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## Lessons for Sundays and Holy Days.

June 19.—1 SUNDAY AFTER TRINITY.

Morning.—Josh. 3. 7 to 4. 15. Acts 3.  
Evening.—Josh. 5. 13 to 6. 21; or 24. 1 Peter 4. 7.

"JOHN BULL HAS ONE CHIEF GOD—MAMMON"—writes Ramsarun Sing, a Brahman of Benares, giving his impression of England, like Bishop Coxé or Max O'Rell. "He lives in a safe and happy country and climate: he eats and drinks"—and worships his God, as above, the Brahman infers. His observation has been rather superficial!

"CONVENIERE AD"—AGAIN.—The meaning of this expression, which has been made so much of by Romish controversialists (especially in the recent quarrel of certain Romish priests with Father Puller) is practically settled by the production of Dollinger's dictum (1869, while still a Romanist) that the partizan Roman argument would require the preposition *cum* instead of *ad*.

"THE QUEBEC SYSTEM"—the most valuable feature of which is a *Common Fund* for receiving parochial contributions generally and disbursing clerical stipends in particular—was introduced (as we learn from the *Guardian's* Lennoxville correspondent) in the time of Bishop Mountain, but its most valuable features were due to Bishop Williams' wisdom and foresight.

"RECTORS' RATES" are of those Anglican traditions which the enemies of the Church try to make capital of—ignoring the fact that these rates (in lieu of tithes) stand on precisely the same footing as any other ground-rent charge imposed by our forefathers for whatever purpose. This explains certain recent English lawsuits and decisions, ordering parishes to make such rates.

ADVANTAGE OF ESTABLISHMENT.—In regard to this subject Dean Gregory recently said: "There is a certain amount of influence on the country—not from Establishment—that we otherwise should not possess, and it is a gift which God has conferred upon us. If it is taken from us, we can do without it. . . . But let us not accept it (Dis-establishment) in any way till we are compelled to do it."

"CULTIVATE A THICK HIDE" is one of the maxims attributed to Bishop Temple, and very characteristic of the man. He does not mind the charge of "Erastianism" or anything else, as long as he does not feel guilty. This was apropos of some objections recently made to the precise *modus operandi* for relieving the Church of immoral ministers.

SUNDAY OPENINGS.—In a remarkable debate on the Sunday question, the Bishop of Rochester distinguished himself by a powerful plea for the opening of museums, &c. As the *Guardian* puts it, "he achieved with remarkable success the very difficult task of putting a subject which has been under debate for years in a wholly new light. . . . It is a speech of great courage and importance."

RE-MARRYING OF DIVORCED PERSONS is not the simple matter that it appears to some. The standard of the Eastern Church in permitting the innocent parties to marry again is a difficulty in the path, and the Abbe Guettee seems to ground that practice on the traditional oriental reading of Holy Scripture, as opposed to the Roman interpretation—which their "dispensations" nullify.

"MAKING CHURCH HISTORY" is a process going on continually, and it were well if Churchmen would see that their part of the "making" is well done. Said Archdeacon Sandford, "He wanted to be sure the history they made was good and sound, that it was Church history made by those who understood that they must have something of the statesman as well as the Churchman."

"TO GO ON THE STUMP"—says the *Rock*—was very repugnant to the feelings and traditions of "the stately Christian Knowledge Society:" but they have had to do it—engage organizing secretaries, hold public meetings, &c. "The necessities of existence coerce all public bodies, and those who will not salute the youngest spirit of the age will have to vanish with the elder ghosts of the past."

"TEEMING WITH NEW NEEDS," Archbishop Benson has said, is the Church of England at present. "The wants of the Church in all directions are growing. . . . The whole growth of the Church at the present moment causes it to teem with needs which require expression." This was apropos of the idea that new forms of prayer for special purposes should be framed with more elasticity.

THE GRINDELWALD CONFERENCE continues to be the very effective "sky-high" advertisement of an enterprising magazine, and is gathering to its patronage a considerable number of men of mark in all classes of theology. The idea of a "Common Communion" was one of the rocks upon which the project was in danger of splitting, but the managers seem to have steered clear of this at present.

THE BIBLE SOCIETY, when managed purely as a Bible supply society, has a special work to do and does it well. It is, in that respect, an important feeder to all missionary societies—not a rival. There is, however, always danger of agents with "more zeal than discretion" leaving this safe track for excursions into forbidden paths, and

creating conflict and confusion, instead of cultivating peace.

ENGLISH CHURCH UNITY.—"The English Church possesses a unity which the boasted uniformity of Rome does not contain—a uniformity purchased by making all who differ (from their *new* creeds) *ipso facto excommunicate*: hence the prevalence of infidelity in that country where ultramontaniam has quashed the free spirit of Gallicanism." So says *Church Times* in reply to a correspondent.

"TOO MUCH MACHINERY" has been the real trouble with English Clergy Discipline enactments. There are not only Parliament and Convocation, but there are two "houses" of Parliament, and two "houses" of Convocation. Worst—and most inexcusable of all—there are *two Convocations*—North and South. Six sets of machinery for doing each individual piece of work—and *all must agree to every word!*

"SOBER BY ACT OF PARLIAMENT" is the heading of a very exhaustive article in the *Welsh Review*, written by W. B. Rolands, M. P., and treating of the various legislative attempts to preserve the sobriety of communities. The fear of an Act of Parliament is not a very high motive for sobriety, but the public is thankful for any machinery which protects them from the mistakes and mischief of drunkards.

ARCHBISHOP VAUGHAN'S "OLD RELIGION."—The new Roman "Archbishop of Westminster" is not above using claptrap sophistical phrases, and so he terms his Roman Catholic hearers "representatives of the old religion"—rather a peculiar designation for the advocates of the brand new Creed of Pope Pío Nono, to say nothing of the Council of Trent and other epochs of novel accretions added to the Catholic Faith.

"WORDS" AND "THINGS."—The Bishop of London has managed to get his resolution carried in Convocation in favour of forms of prayer which do not necessarily embody the *very words* of Bible or Prayer Book, as the Act has been generally (but, he argued, mistakenly) interpreted hitherto. It is an admirable illustration of the conservative spirit of the Church that the *narrow* interpretation has been followed for twenty years.

"EPISCOPAL HANGMEN."—Lord Grimthorpe lately described by this term the position into which the new "Clergy Discipline (for immorality) Bill" proposes to put the diocesan bishops of England. Both Convocations have been trying to pass a canon, of parallel force but with modified language, so as to save the dignity of the Bishops from appearing to act simply as executioners of the state sentences against convicted clergymen.

CACOUNA HOUSE OF REST.—Not the least of the many bright examples to be found in Quebec diocese of kindly and liberal treatment of the interests of those who devote themselves to the clerical life is the *Clergy House of Rest* at Cacouna (see our advertisement) lately undertaken by a committee of ladies and to be opened next month. The nominal rate of fifty cents per day is charged. Early application should be made.

AUSTRALIAN SCHOOLS, which earned an evil reputation by expunging from the text-books all