

# Canadian Churchman.

TORONTO, THURSDAY, JULY 25, 1895.

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Box 9640, TORONTO.

Offices—Cor. Church and Court Streets.  
Entrance on Court St.

## Lessons for Sundays and Holy Days.

July 21—6 SUNDAY AFTER TRINITY.

Morning.—2 Samuel i. Acts xxi. 37 to xxii. 23

Evening.—2 Samuel xii. to 24; or xviii. Matthew x. 24.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion : 192, 318, 319, 514.

Processional : 4, 189, 219, 302.

Offertory : 20, 174, 216, 308.

Children's Hymns : 291, 336, 341, 572.

General Hymns : 178, 211, 308, 474, 512.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion : 258, 311, 324, 556.

Processional : 218, 224, 248, 270.

Offertory : 168, 186, 223, 367.

Children's Hymns : 236, 337, 339, 570.

General Hymns : 12, 198, 209, 222, 519.

### SEVENTH SUNDAY AFTER TRINITY.

Amongst the lessons suggested by the four petitions of this Collect, there is one to which they all point alike—the necessity of *growth in grace*, and as we cannot grow in grace without the help of God, such growth should be a frequent subject of our prayers.

“Graft in our hearts the love of Thy Name.” It is always a branch of a good tree that is inserted in one which, *without* such a graft, would bear only worthless fruit, but, *with* it, bears good fruit. We pray, then, that the love of God may be so grafted in our hearts that we, by nature weak and sinful, may be able to bring forth the fruit of good works. But if the graft once inserted in a tree does not *grow*, it dies. In the same way, if we are satisfied with a sudden emotion only of love towards God, when something has roused our feelings and touched us very much, and do not cherish it day by day in our hearts, it will die out, leaving them cold and dead.

Again, in the next petition, “Increase in us true religion,” we have the same thought. In the natural world, God, who gives the seed, causes it also to yield its increase—if it does *not* increase, it is because it is no longer *growing*, but has altogether perished. And we pray that the seed of true religion, itself the gift of God,

may increase in our hearts, bringing forth fruit in our lives—for, as the Epistle teaches, it is our *lives* that must show whether we are growing in grace—we must “have our fruits unto holiness.”

Once more: in order to have growth of any kind, we must have the proper nourishment necessary for it. How would it fare with our bodies if we only had now and then a hearty meal, succeeded by long intervals of absolute starvation? They might, perhaps, be just barely kept alive, but would they be nourished?

So with our souls; what is needed for their growth in grace is daily “nourishment with all goodness”—not a fit of being very religious now and then, but a patient, steady continuance in well-doing. We go on to pray that God would “keep us in the same”—that is, keep us in goodness, because if we are left to ourselves we should certainly fall away—the good seed will perish, the graft die. It is only God who gives us His grace, who of His great mercy can *keep* us in it.

## CONSISTENCY.

This Church has much to learn in the way of consistency. The superficial views expressed by various speakers at the different synods were enough to make any real friend of the Church stand aghast as he contemplates our future prospects. There is not any so-called party in the Church but what has committed itself to, and endorsed the principle of definite, religious and dogmatic teaching for the young. Trinity and Wycliffe, Lennoxville and Huron, are colleges founded for this purpose. There are schools for boys and schools for girls—Port Hope, Ridley, St. Luke's, Oshawa, the Bishop Strachan, and many others. To put it plainly, they think it very good and necessary for the rich, but they have no thought for the poor. The inestimable blessing is provided for the children of men of dollars and cents, but the children of the toiling masses are to be left to the tender mercies of the world. If this is the spirit that rules in the Church of England, if respectability and money, and a mediocrity in spiritual attainment is to be our goal, if we have not the self-sacrificing love of Christ in us enough to make us workers among the thousands struggling through poverty with its sin and shame up to better things, we do not deserve God's blessing and we may be certain we shall never have it. The whole thing is humiliating, and we are very much mistaken if there are not many minds filled with anxious fears, and many hearts loaded with shame.

## MODERN TENDENCIES.

To those who are not only content, but boast of the civilization and enlightenment of the present day, with its freedom and methods for religious education and moral training, we commend the perusal of the following: Mr. Goldwin Smith has addressed a letter to the *Times*, in which, assuming that pensions for the aged are to “form a part of the Conservative platform,” he asks whether the authors of such a measure feel sure that they will be able to control its operations, and adds: “I happened to be at Washington when the Army Pensions Bill was before Congress, and I ventured to ask a party of Congressmen whether they felt sure that they would be able to control the measure in its operation, pointing out the formidable strength of the army vote. They one and

all answered that there was not the slightest ground for misgiving on the subject. The people of the United States will this year pay, under the pressure of the army vote, \$160,000,000 in pensions for wars, the last of which ended thirty years ago. No one in Congress has dared to protest. . . . In speculative socialism there is not much to be feared. No two socialists agree; nor has one of them yet put forth any definite plan for the re-organization of society on their principles. The danger which is really great and imminent lies in the art, which demagogism has now learned to practice, of bribing the masses with other people's money. If this is to go on at once in the nation, in the municipality, and in the parish, what will be the end?” This state of things, manifesting the lowest possible moral tone, and the meanest depths of falsehood, perjury and dishonesty, among the governed and those who govern, ought to convince any man that modern systems and methods are not accomplishing the professed desired results, and cannot bring to any nation any future golden age of blessedness.

## THE ENGLISH NATIONAL SOCIETY'S MEETING.

We read that at this meeting “the defenders of the Church schools were not only in good spirits, but spoke and acted with all that animation which characterizes men who are about to make a forward movement.” The presence of the Marquis of Salisbury contributed to the general confidence. Both he and the Archbishop of Canterbury agreed as to the end to be encompassed, though they differed to some extent as to the method by which that end should be obtained. Lord Salisbury thought that rate aid and not State aid would ultimately be found the most practicable mode of assisting the finances of the voluntary schools. The Archbishop of Canterbury, in his most encouraging speech, drew attention to the enormous sacrifices which had been made, and successfully made, by the Church of England on behalf of her schools during the past year. That the amount of the annual subscriptions should have increased this year by more than four thousand pounds is matter for much hope; but this sum is entirely cast into the shade by the magnificent effort which has enabled Church schools to survive with honour the severe and sudden demands of Mr. Acland and the Education Department. Towards this end the supporters of Church schools have raised, during the past few months, a sum amounting to no less than half a million sterling; and the fact should be a sufficient answer to those timorous and despairing Churchmen who would have us believe that, even under the arrangements proposed in the report of the Archbishop's Committee, Church schools would be unable to make up the five shillings per child per annum required to meet the suggested “salary” grant. In regard to these proposals both the Archbishop of Canterbury and the Bishop of London said words which every Churchman who has any interest in the educational question should esteem it a duty to peruse and make known. It is hardly possible that any fair-minded man, be he Churchman or Nonconformist, will fail to agree with the declaration of the Primate that “it is real tyranny that a religious denomination which increases in strength in any place may not build itself a school to teach its children, if it is within a certain radius of a board school.”