

Canadian Churchman.

TORONTO, THURSDAY, MAY 28th, 1891.

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FRANK WOOTTEN,
Box 2640, TORONTO.
Offices 32 and 34 de St. East.

Lessons for Sundays and Holy Days.

May 31.—SUNDAY AFTER TRINITY.

Morning—Jos. 3 7, to 4 v. 15. John 12 20.

Evening—Jos. 5 13 to 6 21, or 24. Hebrews 7.

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NATIVE TALENT.—The cry for local consideration of home claims among the clergy is not confined to Australia or Canada. Wales, Ireland, Devonshire, and now northern England, have all been making their voices heard on the subject. "Furriers" are at a discount.

LIKE GRIM DEATH is the way Bishop Moorhouse tells his people to hold on to their *Church Schools*. The spirit of secularism has for a long time, by direct attack and by insidious instigation of denominational agencies, been endeavouring to loosen the hold of the Church as educator of the English people. Their efforts begin to bear fruit, but the Church fights nobly.

WEEKLY COMMUNION.—A strong resolution in favour of the celebration of the Eucharist every Sunday (morning) in every church in the diocese, was recently carried at the London Diocesan Conference. There was a spirited but kindly and friendly debate on the exclusion of evening communion, but the resolution finally carried by 102 votes to 33.

THE COLONIAL BISHOPRIC FUND has been, for 50 years, one of the most quiet and unobtrusive, yet active and useful of Church machineries for the benefit of the colonies. It has expended £800,000, and been instrumental in founding 50 or 60 dioceses, raising the number of colonial bishops from 10 in 1841, to 82 in 1891. The Society is fully entitled to celebrate its Jubilee.

LICENSE AND TEMPERANCE.—It would seem, from figures furnished by the *Edinburgh Weekly Scotsman*, that the theory of reducing drunkenness by reducing the number of licenses for saloons, &c.,

will not bear investigation. It seems to work positively the other way by concentrating the powers, the profit, and the attractions at a few favoured points. Some other remedy must be found.

THE BRITISH VOTE in the United States—like a good many other national votes—may prove a source of serious embarrassment to American politicians. To it is freely attributed the downfall of the powerful Cleveland party, when they appeared to catch at the *Irish vote* by discourtesy to an English official. It was a small affair, but compact, and determined enough to turn the scale!

FINE GOLD OF OPHIR is once more being sought for by the civilized world. It is supposed by many that King Solomon's mines have really been located at last in the heart of Mashonaland in Africa. Lord Randolph Churchill seems to be taken with the fever, and we may shortly have a partial realization of Rider Haggard's weird fancies on this mysterious subject. But 10,000 Zulus block the way!

WELSH CHURCH PROGRESS is seen, as the Bishop of Llandaff has lately pointed out, in the alteration of the relative numbers of Churchmen and dissenters. He said, "Churchmen had been accused of proselytizing nonconformist *sheep*. Whether that was true or not, he would not say, but it was a fact that somehow they were proselytizing the *shepherds*, many of whom were desirous of entering the Church."

UNRESTRICTED IMMIGRATION is a serious question with the new American nations. In the United States it is claimed that Englishmen, Scotchmen, and Welshmen become Americans at once and outright in a way in which other nationalities do not. In 16 years (1874 to 1889) Germany, Italy and Scandinavia contributed three millions, and Great Britain two millions, to the increase of population. This looks a source of trouble.

THE DREIBUND, or triple alliance between Italy, Austria and Germany—made a few years ago for defensive purposes—is suffering just now a good deal of strain, and the maintenance of it is doubtful. The disturbing factor seems to be the Papacy, which seeks, by machinations and diplomacy, to get back its *temporal power*. Russia and France are being manipulated in order to shake the alliance, or get Italy out of it.

"HE KICKED DOWN DOORS, instead of waiting for them to be opened," is the way Wesley's characteristic impatience of ordinary methods is characterized in a recent English lecture. That is the very spirit of schism; and Wesley himself often bitterly regretted the action of this impatient spirit. How much he must now meditate upon his mistakes, especially if he knows much of the modern development (?) of his ideas.

MOOSONEE is quoted as one of those happy examples to be found in North-west America, where the Church is practically sole master, "monarch of all she surveys." Bishop Horden's lifelong labours and indomitable energy, as well as patience, are rewarded by the sight of a diocese with scarcely a trace of heathenism, Romanism, or

dissent of any kind. Out of a population of 6,000, there are 700 communicants.

THE WHOLE GOSPEL is what the vicar of St. Alphege, Southwark, declares has won its way in his parish against heathenism, where such clumsy expedients as the Salvation Army had conspicuously failed. The Church taught the people the *whole pure Gospel*. Any success which the Church had been able to achieve was due to that fact. "It was that entirety of teaching which would render England's Church the Church of the people."

HOW MUCH THEY KNOW ABOUT IT.—It is somewhat amusing to observe the jaunty manner in which certain scientasters reveal (from their inner consciousness!) the proceedings of prehistoric times. It is of no consequence to them that the most ancient record of Moses attributes the Jewish rules of religion and health to God direct. Prof. White in the *Popular Science Monthly* calmly attributes them to the Egyptians!

SONS OF THE CLERGY.—Once more this noble society has celebrated its annual festival—the 237th anniversary—and gives the lie to those who malign clergymen's sons. The collections on the occasion amounted to \$10,000. Canon Newbolt preached, emphasizing the point that as public sentiment compelled the clergy to abstain from competing with laymen for worldly inheritance, the public should see that, like the Levites, they received generous compensation in tithes.

THE NEW EPISCOPACY has occupied considerable attention lately in such papers as *The Christian World*. The effort is to show that there is a universal tendency among religious organizations to erect personal centres in the persons of their *kingliest* or ablest men. There is, in fact, a reaction against diffusion of leadership, and a tendency to centralize it. When the Church elects her really best leaders to the Episcopate, she will supply this general demand.

THE AUSTRALIAN DEADLOCK.—It seems almost incredible that there should have been any hesitancy among the Australian bishops about confirming the choice of Canon Barlow as a new bishop—if, at least, the sole ground of objection be that he does not happen to have had the benefit of university training. Occasionally we find a man of singular talents and great industry—which implies physical health—able to dispense with College education.

THE CLITHEROE MARRIAGE CASE is likely to lead to a Bill being introduced to make desertion on the part of a husband a cause of divorce. First, the law says "You must live together as you have promised." Then, it says, "You mustn't make her live with you, and we can't." Now, lastly, the aggrieved and deserted partner is to be relieved—and the guilty and rebellious one triumphantly released!—by the process of civil divorce. "You won't live together? Then, you mustn't!"

THE FIRST NEWSPAPER was, according to the investigations of a writer in *Donahoe's Magazine*, the semi-occasional periodical published at Venice in 1536, to furnish information about the progress of the Turkish war. It was called *La Gazzetta*. It was not till 1623 that the first English