor of St. Athanasius and the orthodox Christians, whom he endeavored to drag into Arianism by butchering great numbers, banishing their Bishops, plundering

the houses of orphans and widows, until the very heathen, exasperated by his cruelties and scandalous behaviour, put him to death. This was under the Emperor Jovian, A.D. 363. The true St. George was a valiant soldier under Diocletian, A.D. 284, who tore down the persecuting edicts against the Christians, and for that reason was put to death. The dragon he is represented as slaying are the temptations incidental to a soldier's life, which he bravely trampled under foot.

The Rome correspondent of the *Standard* states that the letter of the Archbishop of Canterbury, in reply to the appeal of the Pope to the English people, has produced a profound impression in the Vatican, and a great sense of disappointment, the views and intentions on the subject of re-union of many English Bishops having been misinterpreted there:—"Leo XIII. will reply in detail to the objections of the Archbishop of Canterbury, a Jesuit Father, and a distinguished prelate being charged to examine the letter, and select the points to be answered. The English Roman Catholic Bishops will also be invited to intervene in the question." The *Osservatore Romano* says:—"The Archbishop of Canterbury took a wrong view of the question, for the Pope addressed himself neither to the pseudo-episcopate nor to the pseudo-clergy of Anglicanism, but to the English people, calling them to unite with the Roman Church, and inviting them to seek the truth by the powerful and efficacious means of prayer." The journal adds:—"The question is not whether the Anglican Church should unite with, or submit to, the Roman Church, but that Anglicanism should disappear, when the Anglicans become Catholics, as several have already done among their clergy and their highest social classes." On the other hand, the *Univers* publishes a letter whose writer considers that Archbishop's declaration "is not calculated to discourage those who pray and strive to bring about the union of the Churches."

Rev. Dr. Lyman Abbott was hurt one day last week while riding on horseback, the animal having fallen and rolled on him. Fortunately the doctor was less injured than was at first feared, and is likely soon to be in his pulpit again. He has shown that the bicycle is not the only dangerous thing to ride; but he, like his brethren who ride the wheel, will no doubt continue to think that the accident may happen to any one, and that the pleasure of riding more than compensates for its risks.

The oddest Temperance Society in the world, says a London journal, is the abstaining commune of Achlyka in Siberia, all of whose members are strict teetotallers every day in the year, except one. Regularly on the first day of September, year after year, all the adult members of the commune assemble in the Parish church, and everyone takes a solemn vow before the altar to drink no wine, beer, or spirits "from the morrow" of the following day for a whole year. The clause "from the morrow" is introduced in order to give them a reward for their virtue in the shape of a whole day of drunken carnival. As soon as they leave the church they begin to indulge in a horrible Bacchanalian drinking, which continues throughout the day, until neither man nor woman in the village is sober. This is naturally followed by considerable physical suffering, and then by mental remorse, whereupon the penitent parish enters upon its twelvemonth of model sobriety, and all live like the Rechabites. Some students imagine that this queer proceeding may be a prehistoric tribal custom.