

# Canadian Churchman.

TORONTO, THURSDAY, NOV. 19th, 1891.

Subscription, **Two Dollars per Year.**  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

ADVERTISING. THE CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS. Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN. THE CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS. Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCE. If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS. The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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.

FRANK WOOTTEN,  
Box 2540, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

November 22nd, 26th SUNDAY AFTER TRINITY.

Morning.—Eccles. 11 and 12. James 1.

Evening.—Hag. 2 to v. 10; or Mal. 3. and 4. John 7. 25.

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.

"TURNING TOWARDS NIRVANA" is the theme of a writer who depicts the civilized world as "drooping, sad, and tired," turning from the wholesome and happy activity of Christian life to the stupid dreams of dead Hindoo philosophers!

EDWARD BOUVERIE PUSEY.—It would be difficult to find a more appreciative and creditable notice of this great theologian's life and work than is to be found in the October (American) *Church Review*, from the facile pen of Dr. J. S. Stone—well-known as formerly rector of St. Martin's, Montreal, and St. Philip's, Toronto.

EVOLUTIONISM RUN MAD.—Some people seem to fancy that the principle of development may be applied to the Deity of the Bible as well as to everything else in the world or out of it. They labour to explain away the miracles of the Old Testament as if the Almighty was not 'then quite Almighty, but became so about the year 4000 after the Creation!

"TOO MUCH EXTEMPORE" is probably the danger of the present generation of preachers in the Church. It is all very well to be ready, but in order to be so effectively, there must be conscientious preparation—near or remote. Credit the experience of Wordsworth, Newman, Kingsley, Chalmers, Liddon, Beecher.

"EVANGELICALS" GOING TO ROME.—The Scotch theologian, Principal Tulloch, and others, have noted that "none had part in the Newman exodus to Rome who had imbibed the pure air of Anglicanism. The Romish perverts were from the Evangelical school—they simply 'passed through', where Pusey stood and stayed."

"LOPSIDEDNESS" is the charge which Canon Leathes in the *Churchman* brings against those theological critics who receive the New Testament miracles as unanswerable, but "fall down flat" when some other critic attacks those of the Old Testament. And yet they think they worship the same God under both Testaments!

CLERICAL LUXURY OF LIVING forms a strong indictment in the pages of the November *Arena*. North of the Lakes, we know little of this phenomenon of American clerical experience. There are few men who have more than enough for bare necessities of support, and fewer still who do not distribute their superfluities liberally among their poorer brethren.

SOLID MISSIONARY WORK.—Canon Tristram, who has lately returned to England from a six months' tour round the world, says: "The half was not told me. The solid reality of the work far surpassed my expectations. Quality rather than quantity is the great feature. Of course there are difficulties; but what a noble set of men our missionaries are."

THE GALRICAN CHURCH IN CANADA—a very different thing from the modern Roman Church—was coeval with the French occupation; naturally, just as the Anglican Church was coeval with the British occupation of every country to which British arms proceeded with their "*veni, vidi, vici*." But Canada now is a British colony; and its proper Church is the British Church.

SUNDAY SCHOOL LOOSENESS.—Judging from the remarks of the Bishop of Dover and others at the Canterbury Diocesan Sunday School Teachers' Association recently, the great trouble with the Sunday schools as at present managed is that they fail to make deep impressions or get fast hold of the scholars. The meshes of the net are too easy to swim through, and the fish get out.

THE "KENOSIS" CONTROVERSY.—As we predicted the interchange of letters in the *Church Times*, between Canon Bright, of Oxford, and the Vicar of St. Columba's, Haggerton, is tapering to a conclusion in substantial agreement, though the Canon is sometimes rather severe on the inexact statements of the precocious vicar, and recommends him some authors to read occasionally.

NEITHER SPAIN NOR FRANCE can claim North America for the Church of Rome. Thus writes Bishop Perry in the "History of the American Church":—"It is of no little moment that we as a nation can trace our spiritual and political lineage to Cabot and to England's Church and Crown, rather than to Spain and Rome." It is otherwise with Mexico and the South American Republics.

WEAKNESS OF MODERN "EVANGELICALISM."—Says Dr. J. S. Stone in the October *Quarterly*:—"At no time have Low Churchmen been remarkable for scholarship; and needless to say, without scholarship neither Scriptural nor ecclesiastical study is possible. They have never been able successfully to defend the principles which they claim to be essential to religion." *Crede experto*.

"CHRISTIAN FATALISM" was the theme of a remarkable sermon by Rev. C. Gore lately at a Clerkenwell church. He referred chiefly to the

habit of saying "It has pleased God to take him," &c., in the case of persons who have really brought their fate on themselves by drunkenness or other vices; or where the public precipitates calamities (such as disease and accidents) by corporate carelessness.

MARRIED MISSIONARIES must have spent a rather bad quarter of an hour, if any were present during Mr. Athelstan Riley's paper at the Rhyl Congress. It was a strong plea for celibacy as the better way—and more economical. It is just possible that there is a good deal of "penny wise, pound foolish" in Mr. Riley's theory of economizing. The vast majority of men find it natural to marry; and do best so.

ARCHBISHOP MACLAGAN AND MR. SPURGEON.—Referring to Mr. Spurgeon's desertion of the Liberationist banner, the Archbishop recently said: "However much they might differ from Mr. Spurgeon, and above all on one momentous article of belief, he could testify that the result of Mr. Spurgeon's ministry—and he had lived near to him for six years—had been a power that makes for righteousness."

GEORGE MULLER'S "WORK OF FAITH."—The fifty-seventh annual report of the British Orphanages shows that since 1834, the gross earnings have amounted to \$6,000,000. The annual income now exceeds \$100,000. At this rate, in the next fifty-seven years the gross earnings will have amounted to as much more. Thousands of children are thus maintained till they can do for themselves.

"THE OXFORD MOVEMENT," the grave and learned Presbyterian, Principal Tulloch, says, "has done more than all other movements in our time to revive the grandeur and force of historical communion and Church life, and, no less, the true place of beauty and art in public worship." Then he goes on to contrast this antidote with the poisonous "dissidence of dissent and canker of sectarianism."

THE "BLACK GOWN" A ROMISH BADGE!—"The Black Gown is the distinctive garb of the Dominican friar—the very order that had charge of the Inquisition, and delighted in harrying out of the world the opponents of the faith." So says the writer in the *American Quarterly* in one of his biographical articles, his argument being that they who wear the Black Gown cannot consistently object to the chasuble.

FAITH AND SCIENCE JOINED.—A carefully written article on "The Food Supply of the Future" in the November *Century* concludes as follows:—"Faith has always had its reply to Malthusian pessimism, though that reply has been vague ('Earth and its creatures are governed by a beneficent and omnipotent Father—God.') The science of to-day makes it clear. So Faith and Science rightly joined ever lead us to the light."

WESLEY ON "COMMON REPORT."—When challenged at Bath by "Beau Nash" to show his authority as a preacher, John Wesley quoted the Archbishop's words of Commission in the Ordination Service for Priests. Not content, Nash condemned Wesley's preaching (not having heard him) on "common report." Wesley's retort was crush-