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CHMAN,
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 7, 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.

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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.

June 10—3 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 2, to v. 27. John 19, to v. 25.
Evening.—1 Sam. 3 or 4, to v. 19. James 2.

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.

"MORE PLATE AND LESS GATE" is the way in which an English vicar characterizes the want of the Church, commenting on the enormous sums taken as "gate money" at local football matches, and contrasting that with the amount raised by Church offertories. The result of too little plate had been that the Church in that locality (as in many others) had had recourse to bazaars, etc.—an attempt to apply the "gate" idea to Church purposes, and intercept some of the vagrant coins!

"POSTCARD CORRESPONDENCE."—The popularity of this new method—or rather "measure"—of newspaper letter writing ought to be a sign to diffuse writers that—if they wish their productions to be read—they must make them short if not "sweet." The enormous pressure of subjects of interest on newspaper columns, at certain periods, inevitably fills the editorial wastepaper basket with "rejected addresses" of the long and tedious description. There is no use in printing what people will not read.

"THE INTOLERANCE OF UNDENOMINATIONALISM" —which forms the title and subject of a recent editorial in the London *Guardian*—is a kind of sentiment which the people of the British Isles are beginning to realize as being active in their midst. In America—both sides of the Lakes—we have got so used to its attitude and performance that we take them as a matter of course. They no longer excite surprise, though they may choose to masquerade under the name of "equal rights," and such like. Their principle simply means

that there is tolerance for nothing but *indifference to religion*, commonly called here "unsectarianism."

JEWISH USURY seems to be the curse of the peculiar people in these days—and the curse of their neighbours too, if we may trust Mr. Goldwin Smith, whose severe strictures are endorsed, we note, by the *Guardian*, cautious as it is usually. "As money lenders the Jews are as maggots and parasites aggravating and feeding on the diseases of the land. . . . The spirit of antagonism that animates the Russian against the Jew is in no way to be traced to the difference of creed. Morocco, Austria, Spain, America, tell the same story."

SARAH McCORMACK—according to *Church Review*—is one of those characters whose history induces in well regulated minds a suspicion of *bona fides* in the case of "Escaped Nuns" and "Converted Monks." Sarah McC. has had her character well exposed before Bailie Murdock in Glasgow. Her foster-father, a man named Hugh O'Neill—testified that she had never been an inmate of a convent at Lanark or any other place! She had simply discovered that "Escaped Nuns" was a *paying sensation*, and lied accordingly.

"THE INTOLERANCE AND DUPLICITY which almost from the day of my ordination to the priesthood, I found are met in the Roman Catholic Church, have become utterly unbearable to me"—says Father Lambert writing to Father O'Connor to explain his conversion to Protestantism. The only wonder is that so few, comparatively, of the hosts of R. C. priests come to the same conclusion. Somehow, they manage to bear the "intolerance and duplicity" which Mr. L. finds at last intolerable.

"BOUND TO WORK ON A LARGE SCALE" is the Church of England, according to a recent remark of Dr. Parker, of the London City Temple. There is much force in the idea all the world over—in Canada, as well as England. The Church inherits everywhere a noble birthright, a grand and capacious charter—she is no narrow sect or "denomination," named after or following at the heels of any man's memory, even a Calvin, Knox, Whitfield, or Wesley.

SIR SAMUEL LEWIS, who has been raised by Queen Victoria to the dignity of a "Knight of the Most Distinguished Order of St. Michael and St. George," is a full-blooded, coal-black negro, who having taken his degree at the London University, is now a member of the Legislative Council of Sierra Leone. British subjects have all an equal chance.

A CHRISTIAN LAWYER has rented valuable property in Pretoria, the capital of the Transvaal, to the Cape General Mission, at the merely nominal sum of five shillings per year, and has built a church and night-school and missionaries' quarters. Through this city tens of thousands of natives pass on their way to the gold and diamond mines. A few more Christian lawyers wanted!

THE BISHOP OF WORCESTER, who has just returned from the Holy Land, opened a Palestine Exhibition in Birmingham, arranged by the Society for the Promotion of Christianity among the

Jews. One of the sad things, said the Bishop, when one entered Jerusalem, was to see into what a state of degradation and suffering the city had fallen—one which contrasted most painfully with what one knew of its former glory.

A KINDLY SPIRIT.—In an account of the last hours of Dr. Macfayden, of Manchester, we are told that when his mind wandered, he thought himself back again in committees, and he was often heard to whisper, "Now let us discuss this in a kindly spirit." This appeal of a dying man should not be forgotten. These are hard, reckless days—days of bitterness and battling, when tempers sometimes grow sour and words unkind. In all our controversies "let us discuss the matter in a kindly spirit."

THE MILDMAY MISSION, which was begun by the late Rev. Mr. Pennyfather and wife, of the English Church, is altogether unique among beneficent institutions, combining Home and Foreign work, and carrying on good deeds in great variety. Thus in London and near by are maintained two hospitals, three medical missions, twenty missions, a training-home for forty young women for the Home and Foreign field, an orphanage, a probation home, two convalescent homes, and an invalid home. Forty buildings are occupied by this society.

DISSENTING ENDOWMENTS.—Mr. Nye has published a book to show how Dissent is established and endowed equally with the Church. They have for 300 years been adding acre to acre and hoarding up endowments of their own until, as we read in the pages of the book, they have become enriched to an extent passing all previous knowledge or belief. What is the difference between these vast sums held by Dissenters and the endowment of the Church? The contention is, "None whatever." In simple justice Liberationists must now either agitate for disendowment of all religious denominations, or once and for all abandon their crusade against the Church. The book makes a great sensation in England. Many chapels are really forfeited for preaching contrary to the faith of their founders.

CLERICAL STIPENDS—AND ENDOWMENTS.

In the old country—where the Church has got into such admirable "trim" for the impending conflict with modern antagonisms—they have a capital arrangement or understanding in regard to the distribution of endowments—reserving, of course, existing vested rights. The "Ecclesiastical Commissioners" are constantly handling and watching all the endowments of the Church, and, as soon as a vacancy offers opportunity, a redistribution takes place. A liberal provision is made—yet not an extravagant one—for the next incumbent of the original "living": the surplus available above this is carefully apportioned among the next claimants on the old principle of *cy-près*, or "next claim." The nearest objects of a kindred character get the benefit of this very useful "doctrine," as the lawyer calls it.

"RESIDUARY LEGATEES" ARE SOUGHT.

If the endowment be that of an old parish, then the new district churches come in for a share. When they are supplied with a competency, other objects ("next kindred") are sought. The vicar-