

Canadian Churchman.

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FRIENDLY SOCIETIES.—If the Church had remained united and solid, one set of machinery would have been sufficient to do the work—and do it better!—now hardly done by hundreds of societies. We have to make the best of a bad bargain.

CLERICAL MARCHING ORDERS.—Nothing so shows the lack of careful training and discipline in the clerical ranks as the loose way in which the Church's directory in rubrics, &c., is treated by many of the clergy, who forget or never notice the precise terms of their orders.

"CHARITY ABOVE RUBRICS," a saying of Bishop Tillotson's, very often quoted as an excuse for flagrant violation of rules which the clergy swear to obey, has been run to earth by a correspondent of the *Guardian*, and found to have had, originally, no application to such questions of violated ritual at all.

"THE CHRISTIAN HOME, its Foundations and its Duties," is the title of the last and perhaps most interesting and useful publication from the eloquent Canon Knox-Little. It is a thorough, practical treatise on courtship, marriage, parental responsibility, etc. Details of vexed questions are gone into with refreshing reality of treatment.

ROMISH BRAG.—"The assertion," says *The Rock*, "that Newman carried with him the flower of Oxford of his day, is mere Romish brag. Pusey, the most learned theologian, and Keble, the most spiritually minded among them, remained. So did the two Mozleys, and many more whose names may be seen in numerous memoirs."

ROMISH PERVERTS.—"It may be said of most of the perverts, not that they changed their Church because they were especially learned or able men, but they got the reputation of being learned and able by dint of puffing from their new allies, because they had changed their Church." A very fair criticism of the situation—to come from *The Rock*!

PRACTICAL RESULTS OF FREE CRITICISM.—A writer in the *Guardian* over the signature of "Moereus" gives a terrible account of the tide of immorality within his sphere of observation, which the "new light" teaching makes it impossible to stem. Young people naturally say if others may reject parts of the Bible, why may not we—if they don't suit us?

"THE CHRISTIAN HELL" is travestied in the November *Nineteenth Century* by means of Calvinistic and other extravagancies, so as to form a kind of *reductio ad absurdum*, calling for the brighter side of Christian doctrine,—which the writer parades with refreshing coolness as being "what the sceptics and free-thinkers say on the subject of Hell!"

THE PATRIARCHATE OF CANTERBURY.—Our religious compatriots in Australia and New Zealand have been discussing their degree of connection and subservience to the great central fountain of the Anglican Episcopate. The balance of the discussion is in favour of a "primacy of honour" only, as in the case of other fountain-sees or centres of missionary energy.

PRINCIPAL GRANT appears, from an article in the *Presbyterian College Journal* in Montreal, to have "gone down" before the assaults of so-called "Higher Criticism." He says, "the divine element in the Bible does not extend to the knowledge of science." He says, "to fight against this scientific criticism is to fight a hopeless battle." What will they do with him?

THE MARQUIS DI RUDINI recently described the position of the Papacy in new Italy thus:—"We have established in our midst the Papacy, which sometimes assumes a threatening attitude; but its sphere of action is limited to the exercise of spiritual power, not only by the law, which will not be contravened, but also by almost unanimous consent." Is this "limitation" the "deadly wound"?

ASSUMPTIONS OF SPENCERISM.—It is so curious a to be ludicrous how a school of philosophy which makes so much of Reason as against Faith, continually has recourse to that sophistical dodge of the stump orator—"we all know." A speculative fancy is stated as being "shown, proved, demonstrated," etc. Mere possibilities are ushered in by the use of the indicative mood as solid logical premises.

THE LATE BISHOP GOODWIN made the medium, providentially, for emphasizing the true position of the Church of England on the question of "Establishment or Disestablishment." In his recent Diocesan charge he averred that if the Church were disestablished, her spiritual position—as the historic Church of the English nation—would remain untouched and unimpaired: and yet at the Rhyll Congress he forcibly defended the Church as a useful establishment for the nation.

THE "PERFERVIDUM INGENIUM" of the dissenters at Rhyll was "thrown into a fever of excitement," we are told, by Dean Owen (that valiant Church champion in Wales) quietly entering the room during their Disestablishment meeting and taking a seat on their platform. Of course he was not invited to speak, but he was a "chiel among them takin' notes" and they had to be careful!

IN PRIESTLY GARB.—It appears from the *Iowa Churchman* that the Bishop of that diocese urges strongly the necessity or at least extreme importance of clergymen always appearing as such in all their ministrations; because their appearance serves to emphasize the value of their commission, and the worth of their authority. Carelessness in such matters produces a very injurious effect on spectators.

"EDUCATED HUMANITY SHUDDERS IN HORROR," says a writer on the subject of "the torments of the damned," at evils such as stings and fangs of wild beasts, and noxious contrivances of torture. How very funny that "educated humanity" should recoil from mere physical evils, as a result of spending a life-time in unrepented immorality, in most unlicensed corruption of heart and life-Bathos!

THE PORT BURWELL PREACHERS.—The editor of *Saturday Night* (Toronto) testifies:—"I know from personal experience there have been a dozen of them ('rascally preacher-adventurers') within twenty miles of the same church." Preaching as the chief qualification of the ministerial profession makes such an effective cloak for rascality that Church authorities cannot be too careful in examining credentials.

AN EMPEROR'S SERMONS.—The irrepressible German Emperor, whose idea is apparently that an emperor should sum up in his own person all possible trades and professions—be able to do anything and everything—has reached the climax of singularity by acting the role of chaplain ("urging his priestly rights") during his cruise in the North Sea. The *Freissinze Zeitung* says that these sermons are soon to be published.

ENGLISH WEALTH AND ENGLISH CHARITY.—Speaking at the S.P.G. meeting in Lincoln, Sir Arthur Gordon gave the annual income of Church of England people as 600 million pounds sterling. They had given eighty-one millions in twenty-five years to religious objects—a very small fraction, *not one per cent.*, of the whole. There is therefore much room for improvement—a large margin before they make up the stolen tithes.

"CHARITY BEGINS AT HOME," says the *English Guardian*, apropos of a recent controversy about the English continental chaplaincies, "and at least those resident in foreign parts cannot be denied Communion, when they are, as we contend, wrongly debarred from it by the Church of the country." Some one suggests the importation to Europe of an American Pullman cathedral car for the use of Bishop Wilkinson.

THE OWL AND THE DIPPER.—Professor Drummond, in a recent address in Scotland, tells of a friend whose two book-cases on opposite sides of his library are surmounted respectively, by a

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