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Canadian Churchman.

TORONTO, THURSDAY, JUNE 8, 1898.

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(If paid strictly in Advance, \$1.00.)

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FRANK WOOTTEN,
Box 2640, Toronto.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and HolyDays.

June 11.—2 SUNDAY AFTER TRINITY.
Morning.—Deut. 33 to v. 12; Judges 4. Acts 4. 31.
Evening.—Nahum 1; Judges 5; or 6. 11. Acts 14. 8.

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.

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TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

"UNSECTARIANISM FAST BECOMING A SECT," is a mot which we owe to Archbishop Benson, speaking recently in the House of Lords in support of Bishop Wordsworth's Religious Education Bill. The Marquis of Salisbury, it is worth while noting, argued forcibly and eloquently on behalf of the Church, feeling that "doctrinal teaching was necessary to religious education. They could not trample down the convictions of a very large and very earnest body of men, who had borne a tremendous strain to escape from the dangers of the School Board system." The "Church party" is near!

"TO EDUCATE MR. GLADSTONE," is the task which the advocates of Welsh liberalism have undertaken, but they are not quite sure how long the education will last, even if they do succeed in ventering his ecclesiasticism and Churchmanship to their liking. He has a habit of changing, has the G. O. M.—at least so it seems to those admir-

ers who try to follow him with their eyes shut. They are never quite sure where his erratic motions will lead him and them.

SALUTING "LIBERTY BELL"—AND THE CROSS.—The bell which rang out the proclamation of Independence was escorted through Chicago "with military and civic honors," and President Cleveland removed his hat as it passed him. Church Times considers this "a singular piece of relic worship," but the Scottish Guardian thinks that, Presbyterian though he is, he would have naturally saluted similarly the cross Columbus planted on American soil—if it could be found. Probably C. T. would argue that any cross deserves as much honor as any Liberty Bell.

THE PRINTERS REMEMBERED IN HIS WILL!—The late editor of the Gospel Magazine used to write in a way that made his "copy" a terrible thorn in the flesh to the poor compositors and proofreaders of that monthly. Well, about a week before he wrote his last article, he very thoughtfully enclosed a cheque to the foreman as a kind of salve for the wounds produced among the printing hands by his bad handwriting. It was almost like remembering them in his will, and might be imitated with advantage by other producers of copy.

"CREEDLESS CHURCHES" (says Earl Nelson in Church Bells) "cannot stand in the place of the Church of England. We are living in a time when all things are drifting along Mr. Spurgeon's 'downgrade': when people are placing a practical Christianity before a dogmatic one: when people are degrading Christ by placing Him among the prophets on a level with Confucius and Guatama and Mahomet: when people are doing their best to overthrow the Bible, and when many of its most ardent worshippers only worship their own interpretation of it, we require a religion with some backbone and reality in it, not a namby-pamby sentimentalism."

THREE PER CENT. OF THEIR INCOME, the new Bishop of British Guiana represents his clergy as willing to contribute for the support of their bishop: but he is appealing for £10,000 to enable him to carry on successfully the work which he sees lying before him in that part of the world. It is good to see the clergy so closely related to and interested in their diocesan as to tax themselves for his support. Three per cent. will make a serious gap in the small salaries they get.

"MORE LEISURE, TREASURE, PLEASURE," was, according to the Westminster Gazette, the best thing said by Mr. Burns as a formula for progress of the working classes, when speaking at the recent phenomenal demonstration in Hyde Park. The formula at least has the merit of being frank, and gives us warning of the shape which the movement may take, if not properly guided. It reminds one rather unpleasantly of the motto of the French Revolution.

TOLERATION GONE MAD.—One of the minor episodes of the London School Board controversy was the exhibition of liberality (?) by those who courteously and readily conceded the privilege of separate religious instruction to (1) Jews, and (2) Roman Catholics, but protested indignantly against extending this privilege to "other religious persuasions"—including Anglican. The Church Times

sarcastically enquires for a reason against "tolerating ourselves" in our differences (minor ones), when we are so ready to extend tolerance to others. Canada may ask the same question.

THE ERROR OF THE PAST," says Dr. Martineau, "has been to fit one uniform system of religious instruction to the wants of so variegated a whole as the population of a London school district. The simple remedy is to recognize the different requirements of their consciences, and make distinct provision for each." The same line is taken by the Bishop of Salisbury in his Bill before the English Parliament. The logical outcome of the principles involved is "Separate schools,"—but it takes a long time sometimes for the "outcome" to come out!

A "CHURCH" PARTY.—Some words dropped by Archbishop Benson at the Cardiff Church Congress in 1889 are being made the text for various exhortations to faithful Churchmen to come out of the trammels of mere political principles, and make loyalty to Church principles a sine qua non in dealing with politicians—"to organize the whole Church of England as a Church party for the defence of our heritage against the schemes of politicians." He said the time "might come" for that. That it has come many are inclined now to think.

"BOTH EVANGELICAL AND CATHOLIC," Father Russell, of St. Alban's, Holborn, says he found that church to be 25 years ago—and so it attracted him, and has held him, as well as Fr. Stanton ever since. He threw out a hint, however, that the church authorities having let him go there had let him stay there. "He never had a chance of going anywhere else. The persons in high positions who had it in their power to dispose of the delectable places of the Church had somehow not come his way." The "authorities" are too often content to let such men "work themselves to death."

FASTING AND EVENING COMMUNION have been put upon a solid basis before the Church by the reports of the Bishops (practically unanimous) of the Canterbury Convocation. While it cannot be pronounced a "sin" not to fast, the whole weight of piety as well as Church tradition goes into the scale with early celebrations and communicating fasting. It is wonderful and consoling to find the Rock, Guardian, Church Review, Church Times unite in praising the wise utterance of the Bishops upon these points.

WHITEWASHING ST. PAUL'S!—It will scarcely be credited—even in this land of spring painting and "freshening up"—that a dissenting newspaper in London has advised the Dean and Chapter of the great Cathedral to clean up the outside of the magnificent pile. Figaro sarcastically remarks that the writer would no doubt be pleased to see the building reduced to the appearance of a zinc tabernacle. "So long as the present Dean lives, the advocates of mop and pail will not be allowed to defile the Cathedral with their pedestrian notions."

"IT WOULD HAVE BEEN THE BETTER FOR IT," says the Rock, speaking of a quarter of a century as the probable period which it would have taken in the old "crowning days" of English architecture to erect the Imperial Institute—a splendid