

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications
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Lessons for Sundays and Holy Days.

July 19th.—SEVENTH SUNDAY AFTER TRINITY.
Morning.—1 Chron. 21. Acts 21, to v. 17.
Evening.—1 Chron. 22, or 28, to v. 21. Mat. 9, v. 18.

APPROPRIATE HYMNS for seventh and eighth Sundays 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:

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion : 298, 318, 321, 556.
Processional : 7, 175, 219, 547.
Offertory : 171, 178, 225, 306.
Children's Hymns : 265, 385, 387, 569.
General Hymns : 18, 169, 194, 222, 241, 520.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion : 209, 313, 317, 323.
Processional : 165, 189, 218, 601.
Offertory : 227, 235, 365, 541.
Children's Hymns : 228, 336, 339, 566.
General Hymns : 12, 170, 211, 264, 457, 531.

SEVENTH SUNDAY AFTER TRINITY.

The growth of religion in the Christian is gradual. It grows up in his soul, just as life does in the stem of a plant or tree. This comparison, so often set before us in Holy Scripture, is that by which the Church instructs us on this day. We have seen, in the services for last Sunday, that the love of God is the root of all holiness, the very foundation of our Christian life. To-day we are taught the different degrees by which this principle gradually unfolds itself. We learn how, by the influence of God's grace, that which was once implanted into our nature is made to "bring forth fruit unto holiness, and in the end everlasting life." The Collect goes back to the lessons inculcated last Sunday, with regard to the love of God; but to impress upon us still more forcibly how this divine love is to take possession of our hearts, it makes use of an expression borrowed from the natural world—it prays that the love of God may be "grafted" into them. Now we know that *grafting* is the strongest link that can bind any two substances together. To be properly *grafted* upon the old stem, the new shoot must

not be simply joined to it, but so united as to become one with it,—to grow together with it, and make it partake of its character. Just so it is with ourselves. Having been joined to the Body of Christ, and baptized into His death, we have had a new life implanted in us, but we must not stop short here. Gradually, and by little and little, must each one of Christ's members lay aside some sin, by which his old nature would most easily beset him, and cultivate some virtue which is the fruit of his new birth, for this is what the Apostle means when he desires that we who have "yielded our members servants to uncleanness, and to iniquity unto iniquity, should now yield them as servants to righteousness unto holiness." Thus it is that, from the cradle to the grave, Christians find in the Church of Christ that which is necessary to nourish and support their souls. The grace of God given in holy baptism is strengthened and brought out by the constant teaching of God's Holy Word. The little ones of Christ's flock, trained and instructed in God's House, by God's own appointed minister, are brought in due time to their bishop or chief pastor, that they may receive at His hands the confirmation and strengthening of these good beginnings. Then they are admitted to the higher mysteries of the Christian faith; they are allowed to feed spiritually on the precious body and blood of their blessed Lord and Saviour Jesus Christ. And so do the members of Christ grow up in grace. In prayer and Holy Communion, in the study of God's blessed Word, and constant round of holy services, they "go on from strength to strength," "rooted and built up in Him who is head over all, even Christ." Still, however, we must never rest satisfied, so long as we are only in the courts of the Lord on earth. Until we reach the presence of the God of gods in heaven, God's grace must be sought, not once for all, but continually, and day by day. It is the neglect of this great truth which causes so many good beginnings to fail, and holy resolutions to wither. Thus does the Collect for this day, with its accompanying services, show to Christians how they are trained and nurtured in the house of God. As "trees of the Lord's planting," grafts of God's true vine, they are brought into the courts of the Lord to be nourished and brought up by Him. Death, which, as the wages of sin, would have been their portion, is withdrawn, and the gift of a new life is implanted in us through Jesus Christ our Lord. God, however, deals with us in spiritual as in temporal things. While He reserves the increase as His free gift, He gives it only in proportion as we plant, and cultivate, and water. Let us, then, learn from the services of this day to keep and train our hearts with as much diligence as if the success depended upon ourselves, while at the same time we trust entirely to the "power and might" of Him who is the "author and giver of all good things." So shall we indeed become as "trees planted by the water-side, whose leaf shall not wither, but who will bring forth fruit in due season"; and thus, living here as "green olive trees in the house of the Lord," we shall "go on from strength to strength," until we "flourish in the courts of the house of our God."

Rev. W. G. Swayne, recently ordained, has been appointed to the charge of Seeley's Bay Anglican Church.

THE GENERAL SYNOD.

The meeting of the General Synod takes place in September at Winnipeg, and our friends there are already at work preparing for the reception and entertainment of the delegates. The first business to be done will be the ratification of the constitution adopted at the first meeting in September, 1893. After that the Synod will get down to its own proper work. Various questions of a general character have already been referred to it by our Provincial Synod, and the value of the General Synod in our Dominion will be apparent to all when its next meeting is over. The question that we deem of the supreme importance, and calling for the first attention as a whole, is the adjustment of the missionary work of the Church. Other religious bodies seem to be more highly organized in this regard than we are, and the results of all the work of all their congregations in our Dominion are compiled and tabulated in such a way as to show what the whole body is doing. In the Anglican system, each diocese is left to do and keep account of its own proper work, so that we are a very long way off the statistical methods and systems of the other religious bodies in our country. We are not prepared to change our methods anyway, so far as the internal administration of each diocese is concerned, but we ought to consider most seriously what the best possible way is for us to adopt in our general missionary work, that the Church as a whole can unite in. We hold that the General Synod should directly supervise all work of this character, and that the Church, being the Missionary Society itself, should now begin to do this work itself. The accidents of the position of the Church in the old land caused missionary effort there to be taken up by societies. We do not require to adopt these agencies here, and any attempt at establishing them can only result in loss of strength, and the perpetuation of our miserable divisions. Is it impossible, in the Anglican communion alone, for the utmost scope to be given to the individual worker, and yet to have his efforts subject to the direction of his Church? We never hear of any societies being formed in the Methodist or Presbyterian bodies to arrange for the disposition of funds so that their governing councils may be kept from making mistakes, or using the money in a wrong way, because in plain English, that is what the formation of these small societies in connection with our Church means. We want to see the General Synod assert itself, lay down a missionary policy, harmonize Provincial action, estimate its wants for the next triennial period in the Domestic and Foreign fields, make itself the society for all Canada, and enable the individual members of the Church who take a living interest in her missionary work, to know something of what is being done, and how it is being done. At present, with the lack of central power and system in our missionary operations, we fight as if beating the air. We have men in the field who heroically live up to the high ideal implied in the word "missionary." Let the Church as a whole, in her work of aiding their efforts, act in the unity of the spirit, and with a quickened sense of her own high calling, and let our Lord Christ be more and more shown to suffering and sinful humanity, by the direct work of His own Body.

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