

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

September 15.—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings ix. 2 Corinthians vii. 2  
Evening.—2 Kings x. to 33; or xiii. Mark xii. 35 to xiii. 14

APPROPRIATE HYMNS for Fourteenth and Fifteenth 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:

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 320, 322, 554.  
Processional: 84, 302, 352, 273.  
Offertory: 234, 251, 365, 523.  
Children's Hymns: 162, 194, 334, 574.  
General Hymns: 262, 278, 286, 353, 354, 479.

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 323, 553.  
Processional: 8, 166, 241, 393.  
Offertory: 227, 271, 295, 306.  
Children's Hymns: 175, 329, 385, 575.  
General Hymns: 24, 193, 236, 257, 532, 540.

### FOURTEENTH SUNDAY AFTER TRINITY.

FAITH; HOPE; LOVE.

We do not here simply pray for the gifts of faith, hope and charity, but for the continual growth and "increase" of them in our hearts. We believe in God. As we saw last Sunday, we cannot even begin to serve Him without faith, but our faith must grow and increase until it leads us to serve Him more and more truly; until it makes the unseen heavenly things as real to our hearts as the things of this world are to our eyes; until it is to us "the evidence of things not seen" (Heb. xi. 1). And surely such a faith as this—an unshaken belief in the love of our Heavenly Father, and in the promises He holds out to us—will not only help us to serve Him, but will be the best comfort and support in all trials here, the best safeguard against all temptations. It is "the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16). We hope for eternal life—that inherit-

ance of which we spoke last Sunday; but our hope needs to "increase" until it grows so strong and sure that we spare no effort to obtain the thing we hope for. A man who is striving for a prize, as his expectation of winning it lessens, will strive less and less earnestly—he may still wish for it very much, but as hope dies out he will lose heart, and, by and by, cease to strive at all. That is the difference between *wishing* and *hoping*. We may wish for things quite out of our reach, but we do not hope for things we never can get. Thus, we have great need to pray for the increase of the "hope that maketh not ashamed" (Rom. v. 5), and which, as it grows and strengthens in our hearts, will keep us from growing "weary in well-doing," and encourage us daily to "run with patience the race that is set before us" (Heb. xii. 1). Above all, love must increase until we come to love God above all things, and our neighbour even as ourself. "Now abideth faith, hope, charity, but the greatest of these is charity" (I. Cor. xiii. 13).—"greatest" because "charity never faileth." In heaven, faith will be lost in sight; we shall no longer need to hope, for the thing hoped for will have been attained; but love will endure. Let us, then, earnestly pray that it may increase in our hearts, for we are practising here on earth a lesson that will be perfected in eternity; beginning here the work that we shall carry on for ever; training ourselves in that which is not only to fit us for heaven, but which will be our occupation there. "The greatest of these is charity." Love to God, love to each other, is a foretaste of heaven itself.

### OUR PICTURES.

This week we give our readers two pictures which we hope may prove interesting. One represents the Bishops of the Provincial Synod of 1877, and the other the Bishops of the Synod of 1895. The great change which has taken place will be perceived at once. The Archbishop of Ontario alone remains among the Bishops of today, and of the Bishops of 1877, all have gone to their rest except the Archbishop and the then Bishop of Huron, who now resides in England.

### THE PROVINCIAL SYNOD.

If there are no extremely critical questions likely to come up before the Provincial Synod at this meeting, yet several of the subjects arranged for discussion are of no small importance. And even if nothing of immediate moment were to be considered, yet the very meeting itself—the assembling of the Fathers of the Church and the leading presbyters and laymen of our communion for common prayer, common counsel, and common resolve, must be fraught with consequences which man cannot estimate. There are some matters on which we may take courage. Party dissensions are little likely to disturb the Synod. Every day men are getting more and more willing to live and let live. We hope this is not because they hold less firmly their own convictions and principles. There is, of course, a danger in this direction; and if that were the explanation of the change, it would not be wholly a matter of congratulation. But we have no reason to adopt such a view of the case. We believe that there is a growing conviction that our points of agreement are real and important, and that our differ-

ences are at least of much less consequence; and besides we have come to know that truth wins in the long run, and if the Most High can bide His time, we may be content to do so. If we may judge by some of the Diocesan Synods of this year, there is another reason for hope. Loquacity was decidedly on the decrease. It has been the curse of all our Synods. Everybody dislikes it and laments it; yet many were in despair. Now, however, there is a prospect of an improvement. If only we could pray more and work more and talk less, what unspeakable benefits would accrue to the Church! Several subjects of importance are coming up; they are hardly burning questions in any sense of the word. But they have some warmth and vitality in them for all that. There is the question of the ecclesiastical provinces, what their boundaries shall be, and whether any present attempt shall be made to alter them; the question of the relation of the Diocesan Synods to the Provincial Synods and to the General Synod of the Dominion, the increase of the Episcopate—and, we were going to say, the question of religious education; but we do not see this in the programme. Perhaps we have overlooked it. Now there are two points of view from which most of these subjects may be regarded—that of pure abstract principle, and that of opportunism. Now both of these are perfectly respectable theories, although very often extreme thinkers and partisans cannot be got to regard the matter in this light. Any number of illustrations of our position might be found. We might take the laws of the State as an example. They have been passed from time to time throughout many generations, and we are fairly contented with the result. Yet no one, or hardly anyone, will contend that because a certain law is good and rests upon a sound principle, therefore it might as well have been passed a hundred years, as five or ten years ago. We are all agreed that there is a time for doing a thing, as well as a principle underlying it. Now, with respect to the dividing of the Church into provinces, generally coinciding with the civil divisions of the country, we have no doubt whatever that this is the best thing to be done, that it will be done, and that before long; but whether all things are ready for the doing of it right away, we cannot tell because we have not the requisite information. Doubtless much of this will be afforded at the Synod. So with regard to the increase of the Episcopate. No one who believes in the Episcopate at all can doubt the desirableness of increasing its working strength. We are informed that several of the bishops are at the present time grievously overworked. If this be so, it must be most injurious to the interests of the Church. An over-worked man cannot perform his duties effectually. Moreover, if a bishop is unable to visit a parish, when it is languishing, to stir it up, when friction has arisen, to throw oil on the troubled waters, then incalculable evil must result. Of course we cannot have more bishops until we can pay them—and there is the difficulty of getting money. There seems to be some jealousy of the interference of the General or Provincial Synod with the Diocesan Synods. Surely such a feeling must be without foundation. The powers of the Diocesan Synods are defined and protected by law, and cannot be meddled with unless legislation is obtained. The higher synods, therefore, can only