

Canadian Churchman.

TORONTO, THURSDAY, MAR. 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 2640, TORONTO.

Offices 32 and 34

de St. East.

Lessons for Sundays and Holy Days.

March 22nd.—6 SUNDAY IN LENT.

Morning.—Exod. 9. Matt. 26.

Evening.—Exod. 10. or 11. Luke 19. 28. or 20. 9 to 21.

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.

JOHN WESLEY ON DISSENT.—In the Methodist version of "Conversations" of John Wesley (1833), he is reported as saying: "We are not dissenters in the only sense which our law acknowledges, namely, those who renounce the services of the Church. We do not. We dare not separate from it. . . . We will keep in the good old way!"

TWO WRONGS TO MAKE A RIGHT.—Apropos of the report that a verdict of *not proven* may be given in the McQueary case, the Cleveland Plain Dealer says, "To condemn and depose Mr. McQueary from his little struggling parish in Ohio, and permit Heber Newton to preach the same or still more heretical views in a strong and influential parish in New York, would be rank injustice." That, however, is not the question before the court; if both are wrong, both should go.

RIDICULING THE BIBLE.—A receipt.—Break up the outlines of the Scripture story, carefully eliminating the trace of Divine interposition; then fill in the distorted image of the story with as much rubbish and nonsense, evolved from your own inner consciousness, as the outlines will conveniently contain, then proceed to expose the foolishness of your own folly. The fool who listens will laugh, and think you have succeeded in making Scripture ridiculous.

"THE NONCONFORMIST CONSCIENCE" comes in for a good deal of facetious remark and humorous enquiry from English Church papers of all shades of Churchmanship—from *Rock* to *Church Times*. The elasticity with which it works against Parnell or in favour of Gladstone—when even he poses as a philo-Roman—has been remarkable. Why Protestant Nonconformists should yearn for a Papisti-

cal Lord Chancellor or Lord Lieutenant is rather puzzling.

BRITANNIA RULES THE WORLD.—"England knows that her royal line is the longest in Europe, that her aristocracy is the most firmly rooted in the affections of the people, that her parliamentary government has been the model for all the advances of constitutional liberty in modern times, that her colonies and commerce and commercial wealth are incomparably beyond anything else now in the world, or that the world has ever seen before."—*Eclectic*.

GLADSTONE AND HUXLEY.—The agnostic Professor recently undertook to convict the Scripture narrative of "The Miracle of the Swine" of inconsistency and cruelty. The veteran statesman, in the *Nineteenth Century*, has an answer for him, wherein the Professor is pushed back step by step, his successive assumptions exposed, and himself finally obliterated. One cannot help wishing that the "G.O.M." would shelve politics and devote his old age to religion.

PAUPERISM DISAPPEARING IN ENGLAND.—Per contra of the Booth advertisement, statistics go to show that in 1868-9, 48 per 1,000 or about 4 p.c. of the London population were paupers. In 1890 it is only 20 per 1,000, or 2 p.c. Taking all England, pauperism is just about half what it was 33 years ago—an immense reduction. The Church clergy and the Poor Law Commissioners have evidently been working, rather than talking—certainly not advertising themselves.

MODERN METHODISTS NO LONGER WESLEYANS.—It is a shame, to use a mild term, for our Methodist fellow Christians to keep up the farce of posing as followers of Wesley, when by his own fiat they are excommunicated from his Society—self separated. His words were (1746): "If any man separate from the Church, he is no longer a member of our Society." The true followers of John Wesley now-a-days are those modern 'Sacramentarians'—High Churchmen. They preach his doctrines and conform most to his customs or 'methods.'

"WOMAN OR LADY?—These two words are fast losing or rather interchanging their distinctive meanings. The working people grasp eagerly and clasp tenaciously any little dignity within their reach. They like to "lady" and "gentleman" one another. The other day we heard a washerwoman say, "The lady downstairs told me that some woman called to see me yesterday when I was out (washing?)" "The lady" downstairs was another washerwoman; the "some woman" was a "lady visitor" of the Parish.

CHILD MARRIAGE IN INDIA is dealt with very clearly in a paper by C. N. Burham, in the *Westminster Review* for February. Few people are aware to what frightful cruelties female children are exposed—under the name of "marriage"—long before they become of marriageable age in Hindostan. A fanatical religious tenet about the absolute sacredness of the procreative faculty is at the bottom of the horrid practice, and affords a good example of the way in which a virtuous idea may be exaggerated and perverted into a cluster of vicious fancies and customs. The government is struggling with the evil, but slowly.

EVOLUTION AND MORALITY.—The March number of *The Arena* contains a brief but trenchant and conclusive paper on this subject by Dr. Deems. He shows the absurdity of the modern fancy for making of morality a *chateau en Espagne*, a castle in the air, without any solid base upon which to rear the superstructure. The illogical use of "ought" and "ought not"—where there is no authority left to prescribe "right and wrong"—is thoroughly exposed as an irrational and unscientific exercise.

WESLEY'S PROPHETIC FORECAST OF MODERN METHODISM.—Stronger words of deprecation—one might almost say "imprecation"—could scarcely be imagined than Wesley's warnings to his followers against schism from the Church. His formula was in these very words, "I fear that when the Methodists leave the Church of England, *God will leave them.*" Again, "You may have your service in Church hours: but remember from that time you will see my face no more!" When their prophet and leader was buried they defied his curse—but does it not follow them?

ENGLISH LANGUAGE AND RELIGION IN THE UNITED STATES.—The *Utica Eclectic* for March has a powerful article from the pen of J. H. Hopkins on "The Church of the Future in America." He says: "The disappearance of foreign languages (of immigrants) in the ocean of English is as certain as the melting of the Arctic icebergs that float down as far as the warm Gulf stream that sweeps through the heart of the Atlantic. It is simply impossible that a great nation so persistently and triumphantly *English* in its language and literature should ever finally settle down into a form of religion which is Scotch, or Irish, or French, or German, or Roman, or Russian, in its origin and specific character."

BISHOP PEROWNE ON WORSHIP.—The *Rock* gives an interesting report of the new Bishop's (of Rochester) remarks in a sermon on the occasion of the "dedication of a new reredos." His text was that of Mary's "Precious Ointment." He spoke in favour of "solemn and glorious worship" etc., and said: "It was strange that men should ever have supposed that poverty of expression or the naked austerities of Puritanical worship should have any merit in themselves, or that devotion was only another name for slovenliness. A dirty and neglected church, a cold and irreverent worship, was what even a heathen would be ashamed of."

JOHN WESLEY ON THE CHURCH SERVICE.—In his "Conversations," the founder of Methodism in the Church (not out of it) says: "We frequently use extemporary prayer. . . . Our own service is public worship, but not such as supersedes the Church Service. It pre-supposes public prayers like the sermons at the University. If it were designed to be instead of the Church Service, it would be essentially defective, for it seldom has the four grand parts of public prayer: deprecation, petition, intercession and thanksgiving." Yet the *Globe* of Saturday, in its illustrated article on Wesley, avers "There are thirty millions in the world whose form of worship is that established by Wesley"—a statement as misleading and untrue as could have been devised.