

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 28, 1898.

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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.

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Lessons for Sundays and Holy Days.

October 1.—18 SUNDAY AFTER TRINITY.
Morning.—Jer. 36. Ephes. 2.
Evening.—Ezek. 2; or 13 to v. 17. Luke 5 to v. 17.

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, 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.

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 photographs, we felt it necessary to have them copy-

righted 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. 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 LITTLE TOO FAR" the Canadian correspondent of the *Church Times* thinks the "Society business" has been carried: and a good many people will agree with him heartily. It is, in truth, a difficult matter to say *when and where* to stop. We cannot well do without some guilds and associations, but they are quite capable of being overdone in number and elaboration. The "Girls' Friendly" provoked the formation of the "Brotherhood of St. Andrew," "King's Daughters," "Daughters of the King," etc.; and now we have a "Sisterhood of St. Andrews!" What next?

"HARKING BACK."—Some of our English contemporaries think they see in certain correspondence, occasioned by a recent "St. Osmund" anniversary service, indications of a reaction against ritualism. We confess that we cannot see it. There have, fortunately, always been some wise old heads advising the "young Catholics" to "hasten slowly"—Dr. Pusey and Canon Liddon among the most prominent. Mistakes are occasionally made by extreme zeal for ritual decency, but there has never been any large amount of philo-Romanism—rather the contrary.

OUR BISHOPS.—Canada may well be proud of the appearance of the Episcopal Bench, displayed at the General Synod: every man bears the impress of leadership in his face and mien. The purple cassock is a fitting symbol of the Ecclesiastical imperium, which they are so well qualified to exercise. Set around the dais of Trinity Hall, or grouped (as our photograph represents them), on the College terrace with the beautiful architecture of the College in the background, the *tout ensemble* is eminently picturesque. It is a memory for a lifetime!

THE "PERSONNEL," after all, has a good deal to do with the general impression of a man's presence—even a Bishop's. There are some men that seem to "dignify" even the simple "magpie" suit: but better robes go further. Our two Metropolitans made a striking pair—as much so as Archbishops Benson and Thomson used to do. It is difficult to say which charms most, the graceful and intellectual face of Bishop Lewis, or the grand energy instinct in every movement of Bishop Machray. They look worthy of "Archbishop" or any other title.

THE CANADIAN CHURCH DELEGATES, with few exceptions, look worthy of their honourable and onerous position. Judges, senators, prominent lawyers and officials, men eminent in every rank—

the Church is happy that such men should lay the laurels of the senate and forum beside those of regular ecclesiastical standing and profession at the foot of the Master's throne: Joseph and Nicodemus, as well as Paul and Timothy, have their parallels—and not so "far off" either—in the Canadian Church.

EPISCOPAL INSIGNIA.—Although few of our Bishops in Canada have "pastoral staves" and none of them "mitres," many of them manage to present such a unique appearance as their office desiderates. Several wear, beside their purple cassocks, very handsome "pectoral crosses," which, borne prominently on the person, speak of their official dignity. The ordinary "magpie" costume of black and white stripes is fittingly replaced by the scarlet "Convocation robes" which they wear. Bishop Coxe's famous dictum about the value of the English judicial ermine and wigs applies still more strongly, *mutatis mutandis* to ecclesiastical vestments of all orders.

"COMPARISONS ARE ODIUS" and it were a thankless and ungenerous task to draw them too closely, between the "silver" and "golden" tongues of the Celtic Bishops, Lewis and Sullivan; the almost Gallic vivacity of Bishops Sweatman and Kingdon, the Saxon vigour and directness of Bishops Courtney, Sillitoe and Dunn, the spiritual saintliness of Bishops Machray, Perrin and Burn, or the efficient average of all these qualities in our native episcopate, as represented by such men as Baldwin and Pinkham. Such varying qualities are interesting to note and valuable to exercise. They are well brought out in our photograph, which is destined to become historic for its clearness and beauty.

"THE LIGHT WENT OUT" in more sense than one—when the Bishops deserted their dais in Convocation Hall at the General Synod. Members of the Lower House had felt their presence as a wholesome check on themselves, and a powerful element in determining difficult questions—the maturer and more experienced wisdom, the wider and yet more concentrated views of the episcopate being most helpful in facilitating the solution of difficult questions. On the other hand, one can easily see how necessary it must be for the Bishops to have close consultation with one another on many points without the distraction of the presence of priests and people.

EXEMPTIONS.—Nothing went so far to exemplify and illustrate the happy Christian temper of the General Synod—mutual kindly consideration and forbearance—than the ready acquiescence in the principle of exempting the poorer and weaker dioceses from taxation for expenses. It is the root idea of "protection for young industries," carried into ecclesiastical form, and with spiritual animus rather than mercantile motives. The pity is that this feeling of fraternal consideration and allowance does not spread further. Perhaps now it may become more general.

"CANONS ECCLESIASTICAL."—No happier augury appeared among the proceedings of the General Synod—no better guarantee for steady progress and permanent usefulness—than the regulation that the general canons should not be passed on one reading only, but require a second approval or endorsement before becoming law. Such a principle was firmly laid down for future guidance of the

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