

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

July 7-4 SUNDAY AFTER TRINITY.  
Morning.—1 Samuel xii. Acts xiii. 26  
Evening.—1 Samuel xiii.; or Ruth i. Matthew ii.

APPROPRIATE HYMNS for Fourth and Fifth Sunday after Trinity, 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 TRINITY.

Holy Communion: 177, 319, 520, 555.  
Processional: 175, 298, 391.  
Offertory: 232, 271, 295, 365.  
Children's Hymns: 242, 333, 388, 573.  
General Hymns: 34, 164, 236, 479, 548.

### FIFTH SUNDAY AFTER TRINITY

Holy Communion: 182, 320, 322, 554.  
Processional: 224, 297, 398, 516.  
Offertory: 167, 203, 214, 545.  
Children's Hymns: 162, 194, 334, 574.  
General Hymns: 17, 169, 202, 213, 511.

### FOURTH SUNDAY AFTER TRINITY.

"Things temporal" are things belonging to time—the things of this world. We all know that people who make a temporary home anywhere do not care so much to have everything exactly to their liking, as if they expected it to be permanent; they do not so much mind discomforts or annoyances; "it will not last," they say, "we are here only for a time." Now, this world is our home only for a time. If we always remembered that it was so, we should not make temporal things of too much importance; we should never forget the Advent lesson—"the Lord is at hand"; we should "rejoice always," neither setting our hearts too much on *earthly* blessings, or being too much dismayed at *earthly* troubles, for both will pass away; we should remember that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (see Epistle); the "things eternal" would be the most important in our eyes, because they are the things which last for ever. But, then,

it is the things we see that we are apt to think most about, and, therefore, apt to consider the most important; yet, unless we look at the *unseen* things in some way or other, we shall be in great danger of forgetting them altogether. Now, it is only by *faith* that we can look, "not at the things which are seen, but at the things which are not seen" (II. Cor. iv. 18). We should try to dwell often upon heaven in our thoughts, to make "things eternal" the subject of frequent meditation, so that by very often thinking about them they may grow more real to us, we may wish for them more earnestly, and dread more to lose them. Here, then, are two ways in which we must pass through things temporal in such a manner as not to lose the things eternal. We must remember that *earthly things are temporal*—that is, only belonging to time—and we must think often of the things eternal. But there remains a third way—the best and safest way of all—the way mentioned in the Collect—we must take God for our ruler and guide. We must be ruled by His laws, guided by the pattern He has given us in the example of Christ.

## THE TORONTO SYNOD.

The Synod of the Diocese of Toronto is now a thing of the past, and, looking back, we ask what has it accomplished? The Bishop's address, though it contained nothing particularly encouraging, contained nothing disquieting. This year the statistics usual in his addresses were wanting. The audit committee is to be congratulated upon its report and the discussion it received. We consider the prime object of a Synod is to devote itself to the financial concerns of the Church; and the fact that the perfect independence of the committee and its right to report straight to the Synod were allowed, is an evidence of the Synod's determination to do its duty, and that, while electing the best men and the men of the highest integrity to the several committees, it is determined to put a stop to the loss of funds which from time to time have occurred all over the country, and to use every precaution by way of detecting error and waste. The education question received considerable attention. Dr. Langtry's resolution for co-operation with the religious bodies in seeking to obtain more instruction in religion in the common schools, and at more reasonable hours, received the assent of the Synod. Whatever may be said about the building up a united nationality, we feel quite convinced that such teaching is never going to build up the Church. But is it likely to accomplish the result sought after by those gentlemen who put the national idea before the Church idea? We think not. Is not practical dishonour done to religion by giving it a second place, and in the end, we feel assured, no place, likely to lead to a widespread ignorance of the truths of Christianity, and along with it indifferentism, neglect and open agnosticism? And will not this state of things produce a harvest of disintegrating influences that no power on earth can subdue? We think it will. Several speakers who were greatly applauded, notably Mr. S. Blake, appeared to us not to have got at the heart of the matter at all. This gentleman, in very forcible language—too forcible—spoke of the anarchy, etc., of the present day, and the desperate condition of society, and then proceeded to strongly plead for religious edu-

cation as more necessary than training in reading, writing and arithmetic. But the religious training he and others seemed to think necessary was moral or ethical training. Of course we want this, but we want much more—we want dogmatic training. It is incomprehensible to us that these gentlemen don't see that we may cram a child with ethical manners, good rules and holy commands, and yet do nothing, or perhaps worse than nothing, unless we teach holy doctrine as a foundation for Christian morals, and impress the heart with a sense of weakness and the need of supernatural help, and supply the lives of men with proper motives for righteous living, along with sacraments and means of grace. To expect this in common schools is hopeless, and yet it is necessary to the temporal and eternal well-being of the souls and bodies of men. How can a Church or a Bishop or a priest, having any sense of mission, acquiesce in such a state of things? No, the Church of God is Christ's Kingdom on earth. It has its King and its subjects, its officers, its laws and doctrines, its deposit of God-given knowledge, and apart from it we see no way to peace and happiness and prosperity on this earth below, or hereafter in the heavens above; and children must be taught all this. The teachers of ethics, apart from Christian dogma, of this century, will succeed no better than those who have taught in other ages of the world. They saved not their nations from ruin, neither will these. Christianity is allegiance to a Person, it is not a system of laws; Christian obedience is given spontaneously as the manifestation of a personal union with a living Christ. It is useless to say that parents and Sunday-school teachers will teach this. In the first place they do not do it and will not do it; and, again, if they had the willingness, they have not the knowledge to do it. The Synod, judging from the standpoint of firm allegiance to Church principles and doctrines, was a disappointment.

## RELIGIOUS EDUCATION.

BY REV. PROF. WM. CLARK, LL.D.

One of the most important subjects debated at the recent Toronto Synod was that of the religious instruction needed in our Public schools. The debate was one of great interest, and the general practical agreement among the speakers somewhat remarkable. It was, perhaps, a little surprising to find the idea of denominational schools so readily abandoned. The contention of that part of the resolution which was given up—that the Anglicans have, in this matter, the same moral claim as Roman Catholics—could hardly be brought into doubt. Nor can there be much difference of opinion as to the superiority of denominational schools, from a religious point of view. It was well, however, that the difficulties of other methods were not pressed; and the manner in which representatives of different methods sank their private wishes and accommodated themselves to the wishes of others, was of the happiest augury. Something had to be done. That seemed to be the unanimous sentiment and judgment of the Synod. Instruction in religious truth is a necessary part of education. But such instruction is not, at present, afforded in our Public schools. That is undeniable. It is not merely that children are not taught the doctrines of Christianity: