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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 11, 1894.

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

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

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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 2640, Toronto.

Offices—Cor. Church and Court Streets.  
Entrance on Court St.

## Lessons for Sundays and Holy Days.

January 14—2 SUNDAY AFTER EPIPHANY.  
Morning.—Isaiah 55. Mat. 8, v. 18.  
Evening.—Isa. 57, or v. 61. 53 or 54. Acts 8, v. 26.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"THE ANGLICAN CHURCH CAN MEET US ON at least equal terms in all respects except that of delivering an awakening or persuasive Gospel message." So confesses Dr. Rigg as a Methodist (ex-President), and his exception does not amount to much. In fact, the time is past when our Methodist friends could boast of superior preaching; the Church clergy have asserted and proved their equality at least. The *Rock* well says, "We think the statement might be carried further than Dr. Rigg would be willing to allow, so far as to account in a great measure for their *slow progress* of late years as compared with the progress of the Church."

IS THE WORLD GROWING BETTER? is a conundrum recently offered by the N. Y. *Independent* to nine eminent writers. Some of them answered "yes," one (Dr. Cuyler) was undecided, but Mr. Moody gave a decided "no." His opinion is, apparently, that the world is bound to get worse before it gets better again—"the present dispensation will end in a great smash up, but I believe that out of it the most glorious age in the world's history will come." After all, there must be many points of view for answering such a question: and various opinions.

"CHALMERS IS QUITE DEAD!"—as a sermonizer for the times. So avers a well-known theological bookseller. He gives the palm of popularity to Spurgeon's sermons and Parker's, but declares Talmage is *passé*. Among the largest sales at present are the sermons of Liddon, Robertson,

Keble, Pusey, Scott-Holland, Knox-Little; as well as Maclaren, Farrar, Dale, Vaughan, Caird, Kerr, Church, Clifford, Price Hughes, McNeill, Phillips Brooks, and Beecher. He thinks that Newman, Manning, South and Jeremy Taylor are "dying out."

HE LIVED FOR FIFTY YEARS ON HIS SUPERANNUATION!—a clergyman (of whom Sir Andrew Clarke once told) who had been "given six months" by certain medical examiners for life insurance. The worst of it was that the poor fellow was on the eve of marriage—had engaged a suite of rooms for his home—and felt constrained to break off the match. It was a capital instance of careless "prognosis"—heart disease discovered where none existed!

GREEK VIEW OF THE ANGLICAN POSITION.—At a recent meeting of delegates in Illinois, Archbishop Latas, of Zante, solemnly stated that "his most earnest hope and prayer was that the Anglican and Greek branches of the Holy Catholic Church may be brought together in close inter-communion, and that they may thus together become a bulwark against the claim of the Roman Catholic Church. The Eastern Church will soon be ready to clasp hands with the Anglicans in the closest unity." The anti-Roman tone of the address was unmistakable.

"OUR ONLY HOPE" is the name of an admirable little manual compiled by the present Bishop of Quebec. Those who have heard of the Bishop's reputation as a writer—still more those who have had the advantage of seeing and hearing him—will expect a "rich treat" (in a spiritual sense) in these pages intended for the newly-confirmed: and they will not be disappointed. We have never seen anything quite so well adapted for this purpose. The "booklet" is from the *Morning Chronicle* (Quebec) press, and very neat.

THE RIGHT WAY TO DO IT.—The method taken to ascertain the feelings of the congregation of Quebec Cathedral in regard to certain alterations of the fabric and services must—independently of results—commend itself to reasonable people as a practical measure. The propositions were first laid before the "Select Vestry," who accepted some, rejected others, and left the rest in abeyance. Then the congregation was summoned and consulted—we should have preferred "communicants only." Some measure of *concordat* should result, sooner or later.

DECAY OF THE "ITALIAN MISSION."—Clever R. C. writers spring very pretty articles of glorification and triumph on the world occasionally in the reviews and newspapers: but their own (private) papers are written in a very different strain. The *Church Review* publishes a string of quotations taken from two chance copies of R. C. literature, in which they make no bones about their losses being greater than their gains, the tremendous "leakage" going on from their ranks, want of zeal and *esprit de corps*, lay apathy, disorganization, absence of leadership and good example, decreasing means, "classes and cliques," general meanness, etc.

STAGE BURLESQUES OF THE CLERGY have become so common as to cause comment in the daily papers. *Church Bells* says, "The facts fully

justify the protests that have been made. The stage clergyman is usually a most objectionable character, who is either a buffoon, or a hypocrite, or a ruffian of some kind, whose cloth is merely a cloak for his villainy. Church people have the remedy in their own hands." It is then recommended that Church people should "strongly make known their objections to such breaches of good taste." Their protest will have effect.

"THANK YOU!"—A writer in the *Pall Mall Gazette* has been lately directing attention to the growing disuse of this phrase. It seems to be disappearing from everyday conversation. *Church Bells* wisely observes, "It is not merely a trivial matter; but a 'little straw,' doubtless, is this courteous phrase, only it shows which way the stream is running. Gentle manners are certainly not our strong point nowadays: and yet gentle manners are a part of Christian duty, and should characterize every Christian man, woman and child." The first "step down" was "thanks!"

THE COWARDICE OF SUICIDE is well pointed out in a recent sermon by Archdeacon Farrar—"though by a strange sign of the error of the times, it has been openly defended in a Christian newspaper of a Christian land." He goes on to quote from Plato and Scott and adopt as his own the lines

"When all the blandishments from life are gone,  
The coward slinks to death, the brave live on."

We cannot imagine how any "Christian" newspaper could defend such stark defiance of the Divine Will—such distrust of Divine love.

WHERE DO ALL THE PINS GO?—A scientific speculator calculates that the pins and needles, when swept out of doors, sink into the ground, work their way through drains and river channels into the sea, collect there in masses, drive a path to the centre of the earth, get melted and fused into molecules of metal—which will doubtless re-appear at the surface, puzzle the learned ones, and then be made into pins and needles again! All this is inferred from their shape, size and material.

THE RIGHT STYLE OF CONTROVERSY.—A correspondence has sprung up in the *Guardian*, between Messrs. MacColl and Grueber on one side and Luke Rivington ("Vert") on the other. The latter concludes a recent letter (on "Valid Consecration of Bishops") with these words:—"It is a pleasure to cross swords of amity rather than of controversy with men who, like Canon MacColl and Mr. Grueber, have done such long and able service to the Communion to which they belong." He "hopes that he has said nothing inconsistent with charity in all this," and "writes from long proved conviction that explanation of our position is, from any point of view, a gain."

WESLEYAN "FORWARD" MOVEMENT.—The *Methodist Times* enthusiastically announces "the most important legislative step ever taken during this 100 years." The new feature is the *grouping* of 35 districts into 13 divisions, each under a chairman exclusively employed in "oversight of his division." This, of course, is like forming dioceses out of a number of rural deaneries. The *Church Times* is inclined to congratulate the Wesleyans upon attaining a change of tactics resulting in "the sincerest form of flattery"—imitation of Anglican methods. One step nearer.