

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

July 12th.—SIXTH SUNDAY AFTER TRINITY.  
Morning.—2 Sam. 1. Acts 17 to v. 16.  
Evening.—2 Sam. 12, to v. 24; or 18. Mat. 5, v. 33.

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 811, 820, 822, 554.  
Processional: 35, 202, 224, 393.  
Offertory: 167, 192, 234, 805.  
Children's Hymns: 160, 334, 340, 571.  
General Hymns: 28, 198, 229, 239, 522, 549.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 318, 321, 556.  
Processional: 7, 175, 219, 547.  
Offertory: 171, 178, 225, 806.  
Children's Hymns: 265, 335, 337, 569.  
General Hymns: 18, 169, 194, 222, 241, 520.

### SIXTH SUNDAY AFTER TRINITY.

To-day our thoughts are recalled to that blessed state of peace and rest to which Christians look forward in the Church triumphant. Of this blessed state no earthly words can give any idea, for it passeth man's understanding to conceive it. The nearest approach that can be made to it in this life is that of Christians serving God in His Church on earth. Still, however, this is but as the shadow going before the substance, as the foretaste of the actual enjoyment, the training by which we are here made meet to receive those "good things" which are in store for us hereafter. This lower state being then the preparation for that which is to follow, the contemplation of it in which we were engaged last Sunday will have helped us to raise our minds towards that higher existence on which we meditate to-day. But the Epistle and Gospel would lead us on still further. From them we learn how by our lives, as well as by our lips, we may show that we love God above all other things. Each one of us, whatever be our particular position, may do something to show our love to God. God teaches us this by the different situations in which He places us, and the different duties He gives us to perform. But He also gives us even a more sure word of prophecy than the dealings of His providence. In following them we shall find the examples of the saints of God in past times to be a special help and guidance. Like a cloud of witnesses, the examples of these holy

men compass us about to help us also in running the race that is set before us. Week by week, and Sunday by Sunday, some one or other of them is brought before us by the Church, for "reproof, or correction, or instruction in righteousness." David, the man after God's own heart, is he who at this time engages our attention. Last Sunday, we beheld him as a youth, going out in innocence and freshness to fight against the enemies of God. To-day, he comes before us as a penitent, deeply fallen indeed, but by the mercy of God, rising again unto newness of life. Though he had grievously sinned, yet the love of God was not extinguished in his heart. When, therefore, the Lord reproved him, he sorrowfully acknowledged his sin; he turned himself and repented, and so was converted and saved. God, indeed, did severely chastise him in this world; for we find, from Holy Scripture, that his after life was one series of reverses and afflictions; yet he bore them with patience and cheerfulness, looking forward (as we find from his own words) to "the plentiful goodness which God hath laid up for them that love Him." Thus, he affords instruction and comfort to those repenting sinners whom "God chastises in the flesh that their spirits may be saved in the day of the Lord Jesus," who suffer now from the loving hand of God that affliction which worketh for them a far more exceeding and eternal weight of glory. Having thus had the prize of our high calling set before us in the services for this day, we would learn from them to "forget those things which are behind, and to reach forward to those things which are before," in order that we may attain unto it; we would strive like the Apostle, that "no earthly thing should move us; neither should we count our life dear unto ourselves, so that we might finish our course with joy." We would "keep innocency, and take heed unto the thing that is right, knowing that this alone will bring us peace at last."

### BOTH RIGHT.

Once the Synod gets to the afternoon and night of the fourth day, "the few brief remarks" (equal always to a half hour speech) are listened to with impatience. This was the case in the debate on the report on Religious Instruction in the Common Schools, and it was to be wished that the three gentlemen who spoke to the effect that the report did not go far enough, should have got a more patient hearing; but the hour was late, and a great amount of work had to be got through with. We have a great variety of dispositions and tempers in our Ecclesiastical Parliament. Some cannot bear interruptions. These form the largest class of speakers, often never speaking through fear of—to use an expressive vulgarism—being sat on. With others, interruptions are their life—the food they live on to supply material while running on. Upon the whole, it would be well to give each speaker suitable time and a patient hearing, and then the same be granted to a refutation of his arguments if such can be done. In the debate upon the above report, there was no opposition between the speakers. The three apparent dissentients took the position that the report did not go far enough, it being content with getting the sacred Scriptures recognized as a text-book in our school system, while others wished to go the length of asking the Government to allow definite Church doctrine to be taught.

Now both are good men and true, both are right. One of the results and faults of the present-time teaching, is the ignorance of Bible narrative and Bible facts given in Bible words, the grand, old, simple expressive rhythm of our English Bible. We are now old, but the texts and passages, aye and chapters, that we got by heart and "rehearsed" to our father or mother, when we were "once young," are still the great comfort and delight of many a thoughtful hour; "you committed them to memory," it may be said, "as you would a song or a selection from the poets." No, we recollect the tears flowing at the story of Joseph and his brethren; we recollect the awe and magnificence of the various scenes in the struggle between Jehovah and the mercenary prophet—Job's unutterable beauties—Isaiah's pathos, "who hath believed our report." Ah! memory is full of these incidents of youth, when these blessed tales took possession of the young hearts, pre-occupied them, and, with the blessing of the Holy Spirit, barred the door against many a satanic intruder since. Who ever was the worse of having in the store-house of his heart, "The Lord is my shepherd, I shall not want," "Blessed are the pure in heart for they shall see God," "And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve Him." We say blessed is the lad, blessed is the maiden, who has these and the like of them stowed away in a pure heart, ere they go forth into a world of sin, trial and temptation. "Yes," it is objected, "but what do we see as a result of this too great familiarity with the Bible? Do we not see it, a dusty ornament on the table of many a drawing room? Do we not see it propping up windows of a hot day?" etc., etc. True, alas! too true, still "my word shall not return to me void." On the other hand, we deeply sympathize with those three gentlemen who argued for the distinct dogmatic teaching of the Church. This would be the climax and cap-stone of the report, but it is, we think, too much to look for now. More unexpected, more unthought-of results, however, have come to pass in the life of the Church. The early fathers often and often thought it was impossible for heathen Rome ever to become Christian. Her deadly opposition to the truth, her persecution and torture of the saints of God, were of such a character that the fathers gave up the idea as hopeless, that Rome could ever become the friend of the persecuted followers of the Holy One. "I ventured," says the Bishop of Gloucester and Bristol, "two or three years ago, to address to one of our most distinguished public men, and most lucid thinkers and speakers, the inquiry as to what he deemed the most valid arguments for the truth of Christianity. He enumerated six, but the first was thus expressed: 'The successful propagation of Christianity by moral means only, and against the opposition of all the power, physical, moral and intellectual, of the Roman empire, until it finally prevailed over the empire itself.' Now let none be discouraged on this momentous question, whether the youth of this country shall be brought up in the saving knowledge of the truths of Christianity, and make the morality of the Gospel their rule of life, or whether we shall have a purely secular education given, and thus rear up a generation of men, unfinished, imperfect, inadequately equipped to discharge the duties of adviser, director and guide, as a citizen educated in all his duties to God, and in all his dealings with his fellow man."