# CANADIAN CHURCHMAN.

August 20th, 1891.

last Sunday in June. It would appear that the clever Oxford theologian is determined to redeem his theology from the stigma of obscurity and inconsistency derived from "Lux Mundi." If he succeeds, so much the better for all concerned.

THE COUNCIL OF ARLES, A.D., 314, consisted of 600 Bishops, among them a good representation of the British Episcopate of those days. They passed an admirable decree on the subject of *Divorce and Remarriage*, permitting, but advising against the remarriage of the innocent party in a divorce for adultery. It should never have been forgotten that the form of marriage for adulterous persons is a sacrilegious aggravation of adultery itself.

THE ST. PETERSBURG SYSTEM.—At the recent Canterbury Diocesan Conference, Dean Hale, of Iowa, commended to his English brethren, puzzled about the new education bill, the example of Russian Churchmen, who, on account of the German rationalism of many government teachers, had formed a general fund for *subvention* of local efforts, so that there is now a Church-school in every parish in each diocese. The example might well be followed not only in England, but America!

PEN PICTURE OF ARCHBISHOP MAGEE.—The Christian Age says: "He was not one of those saintly men whose serene and unruffled piety pleads more strongly than argument for the faith which they adorn. He was emphatically a man of action, and threw himself with erusading ardour into whatever cause he espoused. Eloquence, sarcasm, sparkling with incisive logic, in all of which he abounded, he devoted without stint to the defence of his position, or the attack on his opponents."

MORE DEACONS.—The Church Bells has been publishing a series of clever articles on the line suggested in our columns a few months ago, viz., the raising the standard for priest's orders, and the lowering of that for deacon's orders. Our contemporary goes so far as to advocate a large use of qualified laymen (the cream of the laity in a religious sense) as deacons, without the privilege of being dubbed "Reverend" at all. The dropping of that title would emphasize the difference which has been practically lost sight of between the two orders. the cause of humanity all the world over  $\ldots$  . the most pregnant spirit that ever descended from heaven to earth."

#### ARITHMETIC, CIVICS AND RELIGION.

In one of the addresses delivered at the recent Canadian session of the National Educational Association of the United States, the following admirable sentiments was well expressed by Mr. Plummer, of Des Moines, one of the most eminent members of the society. They voice the highest idea reached by the whole process of secular education; they show the culmination of the finest ambition of the educationalists : they pass from mere dry detail to the human soul's usage of such things, from the particulars of evanescent and variable life and interest in the foreground of the picture studied, to the eternal background, the "everlasting hills" of immutable moral sentiments. Here are the words of testimony :

## CIVICS AND PATRIOTISM.

From none of these courses should be omitted lessons in civics and patriotism. Wherever the sentiment in any lesson of any study touches the important field of civics, the mind of the pupil should be imbued with its nobility. The teacher should remember that all studies at some time touch the field of civics, and should develop these lessons. Reading and literature are full of passages fraught with sentiments of love for our country, of confidence in our institutions, and of respect for our nation's benefactors. Lessons in civics may be learned from geography, when it treats of our material resources; arithmetic, when it deals with taxes or duties; physiology, when it teaches to preserve health and develop power in the individual, that he may be a stronger and better factor in the government."

It is not often that the employee—shall we say the slave of that great modern superstition, secular education, can be brought to confess that morality can be extracted in any degree, or for any purpose, from mere facts and figures. Here is, however, a frank confession, a disingenuous avowal.

### PATRIOTISM AND RELIGION.

It is evident at first glance that one might, with very little change else, substitute the word " religion " for civics or for patriotism. Their cognate or relative meanings, however, do not so much matter, as the fact that we have here the introduction of actual moral sentiment into the dry enclosures of such studies as Arithmetic, Geography, Physiology, Literature, Reading. How is it done? It is by the action of conscience upon facts, of souls upon mere matter. Geography tells us of material resources-that touches the idea of one's Country, Home and Patriotism : "Britons, hold your own," if nothing more! Arithmetic deals with taxes and duties sometimes, directly or indirectly; the very words suggest community obligations, fellowship, mutual help, moral and social obligations. Physiology, as a study, tends to improve the individual's powers for the benefit of the community at large. So the near guardianship of certain moral sentiments of love and duty gives a higher and holier sanction to all such studies, gives almost its only effective charm to what would be very "dry work" indeed. If at the back of Arithmetic, Geography, Physiology, stands the majesty and inspiring thought, "My Country !" all is changed.

family-circle, the home-circle, friends and neigh bours, kindred and associates. The patriot breathes the very atmosphere of one side of religion. The other side of the shield is easily discovered, is soon, perforce, recognized and known -the Author of all, the Giver of all good, the Father of fathers, the Creator of inventors, the Master of masters, the Great Wheel and Living Mainspring of the universe. It is only irresistible. inevitable, logical generalization from Ego to Deus! The properties of figures in arithmetic, the features of nature in geography, the intricate scientific mechanism of physiology-all point to the Great, the Almighty, the Benevolent Designer. And so we have religion revealed as the ultimate background and foundation-the Alpha and Omega - of all education. Let us hear no more such taunting questions from petty dabblers in education, as " How can you teach religion from arithmetic?" Every thoughtful, conscientious teacher knows how.

#### OBITER DICTA, ET CETERA.

#### No. 3.

To an ordinary reader the reports of what is said and done before the Privy Council Committee are very tedious and distracting, the same subjects constantly recurring in much the same form and with little variation. This, however, is due to the form of the investigation itself-the work not of a regular Court, but of a committee. All the matter before the Court whose decision is being reviewed, has to be sifted with little regard to order and no regard to time, in order that inapplicable matter may be eliminated. The Judicial Committee is, in fact, a great siere, whose function it is to so shake up and sift the appealed judgment, that a very " clear grit " version of the case may be handed in for Her Majesty's consideration, all mere chaff being supposed to have been blown away from the pure grain of reasoning before the fountain of justice attempts to give the final washing and cleansing of the substance before it. As often, therefore, as any member of the committee is struck by an idea on some point, the current course of argument is suspended, the previous question resumed, and the whole case re-considered on that particular point.

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CHURCH CLUBS have lately been formed of laymen in several large American cities, with the effect, says the *Living Church*, "of breaking down parochial fences, and infusing into laymen the wholesome idea that they are not members of a parish as much as they are members of a spiritual brotherhood, the responsibilities of which are not limited to establishing and keeping a parish on a paying basis." The same journal has "noticed a disposition to exclude the clergy, if not from membership, at least from active direction of such organizations." Verbum sap !

**PRINCIPAL** GRANT ON THE SIGN OF THE CROSS.—In welcoming lately at Toronto the National Teacher's Association, the learned professor said, among other good things: "Think what the flag represents to us. . . . It is the cross of St. George, the cross of St. Andrew, the cross of St. Patrick, three in one, and as the cross *means* light and life, so where our flag waves there is justice for all, peace by land and sea, and the proclamation of good news to every son of Adam . . .

S.

#### ONE STEP MORE.

Is it any step at all, after all? Is not true patriotism an integral part of true religion? "My Country" is only the extended aggregate of the

#### THE MIXED CHALICE,

for instance, comes up again in the number of The Guardian now before us (July 8). Sir Horace Davey has ascertained that the word "Nama" in a certain Greek Liturgy is the Greek ecclesiastical term for wine. . The Lord "Chancellor had supposed it was a misprint for "Krama" -mixture. Thus the whole question as to the cup is on the tapis again, and Sir Horace airs his perplexity as to the difference between the service proper and the preparatory office of the Prothesis, where the wine in that liturgy is mixed with water. From the liturgy of St. Chrysostom they pass to the Mosarabic liturgy, and consider its bearings in the new light. Lord Herschell shows his admirable grasp of the subject by insisting on the fundamental principle of the English Reformation being applied to this matter : viz., the return to primitive practice. He says for instance, " There is no trace of an intention to depart from what was done immediately after the foundation of the Church, but rather to revert to it." Then Sir Horace proceeds to cross swords with Lord Herschell by adducing testimony that some of the reformers regarded the mixed cup as a departure from Scriptural simplicity. So it goes.