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FRANK WOOTTEN,

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Lessons for Sundays and Holy Days.

September 29—16 SUNDAY AFTER TRINITY.
Morning—Genesis xxxii. Acts xii. 5 to 15
Evening—Daniel x 4. Revelations xiv. 14.

APPROPRIATE HYMNS for Sixteenth and Seventeenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SIXTEENTH SUNDAY AFTER TRINITY.

ST. MICHAEL AND ALL ANGELS'.

Holy Communion: 818, 819, 514, 617.
Processional: 292, 297, 390, 421.
Offertory: 296, 422, 423, 616.
Children's Hymns: 336, 340, 341, 435.
General Hymns: 80, 298, 424, 546, 550.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 258, 317, 324, 556.
Processional: 248, 270, 274, 391.
Offertory: 223, 232, 294, 305.
Children's Hymns: 242, 337, 339, 570.
General Hymns: 5, 19, 279, 301, 308, 532.

SIXTEENTH SUNDAY AFTER TRINITY.

CLEANSING FROM SIN.

Our thoughts were directed last Sunday to the manner in which God has hitherto defended His Church, but dangers still exist in the world around her, and, in the words of this Collect, she "cannot continue in safety without His succour." We, therefore, pray that she may be "preserved evermore by His help and goodness." We know that the Church needs the defence of the most High, but why does she need to be cleansed? What is it that defiles the Church? Surely the evil lives of her children—the sins of each one of us. We are all one body. We cannot suffer alone, for "we are members one of another;" "and whether one member suffer all the members suffer with it" (Eph. v. 25, I. Cor. xii. 26); and it is a terrible thought that neither can we sin alone—when we sin, we defile the Church of Christ. We know that it will be cleansed at last. That it will be "a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish"

(Eph. v. 27); for the evil members will be cut off, "cast forth as a branch that is withered" (St. John xv. 6), and "there shall in no wise enter into the holy city anything that defileth" (Rev. xxi. 27). Let us beware that we wait not for that cleansing, when all that is evil shall be cut off and cast out. Let us pray God to cleanse His Church now, "while it is called to-day," by cleansing from sin each one of us who are her members. The Epistle seems to point out that the only way for us to endeavour to cleanse our lives, is to look to Christ and take example by His life. For if He "dwell in our hearts by faith," if we "know the love of Christ that passeth knowledge," then shall we "be strengthened with might by His Spirit," and so be able to follow in His blessed steps. And it is only by following Him that our lives can grow pure—only by "the perpetual exchange of our sins for his holiness."* Dear children, if you will but "look unto Jesus;" if, in your play, your lessons, all your daily lives, you will but think how Christ's little ones should behave, how you can follow Christ's example, then, indeed, you may hope to keep your baptismal robes pure and white; for then, when sin stains them, the "continual pity" of your Heavenly Father will cleanse them in the blood of Christ, and "by His help and goodness" God will "preserve your souls in safety evermore."

THE PROVINCIAL SYNOD.

A considerable amount of time was consumed in considering messages from the Upper House—a part of the business which was not got through without something like friction, in the Lower House not taking quite meekly the criticism of the bishops in the taking of the minutes. One of the most lively and interesting debates during the whole of the proceedings was the one connected with the subject of the Revised Version. Professor Clark, in moving the omission from the Canons the words respecting the Authorized Version of the Scriptures, explained that he simply intended to put this Church in the same position as the other branches of the Anglican communion, none of which had any such rule. He did not conceal, however, that it was his intention to pave the way for the reading of the Revised Version in Church. The form of the notice seemed to leave it open for a clergyman to read any version that he pleased; and although this was rather an imaginary difficulty, it had apparently some weight with various speakers. It appeared, however, that there was with a good many speakers a rooted objection to the Revised Version, although Archdeacon Roe was the only speaker on the opposite side who showed any real knowledge of the subject. There was some hard hitting on both sides, but good temper prevailed, and the proposition was rejected by a large majority. One of the disturbing incidents of the Synod was the proposal by Dr. Langtry to introduce a series of measures of great importance, before other subjects, of which proper notice had been given. No one denied the importance of the subjects which Dr. Langtry proposed to discuss. They were (1) The increase of the Episcopate, (2) Reconstitution of the Diaconate, (3) Employment of lay communicants in evangelistic work, (4) Scheme for the education and promotion to the priesthood of those who, having been made permanent deacons, seemed fitted for the higher office, *See Miss Marsh's "The Prince and the Prayer," p. 43.

(5) Combined action in missionary operations, (6) Religious education in Public Schools, (7) The restoration of the Church's broken unity, (8) The circulation of didactic and defensive literature among the people. No one disputed the importance of each and all of these subjects. But it was not thought expedient to thrust such a budget in advance of all the subjects announced for discussion. One of the most important discussions was that on Monday p.m. and Tuesday a.m., on the introduction of religious education into the Public Schools; and the discussion was, on the whole, not unworthy of the subject. Of course there was a great deal of useless and aimless talk, because most people imagine they know all about it, and a good many have theories of their own on the subject; but for all this, the contributions made were of value. The details will be found in the reports; but we may note certain points which came out into relief. It was generally agreed that denominational schools would be the best, if they could be had. But, apart from the difficulty of obtaining such schools at all, there was the necessity of providing for those places in which it was hopeless to set up such schools. The position seemed not without hopefulness, and several speakers urged that something might be done without any change in the present law, and that something should be done at once. The debate was, on the whole, not unworthy of the Synod. One of the most important discussions was that on the state of the Church of England in Canada, although (as was natural) there were great differences of opinion in regard to facts and theories. Some spoke in terms of despondency of the condition and prospects of the Anglican communion, others more hopefully. One gratifying feature was the fact that there were no party quarrels arising out of a subject that naturally bristled with provocations of this kind. There was, indeed, some lack of emphasis in regard to the commonest causes of failure. Some attributed such failures as are confessed to a lack of specifically Church teaching—a fault which certainly is much less conspicuous than in former days. The fact is—and it was not sufficiently brought out—that where the work of the Church is done earnestly, humbly, perseveringly—where there are diligent pastoral visitation, careful services, and fairly good preaching of a devotional and practical character, success is seldom lacking.

THE QUESTION OF PATRONAGE.

COMMUNICATED—No. 2.

The New Testament history, as we have given it above, applies directly to ordination; it is however to the point, because ordination and collocation to benefices were, speaking generally, inseparable in the discipline of the early Church. Parishes were unknown. The clergy formed a single body under their Bishop, who ordered their ministrations in his central church and in the churches attached to it, sending and recalling them as the occasion demanded, as a rector might his curates in a modern parish. The ordination of the clergy was their collocation also to the Diocese; the Bishop was bound to maintain them out of the common fund. If we take it, that St. Luke in Acts vi. 8, uses the Greek word in its classical sense "to appoint to office" simply, then the passage will read that the Apostles asked the brethren to do in the ordination of the seven