

Canadian Churchman.

TORONTO, THURSDAY, JUNE 15, 1911.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

June 18—1 Sunday after Trinity.
Morning—Josh. 3:7—4:15; Acts 2:22.
Evening—Josh. 5:13—6:21 or 24; 1 Pet. 3:8—4:7.

June 24—Nat. of St. John the Bp., Ath. Cr.
Morning—Mal. 3:1—7; Matt. 3.
Evening—Mal. 4; Matt. 14:1—13.

June 25—2 Sunday after Trinity.
Morning—Judges 4; Acts 7:1—35.
Evening—Judg. 5 or 6:11; 1 John 1.

June 29—St. Peter A. & M.
Morning—Ezek. 3:4—15; John 21:15—23.
Evening—Zech. 3; Acts 4:8—23.

Appropriate Hymns for First and Second Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.
Processional: 376, 406, 449, 468.
Offertory: 512, 605, 657, 764.
Children: 697, 701, 707, 715.
General: 2, 416, 456, 483.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 251, 256, 258, 262.
Processional: 384, 433, 468, 473.
Offertory: 610, 619, 646, 653.
Children: 688, 691, 694, 695.
General: 3, 26, 652, 664.

THE FIRST SUNDAY AFTER TRINITY.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. 13:14.

With a solid foundation of theistic belief, and deeply impressed with the hope of the promise made

unto the Fathers of Israel, Saul is called away from the rank of Jewish layman "to be an apostle of Jesus Christ through the will of God." During parts of three years he received a special training. And then he returned to take a foremost place in extending the kingdom of God and in the exposition of divine revelation. Better than any other apostle Paul helps us to understand the Christian verities, and to appreciate their application. Admitting our inability to comprehend the mystery of the Trinity, we turn to St. Paul, and in the words of our text he helps us to appreciate the Trinity by considering the relation of the Trinity to mankind. Our text has always been regarded as a proof of the essential unity and equality of the Three Persons of the Godhead.

1. "The grace of the Lord Jesus Christ."

Definition is always a difficult process, and the difficulty is best appreciated when we attempt to define the abstract, or, as in this case, the attributes of God. "Grace" suggests favour, kindness, goodwill. God turns not His face from us. He is kindly-disposed towards us. He wills not the death of a sinner. He wills our salvation. How appropriate, then, to speak of the "grace of the Lord Jesus Christ!" "Ye know the grace of our Lord Jesus Christ, how that though He was rich, yet for our sakes He became poor." His grace continues to this hour, for in heaven He is pleading for us. And His grace will continue longer than we sometimes think, yea, even until the "times of the restitution of all things."

Now, grace does not only signify the disposition of God to bring about our salvation. It also means the power by which this purpose is effected. Thus St. Paul writes to the Ephesians, "By grace are ye saved through faith." Further, this term also signifies the result of Jesus' work. Faithful Christians are in a state of grace. "The grace of the Lord Jesus Christ" means, therefore, our salvation from sin and death. How joyful we should be in that grace, in God's continued gracious dealings with us! There is no joy in life, no joy in death, if we know not Jesus as Redeemer. To know Jesus as Redeemer at this very moment is the only justification for our rejoicing. To know Him as Saviour in the hour of death means that death is a joyful thing, for to die is gain, inasmuch as to die is to be with Christ, who won for sinners grace. Therefore our prayer for ourselves and our fellows must ever be, "May the grace of the Lord Jesus Christ be with us all the days. Amen."

Our Synods.

Again the season of Synod meetings has arrived, and to different Church centres the legislators of our Church are gathering. To many Churchmen, Lay and Clerical, the holding of the Synod gives the one main opportunity of the year for renewing old friendships and forming new ones. Then they afford to the devout a special occasion when, with the solemn dignity of Cathedral ceremonial, the blessed Communion can be partaken of by brethren from near and far; by those who hold high place and have ample means, and the mechanic and labourer as well, who earn their bread "by the sweat of their brows"—all gathered together to render homage to the King of Kings and to do their duty as faithful servants of His Church and co-workers in the great cause of maintaining and extending His truth. We welcome the Synods and wish them god-speed!

Church Progress.

There is one law of life that should be borne in mind, especially by the older members of our Synods. We refer to the law of progress. One has but to look back to the days of childhood to realize the tremendous change that has taken place in nearly every department of human endeavour. What we would urge is that the vital, unchanging principles of religion be more and more adapted to the special needs of our day and generation. Light, we all know, dispels darkness. But the tallow candle of our boyhood home would scarcely be accepted as a satisfactory light in the homes of to-day. It is not new

light so much that we need as the most modern and effective way of diffusing and extending the Light that lighteth every man that cometh into the world.

Church Legislation.

Archbishop Lang has a habit of giving expression to progressive and suggestive ideas that readily command the attention of thinking Churchmen. He remarked the other day that convocation "might become in a way such as they had not known for many centuries the legislative body of the Church of England." True enough is this comment on the trend of the times. Where the Church can make its voice and influence felt is in the sphere of morals, as affecting private and public life. Surely the field is large and open. There is a growing tendency to coarseness, unscrupulousness and immorality, and the Synods of our Church can do much to rectify these deplorable tendencies. It is quite possible that excess of freedom should take the form of license even in a highly civilized community: License of thought and license of action. Our Church legislatures can not only passively, but actively, uphold the standard of morals, restrain coarseness and unscrupulousness, and maintain a high standard of refinement, honesty and purity amongst our people.

Misunderstandings.

Misunderstandings too often result from words or actions by well-meaning people who are ignorant of the preferences or prejudices of those whom they address. A few Toronto people are old enough to remember the following incident: A worthy and eloquent minister was invited to visit us, with the possibility of a permanent residence in Canada, and in furtherance of that purpose delivered a lecture. This proved to be a florid performance of the star-spangled-banner type, but at the time Toronto was irritated by some political trouble. The address was faithfully reported in the morning paper, but on the next page appeared a leading article entitled, the "Height of Impudence," written by a bitter U. E. Loyalist. This was the end of the call. The lecturer returned to the States, amazed that his oration should have caused such an explosion. Had he been warned in time or the leader writer spared his invective, Toronto might have benefited by the addition of a resident who would probably have proved as loyal a citizen as could have been desired. It is not only in political matters that we should endeavour to understand the point of view of those on the other side, but in Church matters restraint is preferable to fiery denunciation, and along with a quiet examination of the reasons why others oppose our wishes. Some such provocation has drawn this reply from a contemporary:—

"There are many more who cannot put aside the feeling that as representatives of the Most High they are bound to condemn those whom he condemns, and to hate those whom he hates even to the uttermost infliction of punishment. Just in proportion to the degree that any class of men come to regard themselves as the heralds of an exclusive salvation, will be the temptation to commit all the sins that are engendered by bigotry and the spirit of the persecutor. Tolerance and Christian charity come in only when the arrogance of the self-appointed representative of the Almighty goes out."

Valerius.

Lady Ritchie, daughter of the late W. M. Thackeray, has produced from the box of her father's papers a short sketch. We do not propose to review this publication, which all can read in Harper's Monthly or the Cornhill. Thackeray was the first editor of Cornhill. But in this paper a novel by Lockhart, Sir Walter Scott's son-in-law, is referred to, which stirred old remembrances. In the days when the writer was being drilled in Virgil, acquiring some dim idea of old Rome, he came across this novel and was entranced by it. The story set out the visit to Rome of a son of a Commander of the Legion stationed in Britain, his adventures and return a convert to Christianity. The writer thought that his apprecia-