

September 20, 1894.

OFFER OF
Pictorial
Pictures.

Such pleasure in offering
to numerous friends and sub-
scribers the opportunity of obtaining
on all hands to be
of the Bishops, clergy,
and laymen were members of the
Synod of the Church in
of Canada. One rep-
resentation in their Convoca-
tion formed the Upper
part of the prominent clergy
laymen from all parts
of the Dominion who formed the Low-

There are large photographs
of the best artists in Toronto
of the Rev. Bros.—and make a
framed 18x14 inches.
Needless to say that such
pictures having great interest
in at the present time,
highly prized in years
past, were an historical
value of this kind
of value.

Photographs are the only ones
in during the sitting of
the Synod are controlled by us,
procured from any other
of excellent likenesses of
of Bishops, clergy and laity,
of Bishops is particularly
of the background of Trin-
wall and the cloister
of the Chapel, makes a
of the. The price of each,
\$2.

To increase the circu-
lation of the CANADIAN CHURCHMAN,
being so we are intro-
ducing families good sound
and interesting
We have made great
of these pictures, and
all who will aid us in
the very lowest possible
use and risk has been
great, that beyond the
procuring the photo-
it necessary to have
d so that the chance
be reduced to a mini-
is made on the pic-
d advantage we seek is
of circulation of our paper.

Following offer: Any
subscription to this
end of the year 1898
subscription in advance
may have either of
0 cents or both of
of subscribers paying
advance, can have the
same terms. We
the pictures shall be
if injured and re-
placed, replaced by oth-
er pictures, that in
to secure for Church-
of those who made
important Synod, we are
of vice, and trust that
offer they may hon-
or of their appreci-

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

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 20, 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.

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.

CHANGE OF ADDRESS.—Subscribers should be careful to name
not only the Post-Office to which they wish the paper sent, but
also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is
received, it will be continued. A subscriber desiring to discon-
tinue the paper must remit the amount due at the rate of two
dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscrip-
tion is paid, no written receipt is needed. If one is requested, a
postage stamp must be sent with the request. It requires three
or four weeks to make the change on the label.

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 trav-
elling 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 WOOTTON,
Box 9640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

September 23—18 SUNDAY AFTER TRINITY.
Morning—Jeremiah 36. Galatians 2.
Evening—Ezek. 2, or 13 to v. 17. Luke 1, v. 26 to 57.

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 con-
venient ones, corner Church and Court Sts. Entrance on
Court Street.

ROMANISM AND MARRIAGE LAWS.—Cardinal Man-
ning used to pose as an advocate of purity in this
matter in connection with the "Marriage Law
Defence Institution." The true "inwardness" of
his course of action on the subject has been
brought into doubt by the recent proceedings of
one Father Maguire, who has married a man to
his deceased wife's sister. The *Church Times* is
"after him," and persists in dragging this gross
apparent inconsistency into light. The Roman
Bishop who gave Father M. authority in this
case, asserts (in his own defence) the Pope's
absolving power! *C.T.* says: "If Henry the
8th ever did one good thing for his subjects, it
was in ridding them of papal interference with
national law." The astute Cardinal wished to
impress on Englishmen that they might commit
any crime they liked if they only secured (with
a fee) a papal indulgence. Obvious popular in-
ference: "It is mighty convenient to be a Roman
Catholic." Q.E.D! Eh, Cardinal Manning?

RE-BAPTISM, ETC., is one of those transparent
"dodges" so characteristic of Roman artifice
under papal guidance and policy. The propriety
of it all hinges upon the validity of Anglican or-
dination, as compared with that emanating from
Rome—a validity frankly conceded as long ago as
1554 by Pope Julius the III. in his brief to
Cardinal Pole; re-asserted in 1685 and 1699 by
Bossuet; and again in 1839 by Archbishop Harley.
Such processes of re-ordination, etc., as are now
indulged in towards Anglican converts are really
supposed to be "hypothetical," though well cal-

culated to suggest to the public, not merely a
doubt of the carefulness of our rites, but even a
denial of their validity. The gain to Roman
prestige is considerable by this trick.

"THAT HUGE ALLIGATOR THE PARSON," are the
words by which an English agitator lately ex-
pressed his horror of the cloth. The tables were,
however, neatly turned upon him by another
agitator, who had to confess that the local
parson was "as good as a good many of 'em." He had,
for instance, paid double price for a job rather
than have it done out of the parish. This is just
the sort of benefit which Englishmen will bitterly
regret, when it is too late, if the Church there
should become disestablished; the parsons are
constantly, in a very quiet way, putting work and
wages into the hands of their parishioners.

"DROP-DOWN-DEADATIVENESS" is a phrase by
which our Old Country friends express that con-
dition of abject servility and personal paralysis by
which the average Englishman is affected in the
presence of a personage of "high degree." An
English Bishop is mentioned in the *Church Review*
as having said: "The English benefited clergy
occupy the most independent position in Christen-
dom, and they dearly love to let their Bishop
know it." The clergy, in other words, do not
display the above quality of "drop-down, etc."
Such independence is a perilous possession; but
could not, probably, be in better hands.

BAVARIAN RELIGION.—We find in the *American
Church Sunday School Magazine* a very beautiful
extract from an article with the name of "Rev.
James S. Stone"—that seems familiar!—attach-
ed. It occurs in a description of his trip "from
Heidelberg to Munich." He depicts a wayside
crucifix and the devotions before it rendered by
peasants returning from their work. He says it
is "easy to tear their simple faith to shreds;
but what shall be given them better? Can we
find in all America workmen who, coming from
the day's toil, before they eat or rest, turn their
hearts to God and thank Him for the abundance
of His blessings?" He then proceeds eloquently
to deprecate any attempt to disturb the faith—
however imperfect—of these simple peasants.
How about our French "Habitués" and the
"Sabrevois?"

A "BOSS" RECTOR.—There lingers round the
word "rector" certain almost sacred traditions,
derived from across the sea. There this species
of parson is comparatively rare. Instead, we
hear them use the word "vicar." Rectors are
few and far between. Some of them are rich lay-
men, or hereditary nobles, or even colleges or
other corporations—persons or bodies who have
managed to secure the chief parochial "spoils"
in the confusion of 16th century reformations.
Cis-Atlantic rectors are simply the head-powers
of a parish. The *Parish Magazine*, of St. Bartholo-
mew's, Buffalo, gives evidence of the presence of
such a personage. He gives fair warning that
he is going to "boss" and to make things "hum"
—and grumblers get fair notice to stand back.
They are not wanted.

REMOVAL OF PARISHIONERS.—We observe in a
certain parish monthly a very good note on this
subject, deserving of general imitation. The
clergy of other parishes, whose people may be

moving into this one, are requested to send in
the names and new addresses of the removers to
the parish secretary of the Brotherhood of St.
Andrew. This valuable modern form of Church
"help" may very well be utilized in this way.
The trouble is to get the removers to let their old
rector know where they are off to! A closer
supervision, of course, would get rid of this diffi-
culty; but this supervision, again, depends on a
large supply of clergy; and a large supply of clergy,
in turn, depends on liberal lay offerings for the
support of the ministry.

"PART OF THE CHURCH'S BUSINESS on earth is
the conveyance of Divine forgiveness," says the
Guardian, in its review of Bishop Thompson's
(Mississippi) recent work on "absolution." Our
English contemporary thinks the book is justified,
because "it ought not to be difficult for believers
in the atoning sacrifice of the only mediator be-
tween God and man to agree that the Divine for-
giveness may be conveyed to the penitent soul
through the instrumentality of a human agent,
who is authorized by Almighty God to convey the
message of His pardoning love to His children.
This belief neither declares that forgiveness can
be conveyed in no other way, nor ignores the
Divine commission of the Christian priesthood,
nor infringes upon the freedom of the laity.
Discipline is part of the Church's office, and pro-
vision is made in the book of common prayer for
the absolution of the penitent.

"LIKE SOME NOBLE DORIC COLUMN, erect, mas-
sive, austere, simple, divinely upward-reaching," is
Bishop Potter's ideal of a model Bishop for these
days—"when priests and deacons are ensnared
by the cheap toys of a bedizened ceremonialism."
He says: "We expect in the Episcopate a cer-
tain sobriety, which in an age overflooded in all
departments of life of the merely decorative, rather
than the enduringly substantial," is the great
desideratum in the Bishop's opinion. It seems
natural for him to take this line when preaching
at Bishop Huntington's "silver" anniversary;
but the tone suggests that Bishop P. himself has
had a taste of too much ritualism somewhere—
"too much of a good thing."

SUNDAY NEWSPAPERS.—These public luxuries
are becoming an incubus in the Old Country on
those connected with the publication and sale of
them. A deputation lately waited on the Arch-
bishop of Canterbury to seek his aid in stemming
the pressure of work in this department of public
operations. His Grace was so puzzled, apparent-
ly, by the new difficulty, as to be unable to devise
a satisfactory reply to the deputation. With us
it is prevention, rather than cure.

GLADSTONE A "RIP VAN WINKLE" is the gen-
eral impression about the G.O.M. In regard to
his assumption (in his recent essay) that the
"vast majority of Protestant Dissenters are true
to the great cardinal doctrines of the Trinity and
the Incarnation," the *Spectator*, commenting
upon G.'s essay, points to the controversy in the
London School Board as a disproof of the
orthodoxy of the great Protestant denominations.
In proportion as they recede from, and loosen
their hold on, the Church catholic, they (like the
continental Protestants) fail to grasp the great
importance of these doctrines. They seem willing