

# Canadian Churchman.

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

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## Lessons for Sundays and Holy Days.

May 27—1 SUNDAY AFTER TRINITY.

Morning.—Jos. 3, v. 7 to 4, v. 15. John 10, v. 22.

Evening.—Jos. 5, v. 13 to 6, v. 21, or Jos. 24. Heb. 2 & 3, to v. 7, v. 14.

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 PAPAL ENCYCLICAL ON SCRIPTURE has received a most merciless criticism in the *Guardian* at the hands of Rev. Charles Gore. He says: "It cannot in fact be conceived how a document more out of date, more unsympathetic, more crude, more unpastoral than the present encyclical could have been issued. . . . No document could present more emphatically the spectacle of a great ruler failing to deal with a situation—failing ludicrously, marvellously, utterly—than this encyclical of the Pope's. It is written as by a being inhabiting a planet different from that which is the scene of modern knowledge." Tough reading this, for the believers in papal infallibility!

GOOD INTENTIONS BADLY CARRIED OUT are very neatly described by Rev. Charles Gore (in his Swansea speech), referring to the colossal blunders of misguided benevolence in these days—misguided for want of study and thought and discussion. "It so happened that a tender-hearted elephant was walking in the jungle when it stepped upon a partridge—a mother partridge just about to sit upon her brood—and crushed it. The elephant was very tender-hearted, and with tears trickling down her nose, she said, 'I am a mother,' and at once proceeded to sit down upon the young! According to the American *Æsop*, the moral was that it is not only 'good intentions' which qualify you to take care of an orphan asylum."

A REAL COMBINATION appears to be the Oxford "Christian Social Union," if we may judge by the published list of officers and members. President,

Rev. Charles Gore (late Principal of Pusey House); Vice-Presidents, Rev. F. J. Chavasse (Principal of Wycliffe Hall), Rev. Prof. Sanday, etc.; Chairman of Exec. Com., Rev. J. Carter. These names alone afford a guarantee that the "Union" is neither narrow nor sectarian: but an honest effort to combine Churchmen of all "schools" in the defence of great points and the furtherance of good works. In this respect it is similar to the "Christian Education" party formed under Athelstan Riley.

PROHIBITION IN CHARLOTTETOWN, P. E. I., does not seem to be such a simple question as some people would try to make out. A recent sermon of Rev. James Simpson, Rector of St. Peter's Cathedral there, presents a strong array of figures to prove that there has been much less drunkenness since the repeal of the Scott Act: and argues that such suppression of the traffic tends to excessive use of the worst qualities of whiskey—the most vile decoctions. He advocates the union of Churchmen for the prevention of intemperance, as distinguished from moderation—commonly confounded therewith.

WHERE CONVERTS TO ROMANISM REALLY COME FROM.—We are so accustomed to the ravings of certain fanatics against High Churchism and everything like Ritualism, as if these things "led to Rome," that it is well occasionally to note the actual fact. The B. C. Bishop of Salford, at a meeting of the "Catholic Truth Society," declared that "his own experience had been the reverse." In a certain locality in 1867, where the common accusation was made against a certain ritualistic vicar of the town, the Bishop said he "received ten converts from Nonconformist churches for one he got from the English Church." Investigation proves the correctness of this proportion almost everywhere.

THE WESLEYS OF TO-DAY are—according to the *Church Review*—all descendants of Charles Wesley, the hymn writer, through his younger son Samuel, who was an organist. John Wesley (brother of Charles) left no issue: nor did Charles' son Charles. So the stream became rather narrow: but in it are several Anglican clergymen of the name—as good, if not better Churchmen, than their famous namesake, who made the great mistake of thinking he could improve upon the Episcopal regimen of the Church which he wished to serve.

"CHRISTIAN SOCIAL UNION" should not be only a pretty name—a phrase to conjure with—but a title and sign of something solid and tangible. From a careful perusal of a budget of their publications, recently sent us from Oxford, we are inclined to think that the Society of which the Bishop of Durham is President, and Rev. John Carter (formerly of Canada) is secretary, is making very sensible progress in realizing its title. The Bishop of Swansea's meeting and the speeches thereof of Canon Scott Holland and Rev. Charles Gore are notable signs of the times.

"THE MURDEROUS CREATURES who would apparently depopulate the world in order to satiate themselves with plunder," is the uncompromising way in which *Living Church* refers to the anarchists, who received such a salutary lesson from

the London populace recently in Hyde Park. *L. C.* very truly says, *apropos* of the similar demonstrations made on this side of the Atlantic by Coxey and others: "The American people are a long-suffering and tolerant race. They are not easily roused. . . . But the common sense of the nation may soon assert itself and call for a dissolution of these roving bands."

THE POPE AND THE ENGLISH BIBLE.—When Lord Bray recently presented to the Bishop of Rome an address from his Episcopal representatives in England (in reply to the recent encyclical on the subject of studying the Holy Scriptures), the venerable author of the encyclical took occasion, as reported in the *Times* and *Guardian*, to speak of his former residence in England and of the national reverence for the English Bible which he noticed there. So he had found something to admire as worthy of imitation.

S. ALPHEUS, SOUTHWARK, has its usual extended notice in the English Church newspapers—not because the work of that parish is singular, but because it is a good example of the sort of work which is going on with more or less success in hundreds of other churches among the poorest of the English poor—in "darkest London," in fact. After 21 years of effort the Vicar now reports 10,000 communicants during the year, 1,200 adults in the Bible classes, 2,000 members of parish guilds, 2,250 children being taught religion, 5,602 in the Band of Hope, 300 total abstainers! A church with such results is thoroughly alive!

"THE GREATEST MISTAKE OF MY LIFE" was the way the late Rev. E. S. Ffolkes described his perversion to Romanism. His ultimate standpoint was somewhat peculiar among Churchmen of the present day, and was best expressed in his saying that "Anglicanism had a good deal to learn from Roman Catholicism, and that Roman Catholicism had a good deal to learn from Anglicanism: but that both of them had, in the present state of things, to learn a good deal more from the Greek Church" a view as humiliating to some proud Anglicans as to our Roman Catholic friends!

RALLYING ROUND THE SCHOOLS.—It is much to the credit of English Church people that they are disposed, in many places, to "sink their differences" theological in order to support the cause of religious education. This was seen in the case of the London School Board contentions. It is further illustrated in a notable "united bazaar" recently opened by the Duchess of Teck in aid of the parish schools of all the churches ("high" and "low"! ) in Lambeth, Newington, Kensington, Battersea, and Clapham. It is to be hoped that this good example will spread.

## TRINITY FESTIVAL.

It is a well understood axiom in the study of Holy Scripture that each Apostle and Evangelical had his own peculiar role to discharge in the publication and propagation of the Gospel—Inspiration using personal peculiarities in order to bring out separately, at different times and in different ways, the manifold features of the Evangel. If the whole had been given to us once for all to be handled and handed down without variation, there would have been doubts and perplexities incidental