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Lessons for Sundays and Holy Days.

February.—SEPTUAGESIMA.

Morning.—Gen. 1 & 2, to v. 4. Rev. 21, to v. 9.

Evening.—Gen. 2, v. 4; or Job: 8. Rev. 21, v. 9, to 22, v. 6.

PURIFICATION OF MARY THE B. V.

Morning.—Ex. 13, to v. 17.

Evening.—Haggai 2, to v. 10.

APPROPRIATE HYMNS for Septuagesima and Purification of B.V.M., and Sexagesima Sunday, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SEPTUAGESIMA AND PURIFICATION OF B.V.M.

Holy Communion: 192, 313, 316, 558.

Processional: 34, 162, 392, 407.

Offertory: 168, 213, 228, 450.

Children's Hymns: 329, 385, 341, 570.

General Hymns: 38, 83, 429, 449, 489, 611.

SEXAGESIMA SUNDAY.

Holy Communion: 260, 310, 312, 554.

Processional: 33, 281, 292, 297.

Offertory: 36, 167, 172, 298, 530.

Children's Hymns: 298, 380, 384, 573.

General Hymns: 12, 169, 170, 227, 533, 544.

FOURTH SUNDAY AFTER EPIPHANY.

THE FRAILTY OF OUR NATURE.

A person who is very weak, through illness or for any other cause, cannot "stand upright" in a rough or dangerous place—he needs strength and protection to support him; and one would think that even children would early find out for themselves that we all need strength and protection to support us in standing upright against temptation. We need it because we are weak, or, as the Collect says, "frail." But God is strong, and if we pray to Him He will give us His Holy Spirit to strengthen us, so that we may be able to resist temptation, and that we may be supported in dangers. But we must see and own that we are weak, or else we shall not really pray for strength. If the sick person did not know how weak he was, and fancied he could get on very well alone, he

would be more apt to fall than if he acknowledged his need of support; therefore, "let him that thinketh he standeth, take heed lest he fall."

GOOD WORDS.

A clergyman in Huron Diocese writes: "Allow me to congratulate you upon the marked improvement and real live tone of your paper. The illustrations of English Cathedrals are good. I look forward to getting it each week with great pleasure."

A clergyman in Niagara Diocese writes: "I forward my subscription with pleasure for the CANADIAN CHURCHMAN. You manage wonderfully well—you give so much for so little. Wishing you every success."

A clergyman in Ireland, in forwarding his subscription for the CANADIAN CHURCHMAN and the Cathedral Fund, writes: "I must congratulate you on the steady but sure progress of the CANADIAN CHURCHMAN. It has never been more attractive or more readable at any period of its interesting history than to-day. You deserve the thanks of the Canadian Church for the splendid stand you have taken in regard to the St. Alban's Cathedral Emergency Fund."

THE SUPERANNUATION FUND, TORONTO DIOCESE.

A GRIEVANCE.

In this article we propose to point out one or two objectionable features in Canon XIV. on the Superannuation Fund of the Diocese of Toronto, and also to point out the danger of unfairness and injustice being meted out to those who are, or may be, claimants upon the fund. There is no fund, perhaps, except the Widows' and Orphans' Fund, that appeals so strongly to the sympathies of Churchmen, as this fund does; while, at the same time, a sense of justice demands that those who are worn out in the service of the Church should be liberally provided for. In fact, we almost feel that the Superannuation Fund claims a higher consideration even than the Widows' and Orphans' Fund, for the wives and children of worn-out clergymen are practically, as far as daily sustenance goes, in the same position as the actually widowed wives and their children. The means of support have been cut off, the bread-winner, if not gone, has lost his power, and without the income which is derived from this fund, they are very likely dependent upon the cold charity of a careless and indifferent world. A few words as to its history are necessary for our contention. The Superannuation Fund came into existence in the year 1887. The object of this fund was "to make provision for clergymen of the Diocese of Toronto who, through old age, or infirmity of mind or body, are now or hereafter shall be retired from the active work of the ministry." A Canon was provided for its administration, and for the present it was to be administered by the Commutation Trust Committee. In 1889, the first report was made of the Superannuation Fund Committee. They express "their satisfaction at the measure of support which has been received." The receipts on Capital Account were \$5,448.69, and on Income Account, \$965.44. The fund has grown. In 1895, the committee reported on account of capital, \$9,813.49, and on Income Account, \$1,489.16, with a balance from 1894 of \$1,091. So

much for the actual money. Now we wish to draw particular attention to the distribution of this fund. In 1887, an elaborate Canon for its administration was passed, and in the subsequent year was confirmed. The Canon provided that every clergyman disabled, and in good standing, should "receive an allowance of at least \$100 per annum, for, or in consideration of every five years' service in this diocese, up to the eighth such time of service." Since 1887, the Canon has passed through several changes, and in 1894 it provided that, "If the state of the fund permit, every clergyman on the Superannuation List shall receive an annual allowance of at least \$10, for, or in consideration of every year's active service in this diocese, up to the fortieth year of such term of service," but with this proviso in a by-law: "That until this fund shall yield sufficient income to make full grants on the scale set forth," "the available income shall be thus distributed among the claimants—first, satisfying in full (the italics are ours) those of thirty years standing or more, to the extent of three hundred dollars, and next, proceeding downwards to those of twenty-nine years, and so on, the claims of those of longer standing being first satisfied before proceeding to the next lower degree." This was section 1 of chapter iv. of the by-law, but was followed by another section we shall presently refer to. So far we note two things, first the growth of the fund, and in the second place, that there was a desire shown, as far as possible, to deal liberally with infirm and aged clergymen, who after years of service, found themselves unable to continue it. Now we draw attention to what we consider objectionable legislation. In 1891 it was resolved, "That to the Superannuation Fund, Canon I., sec. 11, be added: 'Hereafter, and until the capital of the fund shall have reached \$25,000, all interest from investments shall be added annually thereto, as well as any special donations, and any surplus of annual income; and no annual grant, on a new application, shall exceed \$200, until the capital shall have reached \$25,000.'" This resolution was confirmed in 1892, and appears as sec. 2, chapter iv., of the by-law of the Canon in 1894. It follows immediately after the section quoted above. The first section alluded to provided a poor yet reasonable allowance, but was rendered nugatory by the second section, which withheld the allowance until the \$25,000 was raised. Then in 1895, to make things worse, the first section of this chapter of the by-law quoted above, which allowed \$800 to those of thirty years standing, etc., was repealed, and the last quoted section, which followed it as section 2 of that chapter, was made to take its place. That is to say, a part of the by-law of the Canon was erased, and this new way, originating in 1892, of granting allowances, was substituted. What the Synod, and particularly the clerical part of the Synod, could have been thinking of, we cannot understand. Of course, we admit that it was of great importance that the capital fund should be increased to \$25,000, but did the Synod mean that it was right and just that that increase should be made with money taken out of the pockets of the superannuated clergy and those who had claims to superannuation? This is what it amounts to. We repeat, is it right or just to take money, or, to put it in another way, refuse money to men who can honestly claim it, and use it for building up a fund which is not of