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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 2nd, 1892.

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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.

June 5.—WHITSUNDAY.

Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.  
Evening.—Isa. 11; or Ezek. 36. 25. Gal. 5. 16; or Acts. 18. 24 to 19. 31

THE MONKS OF MOUNT ATHOS are quoted as an example of persistent monasticism and communism. Thousands of these "confirmed bachelors" herd together in a community, and will not allow their thoughts to be distracted by the presence of any females—human or otherwise—which they can manage to exclude from their precincts.

COST OF CARELESSNESS.—In connection with a coal sale at Buenos Ayres, a business telegram read "light dollars" instead of "eight dollars." The mistake of this single letter cost over \$7,000! The Abyssinian war arose from delay in despatching Lord Russell's letter to the king in time, and cost one million pounds—"for postage," John Bright said.

HYMNS ANCIENT AND MODERN is found to be used in 8,000 out of 10,000 parishes actually examined—that is four-fifths of the churches. It is strongly urged as the wisest course, therefore, to adopt this most popular hymnal as the national hymn book of the Protestant Episcopal Church, adding an appendix (if necessary) of local favorites on this side of the Atlantic.

TOTAL ABSTAINERS number among their most strenuous advocates in England the famous nobleman who has acquired still greater fame as a missionary—the Rev. the Marquis of Normanby. At the recent London May meeting he accused total abstainers of apathy and unwise quarreling with the moderate section of the C.E.T.S., instead of working hard for their cause.

"MAY MEETINGS HOLD THEIR OWN," comments the *Rock* on the records of the almost innumerable meetings lately held in London in the early part of May—so numerous, at least, that there are not enough days in the week, hours in the day, or halls in the place, to accommodate all the claimants for public attention. They fairly trample on one another in the rush for places.

TAVERNS "WORKED ON MORAL LINES."—We read in the *Temperance Chronicle* that the Bishop of Chester having had his attention directed to the case of a certain public house, owned by a vicar, and worked in an exemplary manner, says, "A good many instances have been brought under my notice of public houses worked on lines like that of the instance mentioned."

THE "LIBERATION SOCIETY" is a mischievous organization, a great deal of whose power lies in its fallacious name. They profess a desire to "liberate" the Church from state control in spiritual matters, whereas their main object is to "relieve" the Church of her rightful property in temporal matters. Their press agents distort and magnify everything to the Church's discredit.

THE VILLAGE SPIRES OF ENGLAND.—Canon Knowles, in one of his delightful letters to the *Living Church* from Europe, says:—"The drive was through village after village, each with its well appointed church and comely churchyard. My heart ached as I thought of the vast stretches of our land sadly lacking in such splendid equipments for teaching to all men the knowledge of salvation."

"DISCREDITING THE MARRIAGE BONDS in the eyes of the world and of those Protestant bodies which have tampered with it," is the charge brought by the *Church Times* against the corrupt Romish practice of selling dispensations for divorce to wealthy and influential parties on the plea of "nullity *ab initio*," the nullity "decrees" being grounded on subtle and fallacious devices for evading the law of marriage.

RIGHT KIND OF CHURCH MUSIC.—At a Church Union meeting lately, a lecture on Church music was given by Spenser Nottingham, wherein he inveighed against the spoiling of Gregorian chants by careless rendering, the operatic and florid style of church music making "religion the handmaid of music," instead of *vice versa*. And yet the religious effect of a judiciously rendered anthem was undeniable.

INDIA CONQUERED BY THE GOSPEL.—At the London Church Missionary Society meeting, Dr. Pentecost argued that Christianity held as much sway in India as the British army—which was so small that if each Hindu were to contribute a *handful of dust*, they could bury all the English residents six feet deep! Still, though "taken possession of" by a few thousand missionaries, India needed to be fully *subdued* to Christ.

NEW DEFINITION OF "LOW CHURCH."—In the newspaper correspondence consequent on Archdeacon Sinclair's recent sermon on Christian Courtesy, the Archdeacon remarks, "I do not object that the view should be called 'Low Church' which holds that episcopacy is of the *bene esse* of the Church, not of the *esse*, provided it is remembered that this is the view of Hooker, Lands, Cosin, Andrews, &c."

"WITHOUT NOTE OR COMMENT."—This watchword of the Bible Society is in some danger of being abandoned by its advocates, a strong plea being put in by certain Chinese missionaries in favour of an extensive addition to the "marginal references" and notes, in order to make up for the

literary barrenness of the Chinese as a race. The *Rock* aptly inquires, "what could be done with such words as Baptism and Bishop"?

CHURCH SCHOOLS IN ENGLAND have, as we learn from the editorial columns of the *Guardian*, weathered the storm raised by the "Free Education" enactment. The feeling of the moral necessity for such schools is so deeply implanted in the religious consciousness of England that all the required energy and enthusiasm were elicited in order to tide over the new and threatening danger. They are now stronger than ever.

"A FEW THOUSAND ACRES OF SNOW," Voltaire's "sour grapes" description of Canada when the French had to surrender it to victorious England in 1763, is doing very well in progress, compared with other parts of the continent. In 1790, as the *Methodist Magazine* notes, the United States had twenty times our population; now, only thirteen times. At this rate, in a few more centuries we shall have quite caught up to our big brother!

CRISPI VERSUS LILLY.—It is not long since that public attention was very much attracted by some remarkably clever statements of Mr. Lilly, an advocate and special pleader (in England) of Romanism. The *New Review* contains Signor Crispi's complete and exhaustive refutation of Mr. Lilly's plausible statements about the history and present pitiable (?) condition of the Papacy in the person of the so-called "prisoner of the Vatican."

HOME RITUAL AND FOREIGN MISSIONS.—Canon Mason, in his recent sermon on behalf of the Corea Mission, said, "There is very little of the true Cross in the movement if it should end in the lavish decorations of our own churches, while the cries of the perishing heathen are drowned for us by the music of cultured choirs. . . . Splendid ritual and missionary enthusiasm are seen combined in my text (Ps. cxvi. 10) as they ought to be."

THE CHURCH AND THE PRESS.—In nothing is the Church of the present day so "unwise in her generation" as in the systematic neglect of the powers of the press. Not only does apathy appear in regard to the proper support of Church newspapers and literature generally, but no pains are taken to secure correct representation of her cause and her interests in the secular newspapers. Romanists and other dissenters show more practical wisdom.

CONVERTS TO THE CHURCH during the year past in thirty parishes in New York have been 400 or over. Among these are Romanists and Greeks, Jews, Universalists, Unitarians, Quakers, &c. Among the accessions are several distinguished divines, such as Dr. Bridgman (Baptist), Dr. Ladd (Congregationalist), besides Dr. Warden and Dr. Page, both Presbyterians—who have, says the *New York Churchman*, "come to the defence of the historic faith."

"CONVENIRE AD."—A very "intense" kind of contention has sprung up in the correspondence of the *Guardian* on the part of one or two Roman priests who are trying to disprove Father Puller's assertion (made in his lecture, *Our Controversy with Rome*) that this Latin phrase (in Irenaeus) does not express mental acquiescence, but corporal