

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 3.—FOURTH SUNDAY AFTER EASTER.
Morning.—Deut. 4, to v. 23. Luke 22, v. 31 to 54.
Evening.—Deut. 4, v. 23 to 41; or 5. Colos. 4, v. 7.

APPROPRIATE HYMNS for Fourth and Fifth Sunday after Easter, compiled by Mr. F. Gattward, 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:

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 128, 309, 314, 552.
Processional: 202, 298, 393, 516.
Offertory: 138, 294, 228, 304, 497.
Children's Hymns: 281, 381, 385, 567.
General Hymns: 196, 207, 222, 290, 411, 520.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 187, 310, 315, 322.
Processional: 38, 166, 176, 215.
Offertory: 142, 167, 293, 306, 505.
Children's Hymns: 291, 383, 389, 578.
General Hymns: 129, 132, 143, 171, 463, 500.

FOURTH SUNDAY AFTER EASTER.

As we draw nearer to the festivals of Ascension and Whitsuntide, the Church tells us more clearly of that blessed place to which we are journeying, and of the Holy Spirit which is to conduct us thither. The Collect speaks of it as the place where alone true joys are to be found. In the Gospel we behold our Blessed Lord going up to prepare us a mansion in it, while the whole tone of the services is to show how the Holy Comforter is even now training us for its enjoyment. This world is our trial; heaven is our rest. We must pass through the waves of this troublesome world before we can arrive at the land of everlasting rest. How to pass through them safely is what we have now to learn, and this is just what the Collect for this day would endeavour to teach us. Nothing will so much enable us to bear up under present trials, as the firm hope of future joys. The only means then by which we may obtain true happiness, is to follow God's commandments rather than our own

wishes, to love God's will rather than our own. This was the end of all the injunctions so repeatedly urged upon the newly-redeemed people of Israel, as it is also the end of all those holy precepts which are repeatedly urged upon the newly-redeemed people of Christ now. We, as the Israelites had, have many enemies to cast out, which are not to be conquered all at once, or without labour. The cross, signed upon our foreheads at our baptism, is as the "frontlets" of the Israelites, to remind us of this daily warfare. Daily, and by little and little, must we overcome some wrong temper, cast out some unholy thought, or bring into subjection some ungovernable or worldly wish. The power thus to regulate our unruly wills and affections does not, however, belong to our sinful nature. It cometh from God only, and must be reckoned amongst those good and perfect gifts which are sent down upon us from above. How God, in His goodness, bestows it upon us, we learn from the Epistle and Gospel for this day. When, in holy baptism, He "begat us again," by His Spirit, into newness of life, our sinful nature was changed and sanctified. The "word of truth" was then "engrafted" upon our corrupt hearts, just as one kind of tree is grafted upon another. But even in a grafted tree the old wild shoots will sometimes sprout out unless they are continually pruned and cleared; and so, even in our renewed nature, carnal affections, unless continually mortified and kept in check, will be likely to live and grow again; therefore does the Apostle desire us to "lay aside all filthiness and superfluity of naughtiness," that so we may "receive with meekness the engrafted Word, which is able to save our souls." Seeing, then, how this precious gift, once given, might be corrupted and lost, God, in His mercy, vouchsafes to renew it in answer to our prayers. Jesus Christ, our Lord and Saviour, went up into heaven, in order, as we read in this day's Gospel, that He might pour down upon us the continual dew of His blessing. He helpeth our infirmities, and, like a tender guide, leads us gently in the paths which suit us best. If, then, we strive to lay aside all carnal and corrupt affections, God, the Father of Lights, will give us His Holy Spirit to draw us after Him. By His aid we shall be enabled to order our unruly wills and affections, until "every thought is brought into obedience unto Christ." He will "put out all our enemies from before us," and so bring us safely into that good land which God has sworn unto our fathers to give us.

THE TRANSLATION OF BISHOPS.

We are naturally gratified that the view of the translation of Bishop Hamilton which we endeavoured to present in these columns has been adopted by the Episcopal Bench. We understand, however, that a forcible and learned argument against the translation was presented by one or more of the bishops; and we hear that there is some intention of making it a condition of the election of a new Bishop of Niagara that he should promise not to leave the diocese for another. This last suggestion is so monstrous that we sincerely hope there is no possibility of its being seriously urged at any of the preliminary meetings for the selection of names, still less at the Synod assembled for the purpose of election. It must at once be manifest that any man who would enter into such

a bargain must be distinctly unfit for such an office—one who would be condemned beforehand. So much for this phase of the subject. It is necessary, however, to deal more at length with the argument against translations drawn from early canons and customs; to consider what these canons required, how they were understood, and how they should affect our own opinions and conduct. In the first place, then, the translation of a bishop from one See to another was forbidden by the early Church, but by no means in the definite and inflexible manner which some appear to think. Thus the 14th Apostolic Canon says that "it is not lawful for a bishop to leave his own diocese and go to another, but it goes on, "unless because a reasonable cause compels him"—the reasonable cause being the good of the Church and of souls. The Council of Nicæa (Can. XV.) forbid translation without any exceptions; yet showed by its practice that the rule was not an iron one, since it did actually decree the translation of a bishop. Many other early authorities condemned translation, but generally on the ground of its being effected *per ambitionem* or through some other unworthy cause; and so early as the time of Gregory the Great, many translations took place, all of them, apparently, for good reasons. We see, then, that the rule of the early Church did not prevent such translations when there was good reason for them. We might be content to leave the matter thus; but there are some considerations that may usefully be recalled in connection with this subject. In the first place, no disciplinary regulations of the Church, however ancient, are binding upon all ages. Doctrines, indeed, may not be changed, because they are the statements of truth, but rules may be adapted to changing circumstances. The first Apostolic Council forbade the eating of things strangled, and yet such things are now eaten by Christians freely. The early Church forbade a bishop to marry twice; and yet there are many bishops who marry a second time in our own day. Bishops and clergy were forbidden by early canons to marry a widow; but there are at the present day many clergymen and some bishops who have married widows. Do we find any fault with them? By no means. The law permits their marriage—the law of Church and of State—and we are quite content that they should take advantage of it. But then it will not do to quote the customs of the ancient Church, as though they must necessarily be binding in one case, and habitually ignore them in another case. The plain truth of the matter is that the rule has been found to be inconvenient, and, therefore, has been altered, and in doing so, the Church of later times has shown no disrespect to the early Church. The safety of the people has been declared to be the supreme law of the State, and the interest of the Christian society must be the ends sought by the laws of the Church. In the Latin Church, translations, if not frequent, are common. The great Archbishoprics are generally occupied by those who have been proved in a lower post, and this is quite reasonable. So it is in the Church of England. It is very rarely that a priest is appointed to the primatial See of Canterbury. It is the same with York. Even the great Sees of London, Durham and Winchester are generally filled by bishops who have previously occupied inferior Sees. Bishops Lightfoot and Westcott, of Durham, are probably the only ex-