

OFFER OF
 Pictures.

pleasure in offering friends and subscribers an opportunity of obtaining on all hands to be of the Bishops, clergy, and members of the Church in Canada. One representative in their Convocations formed the Upper Clergy from all parts who formed the Lower

are large photographs of artists in Toronto or Bros.—and make a framed 18x14 inches. It is less to say that such having great interest at the present time, highly prized in years past was an historical picture of this kind value.

These are the only ones during the sitting of the year are controlled by us, secured from any other excellent likenesses of Bishops, clergy and laity. The background of Trinity and the cloister of the Chapel, makes a fine picture. The price of each, \$2.

To increase the circulation of the CANADIAN CHURCHMAN, so we are introducing families good sound pictures, and interesting. We have made great use of these pictures, and all who will aid us in the very lowest possible price and risk has been great, that beyond the procuring the photographs it is necessary to have so that the chance be reduced to a minimum. It is made on the disadvantage we seek in the regulation of our paper.

The following offer: Any subscription to this paper at the end of the year 1898, if paid in advance \$4 may have either of 50 cents or both of 50 cents or both of 50 cents subscribers paying in advance, can have the same terms. We will send the pictures shall be replaced or if injured and replaced by others. We offer them may honor of their appreciation.

THE CANADIAN CHURCHMAN,
 Cor. Church and Court Sts.
 Entrance on Court St.

Canadian Churchman.

TORONTO, THURSDAY, NOV. 23, 1898.

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

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
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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.

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 WOOTEN,
 Box 2640, TORONTO.
 Offices—Cor. Church and Court Streets.
 Entrance on Court St.

Lessons for Sundays and Holy Days.

November 25—26 SUNDAY AFTER TRINITY.
 Morning.—Eccles. 11 & 12. James 5.
 Evening.—Hag. 2 to v. 10; or Mal. 3 & 4. John 9. 39 to 10 22.

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.

THE AMERICAN CHURCH HAD NO BISHOP for 177 years. So we are reminded by Bishop Tuttle's interesting paper at the Chicago Missionary Council. What a tale is unfolded by this simple statement of a simple fact! How must the Church have been "handicapped" by the absence of the very mainspring of her machinery for five or six generations! It is wonderful that—with such a bad start, such a terrible "draw-back"—she has made such magnificent progress of late years. All honour to her present Bishops and priests. They are making up for lost time.

"THE HOPES OF UNION in the future of all the Christian Churches in the world, one can see concentrated in your Church, and in the eminent divines of that Church. Surely you are 'Protestants,' but at the same time, you are Catholics. You are Protestant on the one hand: you only can embrace all the other Protestant bodies. And, on the other hand, as Catholics, you alone can command the attention of the Catholic Churches." So spoke the venerable Archbishop of Zante at the consecration of Bishop Lawrence in Trinity Church, Boston, and he solemnly repeated the words in Chicago. Cheering words and true!

"THE REASON MEN DON'T CARE ABOUT MISSIONS is that they don't know about missions," said Bishop Whipple at the Chicago Conference: and he spoke from the depths of exceptionally varied experience—missionary "real life." There is much truth in the remark—it is so difficult to make men understand and realize the facts of missionary life.

He quoted a remark of the wife of a missionary at McKenzie River: "If you knew what it is to be a woman where they never heard of Jesus Christ, you would thank Him for permitting you to come and tell of His love!"

"IT IS YOURS TO DO THE WORK and God will take care of the harvest," said the Bishop of Indiana to the Bishop of Minnesota, as the latter sat weeping over the disaster which befel the whole field during a massacre—every mission was wiped out! Such men learn by bitter experience—to look for no results to encourage, but simply toil on, letting God take care of consequences as He sees fit. The harvest is His, after all, not ours.

"I HAVE LOVED THOSE WHO ARE CALLED 'EVANGELICALS,'" said Dr. Pusey once, "I loved them because they loved our Lord; I loved them for their zeal for souls. I often thought them narrow, yet I was often drawn to individuals among them more than to others who held truths in common with myself. Ever since I knew them, I loved them." These are words worthy of a place in the famous "Eirenicon," and their republication in Liddon's "Life of Pusey" ought to have a good effect in softening the estimate of Pusey's character and principles in some quarters.

PERSONAL RITUAL was not to Pusey's taste: he would place it last in the course of Catholic reform. "As far as externals will contribute to greater reverence it were far better to begin with that which is furthest removed from self. One of the prejudices against Catholicity is its supposed exaltation of the priesthood: it were better to wait till the simplicity of the priest's dress were out of keeping with the decorations of the church and the altar, so that when it came to be enriched, it should seem forced upon us; not to begin with ourselves." Wise words!

"FATHER AND MOTHER" THEOLOGY.—It is a remarkable thing that the two greatest and staunchest leaders of the Catholic Revival—Keble and Pusey—both trace their notions about Church doctrines and principles to the ideas instilled into their minds as children, at the knees of their fathers and mothers, who inherited the wholesome traditions, in a corrupted age, from the pure stream of their Anglican forefathers. The ideas were not new, but renewed—the dust brushed off for new usefulness.

A "KEEN CHURCHMAN" the Duke of Connaught has boldly professed himself to be. It is a "great satisfaction to him that the Church of England is now coming forward and taking her proper position." These were the sentiments he expressed at a recent opening of a Soldier's Institute. Other bodies of Christians had been more "forward" than the Church: but she was "better late than never." The question arises, why should she ever be "late?" Another question—how many other members of the Royal Family are "keen Churchmen"? We welcome the new brand. It is a good title!

THE COLOUR OF HIS CASSOCK.—A recent novelist describing in "A Russian Priest" the gradual adaptation of clerical life to new circumstances now going on in Russia, marks the introduction of new characters—deacons, priests or Bishops—by the tint of their cassocks. Some of these are

grey, black or brown: others lilac-coloured or dark green satin. We have not so much variety—different shade of black—if we except the purple cassocks of our Bishops. Priests and deacons vary from glossy black silk to rusty brown. Our "dark green" is caused by long exposure to sunlight! The yellow tint comes later?

BISHOP TEMPLE ON "COMPENSATION."—Speaking at the Council of C. E. T. S., at Nottingham, the Bishop said, "The State had practically encouraged a large number of people to embark in a certain business, and, if that business turned out to be mischievous, they were bound to make some compensation when they required it to be given up. He held views which would not be accepted by the great mass of Temperance reformers, but it was right for every man who was in any way in a leading position to state his views." This is manly—and English! The noble British precedent in the emancipation of slaves should be followed. Such a principle retards revolutions.

THE TEMPERANCE JOKE OF A CHIEF JUSTICE.—The Hon. C. J. Armour is credited with making a capital parody or parallel on the strict argument of certain temperance advocates—"drinking leads to drunkenness." Just as much, argues the learned judge, as outmeal porridge leads to Presbyterianism! It is curious that so many people cannot distinguish between mere association and logical connection. Fire leads to burning, therefore abolish and prohibit fire! That is their logic. Water leads to drowning, therefore prohibit water. True temperance is very different from excess—either of indulgence or of abstinence!

ZOLAISM.—The famous French "new departure" realistic novelist finds no less a defender than Malcolm MacColl, and in the Guardian too! "Zola's novels are less calculated to corrupt than some English novels which are found on our drawing-room tables. Let this at least be said of Zola—he does not paint vice in the garb of virtue: he paints it in most revolting and repellent colours. . . . Censure, like charity, should 'begin at home,' if we are to have censure at all." Some people condemn the Bible, as they do Zola.

"THE PEOPLE'S AND THE RACE'S CHURCH" is the title which the Bishop of Iowa claims for the P. E. Church of America. He traces American civilization as well as evangelization—not to the Church of Columbus, but of Cabot, who discovered the mainland of America on St. John Baptist's day, June 24th, 1497, and took possession in the name of Henry VII. of England. Columbus never trod on the soil of the mainland! "English institutions, English ideas of life, liberty and law, and the English Church, were the first to be established on this continent." Please note!

HOMO HOMINI LUPUS EST.—There are many illustrations of this proverb which tell of "man's inhumanity to man"—especially the cruel way in which men are prone to trample on one another in order to gain places of eminence or increase of affluence, or places of safety amid the crash of ruins. Monetary crises in these days afford examples of the modern business axiom, "take care of No. 1." Too little recollection is seen of the more Christian maxims which teach us to regard the good of others!