

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

June 12.—TRINITY SUNDAY.

Morning.—Isa. 6 to v. 11. Rev. 1 to v. 9.

Evening.—Gen. 18; or 1 & 2 to v. 4. Eph. 4 to v. 17; or Matt. 3

PULPIT HUMOUR has become—to use an Irishism—a “serious” factor in modern preaching success. Spurgeon was the very king of fun in preaching, and his success has led to many imitators in this particular. This quality of humour is deliberately estimated now-a-days as worth so much—in “drawing” a crowd!

THE GRINDELWALD CONFERENCE has been in imminent danger of being “wrecked” by a report that a “Common Communion” was to be a feature of the programme. This is now, happily, contradicted, and Canon Body has written his approval of the Conference as arranged, “without any compromise of personal convictions or of ecclesiastical position.”

AMERICAN ENDOWMENTS—to judge from the numerous princely gifts chronicled in our P. E. exchanges—are on the increase. In fact, a kind of “rage” for endowments seems to have set in—a very desirable kind of rage for a new country, and a very useful object for surplus wealth to be funded in. It is a sign of a desire for more permanence and solidity.

ADVANCE, NOT “PRECIPITATION.”—The remarks of the *Church Review* upon the reported refusal of Dean Gregory to authorize the Eucharistic Vestments in St. Paul's are thoroughly wise and to the purpose. Those priests do most good who “improve” their services not too quickly for their congregation to appreciate the change made. Better wait than hurry!

“TRADE SCHOOLS” are spoken of by the *New York Critic* as an institution “indispensable to the welfare of the city.” The first was founded—for the benefit of the children of the poorer classes of artisans, &c.,—by Col. Anchimuty, and has recently been offered an endowment of \$500,000 by Mr. J. Pierpont Morgan, another prominent and liberal American Churchman.

C. E. T. S. WOMEN are taking an earnest hand in propelling the movement among all classes in England. Their recent conference in London was very largely attended and thoroughly representative as well as influential. Barmaids, Shelter Homes, Benefit Societies, Mission Women, Prayer Unions, Grocers' Licenses were some of the subjects discussed.

THEIR MAJESTIES, THE SYNDICATES, is the title of an interesting article by P. Leroy Beaulieu in the *L'Economiste Francais* (Paris), which goes to prove that this phenomenon of modern business life is “worth the watching.” There are syndicates—and syndicates! It will not do to take them all on trust, or imagine that there is “inherent” wisdom in groups of men.

PEWS IN AMERICA seem almost like a plain contradiction in terms, such a reputation has this contentment gained for “liberty, equality and fraternity” among mankind. Yet Bishop Potter says most justly (in the *Forum*), “There is no other land in Christendom where so many places of religious worship bear witness to the inflexible supremacy of the spirit of caste”—as in the United States!

AFRO-AMERICANS.—Nothing so well illustrates the rising tide of negro advancement on this continent as the need for a journal—of which the *Elmira Gazette* speaks—for the special edification of the “fair sex” among colored people, “to assist them in the selection of the style of dress and form of fashion in which to bring out to the best advantage their personal characteristics.”

NATIVE RACES AND LIQUOR TRAFFIC has formed and must long continue to form a serious and important element in the arrangement of temperance policy with local government regulators. The theory, of course, is that “savages”—like children—require to be protected from those “edged tools” which even the civilized adults need to handle with scrupulous care and self-restraint.

THE CANON OF GOOD MANNERS.—It is supposed to be according to this canon to call a man by whatever name he calls himself, and on this ground Dr. Vaughan is called the “Archbishop of Westminster”—but this does not give him precedence over the Bishop of Lincoln, any more than “General” Booth is entitled to precedence over Colonels of the British army. So argues *Church Bells*.

THE CLERGY AND THE PRESS.—Clergymen would do well to lay to heart Canon Knox Little's recent remarks on the power of the press in religious questions, and the necessity of guiding it aright. The value of the power lies in the fact that “it brings into publicity that evil which fears the light, it provides us with an approximate contemporary history, and it insists on the solidarity and union of men.”

LIFE VOWS AND ORDINATION VOWS was a subject which occupied much attention at the recent Diocesan Convention of Massachusetts. The subject was introduced by Rev. Father Brent, calling for a decision of this vexed question by the next General Convention. He was supported by Father Torbret, as well as Dr. Shattuck, opposed by Father Convers and Rev. W. B. Frisby of the Church of the Advent.

“NONCONFORMIST PERSECUTION” may seem a curious heading for a *Rock* editorial, but our English contemporary treats very reasonably of the undeniable tendency to “blue laws”—equal to those of the Puritan New Englanders—which the descendants of the English Puritans try to put in force wherever they chance to find themselves in numerical supremacy to members of the Established Church.

ERASTIANISM.—The Bishop of Gloucester and Bristol has been winning golden opinions by the staunch opposition which he has offered to the (theologically) “slipshod” Clergy Discipline Bill. The probability is that he and other champions of the Church will ultimately succeed in having it shorn of its dangerous phraseology, which provides too many loop-holes for future mistakes and litigation.

“A MEN'S MAN” is the title won by the Rev. Dr. Rogers, of Tunbridge Wells (recently appointed to Great Yarmouth), on account of his phenomenal success among the male portion of his former parishioners. Men are so apt to “leave religion to the ladies” as if it were unmanly, that every clergyman who succeeds in convincing them of their duty as members of Christ, may be congratulated.

BISHOP BROOKS—notwithstanding the hopes of such admirers as Father Hall—seems in danger of believing the flatterers of the Massachusetts secular newspapers—that he is “a bishop bigger than his church.” He has again been indulging in those vagaries which very nearly prevented his election as bishop—coquetting with heterodox denominations, such as Unitarians, joining in “united Communion,” &c.

“BOSTON NEOLOGY” receives a caustic notice at the hands of the *Church Times* correspondent, at Chicago, on account of its fancy for saluting with “Hail brother, well met!” the most grotesque caricatures of Christianity—as in the case of a Harvard professor's recent endorsement of the Mormon corruption, as if they were a decent Christian sect, instead of a retrograde movement towards primitive heathenism.

GRIMTHORPE HUMOUR.—The famous Lord Grimthorpe, who has an unlimited power of sarcasm, united to a very “papal” personal opinion, has been trying his wit on the “Higher Criticism” people, contrasting the exaltation of the “Church” by Dr. Pusey with Mr. Gore's apparent penchant for proving our Lord's lack of super-human wisdom. Lord G. suggests that Mr. Gore's wisdom has very super-human pretensions.

THE CHURCH OF UTRECHT, whose new Archbishop was recently appointed in the person of Mgr. Guul—in succession to Mgrs. Hoos and Heykamp—has continued most steadfast in its chosen “Old Catholic” lines, as a National Church independent of Rome, and protesting against Roman dogmas and authority. They have been somewhat stiff in their adherence to the pre-Vatican status of the Roman Communion.

“PAPOCESARIA”—as Pfoff calls the theory of the Roman bishop's claimed universal jurisdiction over *orbis terrarum*—is responsible for the mess into which foreign papal “missions” have got