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Lessons for Sundays and Holy Days.

September 22.—15 SUNDAY AFTER TRINITY.
Morning.—2 Kings xviii. Galatians i.
Evening.—2 Kings xix.; or xxiii. Luke i. to 25

APPROPRIATE HYMNS for Fifteenth and Sixteenth 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:

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 323, 553.
Processional: 3, 166, 241, 393.
Offertory: 227, 271, 295, 306.
Children's Hymns: 175, 329, 335, 575.
General Hymns: 24, 193, 236, 257, 532, 540.

SIXTEENTH SUNDAY AFTER TRINITY.

ST. MICHAEL AND ALL ANGELS'.
Holy Communion: 318, 319, 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.

FIFTEENTH SUNDAY AFTER TRINITY.

GOD KEEPS HIS CHURCH.

The Church which we here ask God to keep is the Catholic (or universal) Church of Christ. That is to say, all those who belong to Christ, for the Church is "His Body" (Eph. i. 23). Thus it is the same thing whether we speak of ourselves as "members of Christ" or as members of the Church. God has promised to keep His Church—the gates of hell shall not prevail against it" (St. Matt. xvi. 18), and from the time when one hundred and twenty believers only were gathered together on the Day of Pentecost, waiting for the promised Comforter, has He not kept her? Has He not watched over, protected, guarded her? In the first times of trouble, under the ten persecuting emperors, until the rulers of the world, beginning with Constantine, became Christians; and since then, in seasons of spoliation and oppression, in troubles from within as well as from without. We may "go boldly to the throne of grace," beseeching Him to continue to do so—not only

because He has promised, but because on looking back—nay, on looking around us—we can see that the promise has been fulfilled. And remember who make up the Church. Each individual Christian in his own order and degree is a part of that holy body; "ye are the Body of Christ, and members in particular" (I. Cor. xii. 27). And as we know full well how frail and weak we are, how apt to fall, so we can understand that it is "because of the frailty of man, which without God cannot but fall," that the whole Church needs, just as we feel we need ourselves, that God would "keep her with His perpetual mercy.

THE PROVINCIAL SYNOD.

The Provincial Synod has begun, and by the time this comes into the hands of our readers will probably have ended, although this is by no means certain, since the expectations of an expeditious despatch of business have, so far, not been fulfilled. The opening service was very striking and impressive. Archdeacon Roe's sermon was imperfectly heard; but was much appreciated by those who heard it and by many more who read the full and excellent report of it in the *Star*. There can be no doubt that the note which he struck was the true one. There is great talk of unity among the various communions of Christians in these days; but what we want, the Archdeacon pointed out, is unity among ourselves; and indeed there is something a little ludicrous in our offering to reunite divided Christianity, when our own divisions are so manifest. The Archdeacon said: "Our unhappy divisions ought to be a heavy weight upon our heart and conscience, first, because they are our own personal sin. The great open divisions in the visible Church of Christ are now our own sin. If I am a Roman or an Anglican, a Presbyterian or a Methodist, I am in most cases not responsible for my state of separation. That I find myself a member of a body not in communion with the great majority of Christians in the world may well be a weight upon my heart, but it can be no weight upon my conscience. It is a sin, the sin of the fathers which is being heavily visited upon their children, a state of things which every faithful Christian must deeply feel and deplore, but not a sin for which he is personally responsible. But the internal divisions of the members of our own Church are our own personal sin. All that is sinful in such divisions—for differences of judgment even upon the most important matters are not sinful—all the envy, strife, wranglings, evil surmisings that come out of questionings and disputes of words—all the 'bitterness, and wrath, and anger, and clamour, and evil-speaking, and malice'—is the sin, not of past ages, but of the living men in whose hearts these evil passions are mistaken for a zeal of God. And how bitter are the fruits of our unhappy divisions!" The theme was eloquently argued and pressed home; and so far, at least, although there have been heated discussions, there have been no party broils. The preliminary work of the Synod was speedily got over. Dean Carmichael was unanimously re-elected Prolocutor, and although not as robust as we should like to see him, he makes an excellent president. The first serious controversy arose over the question of the Law of Divorce, on which many hours had been spent in the previous Synod. On this subject, it would

appear, men feel strongly, and they certainly speak warmly. The debate was not altogether creditable to the House. The end seemed to some a lame and impotent conclusion. We do not think so. The question was referred to the General Synod—and properly, since it is most undesirable that there should be any clashing between the different assemblies of the Church. Indeed there can be little doubt that the matter will go beyond the General Synod to the Lambeth Conference, since it is generally felt that the whole Anglican communion should be at one on this subject. It is not quite correct to say that the time of the Provincial Synod has been wasted, seeing that the discussion of the subject has enabled the members of the Synod to understand all sides of the question more completely. There are grave difficulties surrounding the subject here and in England. In the mother country the connection between the Church and the State presents difficulties from which we are doubtless free. But we have our own. And if there is any subject in which the advice, *Festina lente*, may be taken, this is one. The difficulties are not of to-day or of yesterday, but of years and of centuries; and a little delay is better than precipitate action which may have to be reversed. Nearly the whole of Thursday was spent on amendments of the Canons, and some of these of such a microscopic character that most of the members of the Synod hardly knew what they were after. The debate (so called) was one of the very worst that the Synod has seen. The greater part of it was quite inaudible. A few gentlemen under the platform carried on what must be called an inaudible conversation. There was no speaking hardly worth the name. It is of the highest importance that the rules of the Synod should be enforced which forbid this desultory talk. Notice should be taken of several messages which came down from the Upper House—one on the Marriage Law of Ontario, which was warmly debated; another on the Diocese of Algoma, which was accepted with few words. It is proposed to recommend that the Bishop shall not resign, there being some hope that his health may yet be restored. All will earnestly join in the prayer that this hope may be fulfilled. A most interesting incident was the reception by the Lower House of the American delegation, introduced by the Metropolitan and the Bishops. The Metropolitan, in a few appropriate words, spoke of the delegates as bringing the cordial greetings of the Sister Church in the United States. The American speakers were the Bishop of Maine, who spoke of the past progress of the Churches of Canada and the States; the Bishop of Michigan, who referred, in a touching manner, to the services rendered in past times by the Canadian Church to the people of Michigan; Dr. Brown, formerly the well-known and honoured rector of Buffalo; Dr. Prowell, rector of the great parish of St. John's, Detroit; General Brown and Mr. Gowden. The remarks of the two laymen were eloquent and impressive, and were received with great enthusiasm.

PROF. HUXLEY AND THE BIBLE.

In the *Illustrated London News* we read, "As for that great genial soul now passed away, let it be known, on the word of one who knew him and loved him well, that no man of more reverent, religious feeling ever trod the earth. Passage