

asure in offer-
ends and sub-
of obtaining.
all hands to be,
Bishops, clergy,
embers of the
the Church in
ada. One rep-
their Convoca-
the Upper
minent clergy
from all parts
rmed the Low.

ge photographs
ts in Toronto
—and make a
18x14 inches.
say that such
great interest
e present time,
rized in years
as an historics
es of this kind

re the only ones
g the sitting of
ntrolled by us,
from any other
nt likenesses of
rgy and laity.
is particularly
round of Trin-
d the cloister
hapel, makes a
price of each,

ase the cirou-
N CHURCHMAN,
o we are intro-
ies good sound
d interesting
ave made great
e pictures, and
o will aid us in
owest possible
risk has been
at beyond the
ng the photo-
ssary to have
at the chance
nced to a mini-
ide on the pic-
ge we seek is
n of our paper.

ng offer: Any
ription to this
the year 1893
on in advance
have either of
ts or both of
scribers paying
can have the
terms. We
tures shall be
jured and re-
placed by oth-
hope that in
are for Church-
se who made
Synod, we are
and trust that
they may hen-
their appreci-

CHMAN,
and Court St.
on Court St.

Canadian Churchman.

TORONTO, THURSDAY, MARCH 29, 1894.

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.

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

Lessons for Sundays and Holy Days.

April 1—SUNDAY AFTER EASTER.
Morning.—Num. 16, to v. 36 1 Cor. 15, to v. 29.
Evening.—Num. 16, v. 36, or 17, to v. 12. John 20, v. 24 to 30.

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.

"SEPARATE SCHOOLS" formed one of the strongest forts of the Church, half a century or so past, in Canada, and were only given up after a hotly contested campaign. The Church was overwhelmed by numbers, not by argument. In fact the only argument of any weight against Separate Schools is the poor one of expediency—but it is better than none. Only you must—to be logical—prove that in a given community, such schools cannot be efficiently and beneficially maintained!

PULPIT EXCHANGE has become such a favourite and popular exercise of fraternal feeling on the part of the ordinary Protestant denominations, that the exclusiveness of the Church is thrown into high relief. In the U. S. they have been questioning the Bishops about it. Bishop Whipple objects to it because it "substitutes courtesy for principle, and places a truce instead of unity." Bishop Doane says the valid ordination is a "sacred" trust. Bishop Seymour says "the ministry is official, not personal." They agree that this "exchange" does not promote reunion one bit.

A NICE OFFERTORY COLLECTION was taken up in St. Bartholomew's Church, N. Y., on 4th March, for the use of the Loan Association—\$40,000! A good nest-egg! Now, the poor can come and "pawn" or "mortgage" their precious valuables (few and far between usually, but more prized than the "easy come, easy go" valuables of richer people) at a reasonable interest for such loans as they will reasonably bear. No better plan could

be desired to illustrate true charity and preserve self-respect.

"A CHRISTIAN COUNTRY"—Canada! In reply to the deputation in favour of tax exemption for churches, Premier Mowat, of Ontario, took the only sound ground as against the Secularists. Long ago it was laid down judicially (by Chief Justice Harrison) that there can be no doubt admitted as to the Christian profession of Canadians—whatever doubt our Republican neighbours may be in about themselves. Whatever is essential to Christianity as a creed and system in the eyes of the law—is Canadian!

MR. GLADSTONE'S CAREER naturally forms a common—almost universal—subject in our English exchanges. The *Guardian* says, in regard to the "mistakes of his old age":—"But of the Church in her spiritual character (as distinct from an 'establishment') he has throughout his life been the consistent defender. . . . Churchmen will remember with thankfulness his resistance to the Divorce and Public Worship Regulation Act, and the excellence of his Episcopal appointments."

ROMAN CATHOLIC AND OTHER "LEAKAGES."—In regard to the losses suffered in the Old Country, the *Catholic Times* says: "Other religious bodies, it is true, suffer similar losses, but on the whole it must we fear, be admitted that the bonds which bind them together are closer than those prevailing amongst Catholics." The complaint of want of "social cohesion" here made is a pretty general one, wherever the denomination is old enough to embrace a variety of social grades or classes. The difficulty is quite natural.

"LOMBARD ST." smacks—as all the world knows—of concentrated business activity. At times, however, "St. Edmund the King"—a Church in the very heart of that worldly thoroughfare and centre—becomes the platform of religious influence of a very powerful kind. It was so when the intrepid—however eccentric—"Father Ignatius" preached there on week days at noon. It is so again when Rev. John Carter (the eloquent Canadian) and other great preachers "beard the lion-world in its den."

"ROME REDEDICATED TO ST. GEORGE—and the dragon!" At least so proclaimed a British prelate (probably Irish) returning from Rome. He alleged his mission to have been a restoration of the balance destroyed by the recent "rededication" of England to St. Mary and St. Peter. The former proceeding—if undertaken seriously—would be about as wise as the latter: but Christendom does not value such proceedings very highly.

SECULAR EDUCATION IN VICTORIA has been once more prominently brought before the public in Great Britain—and thus the world at large!—as an awful example of the untrammelled effect of merely secular instruction. The decrease of crime has been enormous, appalling: and the decrease of religious instrumentalities proportionate. So far from supplying the defect of religion from the schools, the Sunday schools are being deserted—so prevailing is the flood of irreligion fostered by secular education.

THE HOUSE OF LORDS "REPRESENTATIVE" seems a rather anomalous statement, tantamount to a

paradox: but we owe its emphatic illustration and enforcement to the N. Y. *Churchman*:—"The House of Lords is probably at this moment a better representative of the English nation than the House of Commons." Worse and worse! Who can credit it? The argument of the editor, however, shows his point to be in the fact that the most characteristic peculiarity of the English people is their conservatism—and the hereditary House of Lords represents that beautifully.

"LET THEM ALONE AND THEY'LL COME HOME."—It is almost ridiculous to note the rapidity with which so many 'verts to the Church of Rome find their way back again. A notable instance of this has recently occurred, wherein—almost before the public has half digested the fact of the 'version—one of the 'verts says practically, "Sorry I spoke. . . . I am returning to the Church of England." This one had in his convert ardour and enthusiasm written a book to justify his change!

THE DIATHESSARON—"Through the Four Gospels"—the name of a treatise or rather compilation of Tatian in the early days of the Primitive Church, has become lately more than ever a centre of interest and argument. Opponents of the truth of the Gospel stories had long foretold that their theories would be substantiated by Tatian's treatise if it were ever discovered complete: and now that it has been discovered, it completely annihilates the sceptics and harmonizes the "Four Gospels."

"HYSTERICAL UTTERANCES" is the epithet applied by a theosophist writer in the *Calcutta Statesman* to the bombastic pronouncements of the erratic Mrs. Besant, who—after her discouragement by the leaders of the High Church movement in England years ago—has been "adrift" among the various "issues," and is now posing as a Hindoo 'vert! Her numerous religious (?) evolutions seem to indicate a phenomenally elastic or unstable brain. Hysteria is probably at the root of the matter in reality, and she is hardly responsible (morally) for her errors of fancy. Her latest fad is worshipping idols.

"HE WROTE TO HIS WIFE DAILY."—Among the many good points now canvassed in the personal character of the late W. H. Smith, M. P., the record of his domestic and marital fidelity is perhaps the most touching—for "thereby hangs a tale!" The institution of daily service at sea—reading the lessons himself—and the usage of popular chants and hymns in these services, form another "waymark," of character. "The lives of good men all remind us we can make our lives sublime"—witness such men as W. H. Smith and Geo. W. Childs.

"G. O. M." was apparently as well deserved a title for John Wesley as for William Gladstone. In his 82nd year he said "It is now eleven years since I have felt any such thing as weariness. . . . never tired. . . . such is the goodness of God. . . . is anything too hard for God?" The next five or six years, however, told a different tale—dim eyes, dull hearing, slow feet, shaking hand! His time had come: but how grandly he struggled with infirmities of age!

"GENTLEMEN" instead of "dearly beloved brethren"—seems a rather long reach in the