

May 17, 1894.

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# Canadian Churchman.

TORONTO, THURSDAY, MAY 17, 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.

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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 WOOTTEN,  
Box 2640, TORONTO.

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

## Lessons for Sundays and Holy Days.

May 20—TRINITY SUNDAY.  
Morning.—Isaiah 6, to v. 11 to 13, v. 11. Rev. 1, to v. 9.  
Evening.—Gen. 18, or 1 & 2, to v. 4. Eph. 4, to v. 17, or Matt. 3.

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.

ARCHDEACON McMURRAY'S ILLNESS.—Our readers who have been concerned in the news of the serious illness of this veteran of the Canadian Church ministry, will be delighted to hear of some considerable measure of improvement in his health during a few days past. His many friends have good cause to rejoice, if his kindly presence and valuable counsels should be longer spared to our Church. His loss would be keenly felt.

THE BIBLE IN THE GREEK CHURCH.—We Anglicans, in our proud protest against Rome and her corrupt ways, are apt to forget that we are not the only branch of the Church Catholic so opposed. In some points, perhaps, we are rather inferior to the Orthodox Church of the East in the form and energy of our protest. Scripture there, is the most essential and invariable part of education—universal and continuous. It is not relegated to that modern makeshift of religious education—the Sunday School—as if it were impertinent to everyday life. A writer in the *N. Y. Churchman* brings this out very clearly.

"I CAN'T UNDERSTAND THE BAPTISTS," a celebrated Canadian Presbyterian divine is said to have declared in assembly when discussing "Union of Evangelical Churches." He seems to have been able to make allowance for the Anglican stand on the subject of the "Historical Episcopate," but that the Baptists should meet overtures from Methodists, Presbyterians, etc., by a challenge "Ye must be born again," rather staggered him. What could they mean? It looks as if they

meant that the perfection of the New Birth or Regeneration depended upon the quantity of water used: but that seems too absurd.

"A MODERATELY FRESH EGG," said Dr. Little-dale once, "is about as nice as a 'moderately good Churchman' is!" Everything depends upon what you mean by "good." The word is used to stamp the most opposite views of Churchmanship. The High Churchman thinks that he is a "good Churchman": but the "Evangelical" claims the title for himself also. The above phrase, however, may fairly describe the condition of a convert who is gradually approaching the acceptance of the position which we would understand by "good": he is not yet definitely and fully a convert to that.

"ATTITUDE, LATITUDE, PLATITUDE," is quoted by the press correspondents to describe the line taken by Fr. Vaughan in an "entertaining lecture" before a mixed audience of Dukes, housemaids, and members of various political parties under the auspices of the "Catholic Social Union." It seems to have been a clear illustration of how to "please all men" in the most approved Jesuitical fashion. Others besides the populace "love to be deceived," as the old Latin maxim has it. Even Dukes and Premiers are open to astute Italian flattery.

"CONSECUTIVE POLYGAMY" is what Bishop Hare terms the system recognized by the divorce laws of South Dakota. The state of things rife in that district might be characterized by even stronger language, and seems to call for a stern crusade on the part of the representatives of the Catholic Faith there. It seems to be recognized, indeed, as the very centre of that corruption of marriage sanctity which makes "holy matrimony" a misnomer in many of the U. S.

"THE FUNNY PREACHER."—If the people of Chicago have one virtue, it is that of frankness. They love to "call a spade a spade." Methodism and the Salvation Army have done a good deal to abolish the solemnity of religion: but we do not remember anything quite so honest in the way of describing a preacher as the above heading—a big sign over a meeting-house in Chicago where a celebrated preacher of the "interesting and entertaining" kind holds forth.

TEMPORAL WELFARE OF MANKIND formed the subject of a very interesting discussion at the N. Y. Church Club. Some contended that the Church was essentially a "charitable institution": others the reverse—"nothing to do with bodily relief," or something to that effect. It is difficult to see how the Church can afford to be blind to the great questions of temporal welfare which lie all round and press hard upon her. There is, of course, a limit: her greatest work is for the souls, though the body is a real part of man's self.

THE PLEIADES have always had for the human race something beyond mere astronomical interest. The "Seven Sisters" have been multiplied by modern scientific knowledge into 2,300: but the big sisters still "glitter like a swarm of fireflies tangled in a silver braid." Even the knowledge that the light they show us to-night has been 250 years on the way before it reached us—so far away are these stars—does not diminish our

interest in them. Our "solar system"—mighty sun and all—is but a small affair compared with the gigantic members of this constellation.

MORE ARCHBISHOPS.—The U. S. correspondent of *Church Review* prophesies that the next General Convention will see the creation of several archbishops—though some ultra-primitive Catholics object to this as being an innovation upon the constitution of the Primitive Church, when "all Bishops were equal." This is nonsense: as a matter of fact, all Bishops never could be equal—their sees not being equal, their comparative seniority, etc. As well say "all men are equal." If you were to substitute for the affix "arch" its ordinary English equivalent "chief" or "principal" or "leading," the absurdity of the objection would become apparent.

PROMINENT JEWS.—Attention has been drawn lately—chiefly owing to the death of the Hungarian Jew Kossuth—to the large number of leading men who could boast of Jewish blood and lineage. Disraeli, Cremeux, Mazzini, Karl Marx, Robespierre, Danton, Marat. One enthusiastic Jewish journal adopts the Anglo-Israel theory, and derives the whole English nation from Judea—taking "Saxon" as a contraction of "I-saacson"! The derivation in this case seems rather strained and far-fetched, but the collateral parts of the subject are worth noting.

"BULL-DOZING" THE U. S. is a kind of amusement which the Pope finds to have a suggestion of the "boomerang" about it. Corrigan vs. Satolli has proved to be a very lively and far-reaching quarrel—and the end is not yet! The little outbreaks of sacerdotal insubordination against local Bishops here and there are "straws" which show how the wind blows, and there seems to be a subtle connection, or at least a significant epidemic, of these same outbreaks.

MORE LIGHT ON THE AGAPES is thrown by the recent discovery by Joseph Wilpert of a remarkable overlaid painting in the catacombs of Priscilla. By a delicate chemical process the lime deposit was carefully removed—like a veil—and a scene was revealed of singular interest. Six persons are there represented as seated together at table with cross-marked loaves, as well as flagons of wine and dishes of fish before them. It was evidently a semi-sacred occasion, a partly ecclesiastical function. One of the persons depicted is a woman, another apparently a presbyter.

## BEARING FALSE WITNESS.

(COMMUNICATED.)

We have recently received two circulars issued by a society presided over by Mr. S. H. Blake, Q.C. These circulars are adorned with a device the exact significance of which it is hard to understand. A vessel apparently intended for a teapot is depicted resting on a closed book bearing the words "Holy Bible"; into this teapot a hand issuing out of a cloud is mysteriously pouring something from a bottle. In the absence of any better interpretation of this curious device, and judging from the contents of the circulars, the explanation of it appears to be this—the teapot is intended to represent those parishes which rest on the Bible as a closed book, and into these parochial teapots the hand of Mr. Blake issuing