

[October 12, 1898.

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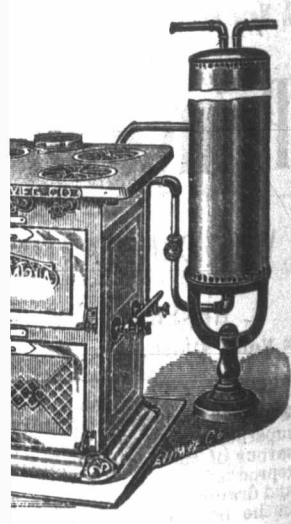


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TORONTO, THURSDAY, OCT. 12, 1898.

Subscription, - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPAREL 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.

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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.

AGENTS.—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 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

October 15.—20 SUNDAY AFTER TRINITY.
Morning.—Ezek. 34. Colos. 3. 18 and 4.
Evening.—Ezek. 37; or Dan. 1. Luke 12 to v. 35.

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.

OUR OFFER OF HISTORICAL PICTURES.

We have pleasure this week of giving to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Brothers—and make a picture suitably framed 20x16 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photo-

graphs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1898, and also the subscription in advance for the year 1899 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

"A GAME TWO CAN PLAY AT."—It seems that some misguided agents of the English "Church Association" have established peripatetic vans to lecture against Ritualism. Their colporteurs report anything but a peaceful progress. Their march was beset everywhere by bodies of Ritualists who rose in arms against these inroads on quiet village settlements of Churchmen—rose in defence of their vicars and their services. What else could be expected? Imagine what the result will be if the "Rits" make reprisals, and flood the country with a cloud of men like "Father Ignatius,"—fearless, eloquent champions of their cause. The "Protestant Disturbance Society" has much to answer for.

SIMULTANEOUS HARVEST SERVICES.—The lateness of the period—getting worse apparently this year!—at which the Government fixes the national "Thanksgiving Day," has resulted in placing our churches at "sixes and sevens": each does what is right in its own eyes. Harvest festivals are spread over three months! The suggestion of Archbishop MacLagan that the Octave of St. Michael and all Angels—29th Sept. to 5th Oct.—should be generally recognized as the best time, deserves serious consideration. It suits Canada as well as Great Britain. The Government is supposed to wait for the fish harvest: they might as well wait for the "ice harvest" when they are about it.

"AT A GREAT REDUCTION," the publishers of the Revised Version have announced, they will sell the balance of their stock. *Church Review* looks upon this fact as an indication of the obstinate tenacity with which people generally cling to the old version, and ignore the value of the new. So "the incomparable English of the Authorized Version holds its own." Yet, one must regret that people do not show more appreciation of the scholarly work of the revisers. It will work its way slowly.

"TICKLING THE NOSE!"—A writer in an English Church paper animadvertes severely on the obstinate opposition of Protestants to the use of incense, after they have learned to tolerate ritualistic music, preaching, ceremonies and adornments generally. They "draw the line" at incense, though they may pass by lights, vestments, eucharistic position, processions, genuflections,

banners, etc. This correspondent concludes that the nose is after all the most sensitive Protestant organ! The trouble, perhaps, is that it tickles the nose the wrong way. A more fragrant kind of incense might be more successful.

THE PHOTOGRAPHS OF OUR BISHOPS.—The vignette in a recent number of the *Primate of Canada*—a tiny specimen extracted from the magnificent group in our premium photograph of the full figures of all the Bishops together—though a little "work of art" in itself, showing wonderful fidelity to the details, gives but a faint idea, after all, of the effect of the whole picture, as an historical memorial of the great event. The central portion showing the two Metropolitans seated, with Chaplain behind them bearing the crozier, is itself well worthy of special notice, as a "speaking likeness" as well as a symbolic group.

CHURCH SUPPORT, AS IT MIGHT BE.—Our valued contemporary, *Church Bells*, refers to the fact of the aggregate income of Great Britain and Ireland (1,200 millions sterling) affording a basis for calculating possible religious giving. Deduct 600 millions, halve the remainder, divide by 10, and you have still 30 millions per annum for Church work by that quotient—far beyond present results! If it were given really, "the religious instruction of the rising generation would be secured in every parish, the population would be well ministered to by as many well educated clergy as are needful: the episcopate would be increased, as it much needs to be; the cathedral system would be well carried out, a professorship being attached to each paid canon or prebend."

CHURCH-GOERS IN THE PARKS ON Sunday have a distinguishing aspect of their own—so *Church Bells* observes. "One could give a fair guess at the church-goers as distinguished from the 'strays' from practical Christianity. There is a happy repose, an inexpressible air of contentment, a subdued light in the eyes that speaks of a week well spent and another well begun, in the former, which, somehow, is missed in the latter. Did anyone ever see a contented, a really happy atheist or irreligious man? Never!" It is only religious people who enjoy the parks and the beauties of life and nature generally.

"CHURCHES"?—It is not easy to know how far to give way to the popular fashion for corrupting the Queen's English, and perverting ecclesiastical terms. A vigorous protest against the misuse of the words "Catholic" and "Bishop" is always in order: and so, also, the word "Curate"—properly meaning the clergyman in charge of a parish, not his "assistant." The word "Church" has fallen among thieves, too, and is appropriated by sects who used to be content with the modest compromise of "chapel" or "denomination" or "society." Now, it is used by Buddhists and Mohammedans!—though properly only applicable to the "Lord's" own apostolic "Bride" and Body.

JOHN WESLEY THE FIRST "CAVALEY CURATE."—So thinks *Church Review*. The Archdeacon of Northumberland, in proposing to establish an order of cavalry curates, gives "another illustration of the fact that in many respects the Anglican Church rather than the Methodist inherits the impulse of the evangelical revival of the 18th