

OUR OFFER OF
Historical
Pictures

have much pleasure in our numerous friends and an opportunity of obtaining considered on all hands pictures of the Bishops, clergy, who were members of the General Synod of the Church of Canada. One of the Bishops in their robes, who formed the other the prominent influential laymen from all dominion who formed the

pictures are large photographs taken by the first artists in Toronto. Farmer Bros.—and are suitably framed 18x14 in. It is needless to say that besides having great interest to them at the present most highly prized in the event was an historical and any pictures of this historical value.

photographs are the only ones taken during the sitting. They are controlled by not be procured from any other source and give excellent likenesses of the Bishops, clergy and laymen. The Bishops is particularly with its background of the university walls and the cloistering it with the Chapel, make the picture. The price of one, is \$2.

It is to increase the circulation of the CANADIAN CHURCHMAN by doing so we are introducing into many families good teaching, and interesting news. We have made arrangements to procure these pictures, at the very lowest possible expense and risk has been made, so great, that beyond the cost of procuring the pictures we felt it necessary to copyright so that the pictures might be reduced to a profit is made on the pictures. The only advantage we see in the increased circulation of our pictures is the following offer: If you take up his subscription to the end of the year 1894 the subscription in advance for 1894 may have either 50 cents or \$1. New subscribers in advance, can have the pictures on the same terms. We respectfully hope that the pictures should be preserved, or if injured in this office, replaced by new ones. We respectfully hope that the pictures of those who were at the most important Synod, will be a service, and trusting our offer they may be a proof of their appreciation.

THE CANADIAN CHURCHMAN, 26 Cor. Church and Court Streets, Entrance on Court Street.

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26
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Canadian Churchman.

TORONTO, THURSDAY, NOV. 9, 1893.

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

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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 WOOTTEN,
Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

November 12—24 SUNDAY AFTER TRINITY.
Morning.—Amos 3. Heb. 6.
Evening.—Amos 5; or 9. Eccles 37. 8 to 19. John 3 to v. 22.
3. 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.

HARD ON "TEETOTALERS."—Some of the evidence before the Prohibition Commission is calculated to make people reflect who are not accustomed to do anything more arduous than talking—for instance, Professor Clark's point that the children of total abstainers are exposed to a peculiar danger of their own, that of becoming drunkards because they have not been taught and trained to use alcoholic liquors in moderation. The drunkard's children "dread the fire" naturally, having been burned by it, and so are fortified against any weakness due to heredity: but the others fall easy victims to the vice of intoxication, being unarmed.

THE CLAIMS OF HOME ON WOMEN were considered in a recent address of the Countess of Aberdeen to her Canadian sisters, and the balance wisely adjusted between such pressing obligations and their public activity in good works. Nothing could be better put than this:—"If woman's work for the public good is undertaken in the right spirit and only in such measure as will not interfere with the claims of home, I believe it should fit us to perform our home duties far more perfectly." The trouble is that so few good women have any time to spare from home duties.

ALCOHOL AND INSANITY are often connected by thoughtless talkers in a very illogical kind of way, as if the usage of the former led to the latter as a consequence. Prof. Richardson (a chemical expert) before the Commission, said, "Mankind generally are on the balance between sanity and

insanity, and whatever produced undue excitement—whether it was tea or alcohol—would precipitate the individual into the abyss of insanity." Asylum authorities, too, agree that to indulge to excess is a sign of mental weakness, a symptom of insanity being very near.

"SELFISHNESS AND IMPURITY rivalled drunkenness as a cause of domestic misery." So averred Rev. A. H. Baldwin as a pastor testifying before the Commission. How few people remember this. Many speak as if drunkenness were almost the only common sin amongst us and utterly "without a rival" as a contributor to the sources of evil. They forget, for instance, what the Bible says about the love of money (avarice) and impurity. Neither in degree nor in extent can drunkenness be said to exceed these two horrible sins, so rife to-day.

NOT AN EXTREME EVIL.—We were pleased to note how firmly and trenchantly Rev. D. J. McDonnell gave the lie to the idea—so industriously propagated by Prohibition orators—that the habit of intoxication has taken such hold upon the country that it requires an extreme remedy. They "beg" the whole question! As Mr. McDonnell said, "only a fraction (and a very small one) of the community" is addicted to this vice. If other things were to be prohibited on the same principle, we should be left little or nothing to use!

"NOT A HOME, BUT A STAGE IN THE JOURNEY."—Very seldom is there found to be a concordat between the Rock and the Pope: when there is such a thing possible, it is worth while to note it. It is found in a recent circular from the Roman Bishop, denouncing the whole trend of modern labour-life; as it shows (1) dislike for work, (2) impatience under suffering, and (3) forgetfulness of the future life—result, strikes, laziness, discontent, envy, anarchy, etc. In the distance is the dream of a chimeric civilization—an impossible enterprise of human equality. This is the mirage by which so many are misled to ruin.

"TO CANADIAN CHURCHMEN IS DUE THE HONOUR of taking the lead in a great movement towards the consolidation of the daughter Churches of the Anglican Communion. The Churches of Australia and Africa should at once follow this admirable example." So reads the *Church Times*, with much more to the same effect, especially commending the revival of the title "Archbishop" in the Colonial Church, and the recognition of "Primates" in the several groups of Colonial Churches. The *Guardian* has something to say about the Patriarchate of Canterbury.

"FR. IGNATIUS" AND THE BISHOP.—The English (or Welsh, rather) Benedictine Monk has certainly the "courage of his opinions"—though only a deacon. His attitude cannot be characterized as sacerdotalism—rather does that idea apply to the autocratic quasi-papal pose of Bishop Perowne, assuming to disallow the whole principle of monasticism on his own *ipse dixit*. The Monk has certainly the "best of the argument," and leaves the Bishop in a most illogical if not ridiculous position, utterly inconsistent with his "liberal" professions.

THE CHURCH AND THE POOR.—The mutual attachment between the Body of Christ and the

suffering "masses" of humanity is well illustrated by the experience of Tom Mann, the English labour reformer, who, finding the East End of London practically abandoned to the care of the Anglican clergy, desires to join their ranks, and see what he can do to initiate and carry out more successful effort at amelioration of the condition of the poorer classes of the population. New blood may possibly bring new wisdom—discretion in the use of zeal.

"GATHER THE LOGS TOGETHER" was once the advice of a Maori chief to Bishop Julius of New Zealand. He said when the "logs" of religious activity lay close together the fire was bright and strong, but when the Anglican, Roman, and Methodist logs drew apart (or fell apart) the heat and the glow died out, and the fire burned low. This is a practical, common-sense natural view of the great question of Reunion—pass it round, the Maori explanation may teach us Westerners a lesson. Thanks, *Living Church*, for the story!

"FOUND" OR "FOUNDED?"—A writer in the *N. Y. Churchman* directs attention to the point so well made by Rev. Dr. Richey at the Chicago Parliament of Religions, when he said that Gregory and Augustine did not "found" the Church of England, but found it there when their mission to the Saxons arrived! The writer notes that the same distinction of description applies to the action of Henry VIII. as well—who had really nothing to do with "founding" a Church which he found established for 1,000 years before his time—all he did was to assist in relieving it from some corruptions and a good deal of wealth!

BISHOPS ARE "CONSTITUTIONAL" RULERS.—Bishops, as presiding officers of Synods, and Conferences, and Congresses, sometimes forget that their "rulings" are limited by the constitutional rules under which the meeting assembles. Where the constitution speaks, the Chairman simply has to quote it, whether he be a Bishop or dean. Where the constitution is silent, it is necessary that the chairman should exercise autocratic power for the moment, for a popular assembly cannot be trusted or trust itself with impartial decisions. Every chairman should be selected with a view to such contingencies and his qualifications for meeting them and inspiring confidence. Bishops should be qualified *ex officio*.

CHARITY ORGANIZATION.

The need of some kind of understanding and collusion among the various persons and society agencies engaged in the relief of the impoverished classes has been universally recognized, and many attempts have been and are being made to remedy the evils connected with promiscuous charity. These evils are especially noticeable in Canada during the winter season, because the very severity of the weather adds an access of terrors to the already sufficiently formidable array of miseries existing in countries where the thermometer does not usually indulge in sudden "cold snaps," as in our Canadian climate—"snaps" full of exhilarating delights to those who are warmly clothed, well housed, and luxuriantly fed, but redolent of great despair to those who have been trying to endure existence almost intolerable, without any "below zero" experience. It is, therefore, especially in-