

# 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.

Address all communications.

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FRANK WOOTTEN,  
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

December 20th.—4th SUNDAY IN ADVENT.

Morning—Isa. 30 to v. 27. Rev. 6.  
Evening—Isa. 32. or 33. 2 to 23. Rev. 7.

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. An additional 50 cents will secure you one of our beautiful premiums.

THANKSGIVING DAY in the United States seems to have settled down finally to the last Thursday in November—a fact at which Churchmen rejoice there, because it makes the Harvest Festival always fall in the last week before Advent, and thus helps to fitly close the Christian year.

"SUBTERFUGES" are charged against those who doubted the alleged antiquity of the earth; whereas they only tried to reconcile the temporary views of variable science with the eternal dicta of infallible Scripture: to translate the latter as liberally as possible, so as to include the former.

WHAT "MIGHT HAVE BEEN."—It has been calculated that if every Christian from the first had thoroughly converted one more soul every year, the whole world could have been converted in a single lifetime—before the death of the original one who began the work! How different it has been.

EDUCATIONAL DOWNGRADE.—The Bishop of Rupert's Land, as well as the Bishop of Manchester, can point to facts illustrative of the decay of religious feeling and sentiment resulting from what the latter terms the "incomplete education" which goes under the name of State education in secular schools.

DR. RAINSFORD AND ST. ANDREW'S BROTHERHOOD do not seem—from statements in the New York Churchman—to be quite in accord. At St. Louis' convention he got too much in the vein of belittling the Church and belauding other Christian societies—a style of thing which does not suit the taste of St. Andrew's Brothers.

ROYAL CORRESPONDENTS OF 1400 B.C.—Palestinian, Syrian, Assyrian and Babylonian kings of that period have left on record a large mass of correspondence with one another on brick tablets; the contents are most interesting and shed no end of light over Biblical allusions, confirming and corroborating the sacred record continually.

THE COWLEY FATHERS IN AMERICA are tending towards such a modification of the regulations connecting them with the Mother House in Oxford as to become practically an affiliated province—a province raised to the rank of co-ordinate dignity and rights with the Home centre. Still, they deprecate the idea of severance and independence.

ST. AUGUSTINE'S RULE in dealing with textual difficulties was:—"If the mind meets with anything in these writings that seems absurd, we are not permitted to say that the author of this book has swerved from the truth. . . . rather, our copy of the book is faulty, or our translation is erroneous, or we ourselves do not comprehend the meaning."

TORQUEMADA, ET AL.—The request of the Congress of Roman Catholics at Leopoli, in Galicia, is that twenty "Saints" (including Torquemada, the Inquisition persecutor) should be *deposed* from the schedule of canonized saints, after having been admitted by the present and preceding infallible (?) Popes. We can imagine how hot this cool request must have appeared to the papal authorities!

"RELIGION WEAKENED," is the result ascribed to the Briggs' trial *fiasco* by the *Truth Seeker* (Freethinkers' organ) of New York. "The Presbytery, by dismissing the charges, allows a man who does not believe the Bible to be what Presbyterianism claims it to be, to remain and teach the young men." Truly the New Theology has won—in this case—but at what a cost to Truth!

A PRAYER BOOK PROPAGANDA has been called for on both sides of the Atlantic, an account of the aroused interest of Protestant and other dissenters in the Church services. Something is required to make the book more simplified for such use. The "Evening Service Leaflet" idea seems to be the most practical and popular. The whole Sunday evening service can be supplied for half a cent.

THE ROUND ARCH on the cover of that new venture, *The Review of the Churches*, is adopted as the symbol of the idea that the Churches of Christendom should familiarize themselves with each other's thoughts and ways, by which process the projectors of the new *Review* hope to foster in its pages a "spirit of genuine Catholicity," magnify points of agreement, minimize variations of detail, promote federation, &c.

WHITHER DRIFTING?—"I am disposed to think," says Rev. Prebendary Leathes in the *Churchman*, "it will be found that the same spirit which rejects the Old Testament record on presumably critical grounds of a slender and subjective character, will be compelled, before long, in all consistency, to reject also the narrative of our Lord's miracles, and will find itself unable to stop at that of His own resurrection."

THE DISUNION OF CHRISTENDOM—THE OPPORTUNITY OF ATHEISM. Hugh Price Hughes—the elo-

quent Welsh Methodist—says that men have ceased to talk the old rubbish about the "blessedness of disunion," &c. "The very terror which the prospect of (Christian) reunion excited in certain infidel quarters was one of the strongest reasons why Christians should do their utmost to promote that consummation."

PARKER ON CONGREGATIONALISM.—The prophet of the London City Temple says "Congregationalists have no written creed, but they have what in my judgment is infinitely worse. They have a 'syllabus' which every man is allowed to treat as a theological football—a most ghostly and a most ghastly thing: a white spectre: a shapeless outline: an india-rubber idol—something wholly destitute of dignity."

A METHODIST ON EPISCOPACY.—The justly celebrated Methodist tribune, Hugh Price Hughes, says:—"I believe that history has demonstrated that the episcopal system is the best—especially for aggressive purposes. . . . We are all realizing that the capable man rather than the disputatious committee should be at head of affairs. If the ark had been built by a committee, it would not have been finished yet."

A MARTYR AMONG THE LEPERS.—The noise made about the heroic Father Damien of Molokai had a tendency to obscure the fact of many Anglican priests being equally devoted and heroic—but little heard of. One of these, Mr. Wilshere, of Robben Island, has lately died, after a long life of devotion to the spiritual interests of his afflicted flock. He had been formerly a "Crimean hero"; but died something even better than that.

BISHOP MACHRAY ON RELIGIOUS EDUCATION.—The venerable Bishop of Rupert's Land has seized the opportunity afforded him by the Manitoba School Act decision in the Supreme Court, to make a trenchant and powerful exposition of the Church view of religious education. His affidavit, in the legal attack on the enemy's position in Winnipeg, is a model of careful and convincing statement of facts which form arguments of themselves.

"PLOW DEEP AND SOW ALFALFA" is given as the practical synopsis of the creed of Modern Mormons. This Moorish clover, used in Italy 2,000 years ago, has a wonderful faculty of reaching water by its roots—some specimens of which are reported to run fifty feet into the "bowels of the earth," one might almost say. The Moors are said to have brought the seed with them into Spain, and thence it has spread to the dry places of Colorado, &c.

ECCLESIA DOCENS is the motto of Earl Nelson's article in the Symposium on Reunion (in the *Review of the Churches*): wherein he takes the ground that the Church of England has been the doctrinal backbone of British Protestantism, preserving it from lapsing into the Socinianism, &c., which characterize the ordinary Protestant sects of the European Continent. At the same time he admits the practical benefits achieved by Non-conformists.

FREE EDUCATION IN PAROCHIAL SCHOOLS.—Practically, this existed everywhere under Church auspices. In Manitoba, the Bishop testifies, "no child was ever prevented from attending on account

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