

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.

September 8th.—FOURTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings 6, 1 Cor. 15, to v. 35.
Evening.—2 Kings 10, to v. 32, or 13. Mark 7, v. 24 to 8, v. 10.

APPROPRIATE HYMNS for fourteenth and fifteenth Sundays 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:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 311, 316, 556.
Processional: 22, 270, 274, 546.
Offertory: 238, 271, 367, 523.
Children's Hymns: 210, 280, 340, 571.
General Hymns: 196, 210, 262, 266, 277, 474.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 200, 318, 322, 553.
Processional: 96, 215, 471, 601.
Offertory: 240, 276, 304, 604.
Children's Hymns: 835, 389, 473, 570.
General Hymns: 87, 244, 352, 354, 477, 584.

FOURTEENTH SUNDAY AFTER TRINITY.

"A covenant" means an agreement between two parties, in which promises on the one side must be met by obligations on the other. So it is with God's covenant of grace and mercy in Christ Jesus. While it holds out promises, it also lays down commands. This is the truth which it is now the object of the Church to teach us. During the last two Sundays, she has been dwelling on God's mercy towards us; His readiness to forgive, to hear our prayers, and give us all we pray for. Then she led us on still further, and told us of "the promise of faith in Jesus Christ," and the sure hope of an inheritance to come. Then the tone changed; and, from promises on God's part, she came to speak of service on ours. Thus have we been prepared to learn, as we do this day, what are the conditions which the covenant lays on us, and how we are to observe them. The Collect teaches us this by the three words of "Faith, Hope, and Charity;" it shows us how these three Christian graces exercised here, are to be the means of obtaining God's

promises hereafter. Faith makes us believe the promises; and hope bids us in patience "wait for them." "Having been begotten again unto a lively hope by the abundant mercy of God and our Saviour Jesus Christ, and being kept by the power of faith unto salvation, we look forward to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." Thus, by faith and hope, we realize the promises of God. We are persuaded of them, and embrace them; we look forward to them as something which we are to have and enjoy as our own. But to "obtain" them, we must go a step further. Faith and hope lead us towards the enjoyment of God's promises, but they do not put us in possession of them. If we would "obtain that which God doth promise," "charity" must be added to our "faith and hope;" the love of God's commands must go along with the desire of His promises. "Charity" here means the keeping of God's commandments; such a love of Him as will show itself by an entire devotion to His service. This blessed temper, then, unites all our obligations under the Christian covenant. In the Collect, we pray for an increase of it; and the Epistle teaches us how to exercise and cultivate it. Each time we wilfully give way to a wrong thought, or temper, or inclination, we give advantage to the flesh, and fall further from the promises of God. When, on the contrary, we follow the guidance of the Spirit, then we grow in all those holy tempers which are said to be His "fruit," and advance, step by step, in our Christian course towards the attainment of God's heavenly promises. These "fruits of the Spirit," then, are "the things which God commands;" they make up that temper of mind for which the Collect prays under the name of "Charity;" and it is only by now studying and contemplating them until we are brought to love and practice them, that we can hope to "obtain that which God doth promise" hereafter. Thus, from the Collect and Epistle for this day, taken with the services which precede, we have learned something of God's mercy to us, and of our duty to God. The Gospel illustrates this lesson by example. If, after our eyes and ears have been opened to discern the wondrous things of Christ's law, we neither see them, nor hear them, then may we fear lest God should "turn and withhold His good things from us." If we reject Him, as did His people of old, He may also reject us, saying unto us as He did to them, "Because ye have forsaken the covenant of the Lord, and worshipped other gods, and served them, therefore have I brought this evil upon you." That we of the Christian covenant may be preserved from at like fall, let us profit by the lesson of the Church in the services of this day. While in them she tells us of the promises of God, she also reminds us that, "having these promises we must cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in His fear; while by faith and hope she keeps our eyes fixed upon "that which God doth promise," she bids us cultivate the charity which "loves that which He doth command."

GOOD WORDS.

A clergyman in Algoma Diocese writes: "I like your paper; its presence cheers a clergyman up when he is worried with parish troubles."

A layman from Quebec Diocese writes: "I enclose my subscription for another year. Wishing you all the success you so richly deserve."

A clergyman in the Diocese of Toronto in forwarding his subscription writes: "I sincerely wish you even greater success than you have already had."

A lady subscriber in Huron Diocese writes: "I have two new subscribers for you. Everyone speaks of the improvement of the CANADIAN CHURCHMAN; it is very marked."

A clergyman in the Diocese of Rupert's Land writes: "I wish a copy of the CANADIAN CHURCHMAN could be put into the hands of every Churchman in this province."

THE GENERAL SYNOD.

The meeting of the General Synod of the Church of England in the Dominion of Canada reminds us of the flight of time. We can scarcely believe that it is three years since the first meeting for the constitution of the Synod took place in Trinity College. But such is the case. And now the Synod meets again, to take up the regular business of the Church. Wednesday, September 2nd, is fixed for the day of opening, and the session will commence with divine service in Holy Trinity Church, Winnipeg, at 10.30 a.m. On the same day at 8 p.m. the Synod will meet for despatch of business in St. John's College. The routine work will, of course, be very much the same as that which falls to Diocesan and Provincial Synods. But several subjects of considerable importance are set down on the agenda paper, to be brought before the Synod. Thus, among items of unfinished business, we have the proposal to adopt a Canadian Hymn Book, about which we cannot profess to be very sanguine, but to which we shall hereafter refer. Then there is the proposal to have a canon of discipline for the whole Church, in order to secure uniformity of procedure. Another proposition of importance is one for the securing of greater unanimity of thought and uniformity of doctrine, ritual, and practice—a subject eminently worthy of the attention of the Church, even if there is little present prospect of much being accomplished in that direction. One other proposal we may refer to as having been accepted by the Synod of Toronto and rejected by the Provincial Synod—the permission of the use of the revised version of the Scriptures. It was not unreasonably urged, a year ago, at the Montreal Provincial Synod, that this was a subject which was more suited for the consideration of the General Synod. Doubtless it will excite a good deal of attention. There is, of necessity, a certain amount of indefiniteness in regard to the functions and powers of the General Synod, in consequence of the fact that the powers of the Diocesan and Provincial Synods have been regulated by law. But, whilst at first the office of the General Synod can be little more than advisory, it will gradually come into the possession of legal powers, as the necessity becomes apparent, and the Church, in consequence, takes action to obtain such powers. The impending meeting of the Synod will, in some respects, be one of the most important, as the machinery being now complete, the real work of the Synod may be taken in hand in earnest. All faithful Churchmen will pray earnestly that the blessing of God may descend richly upon this gathering.