

Canadian Churchman.

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Address all communications.

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Lessons for Sundays and Holy Days.

June 11.—SECOND SUNDAY AFTER TRINITY.
Morning.—Judges 4 John 20, v. 19.
Evening.—Jud. 5, or 6, v. 11. James 5.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 182, 817, 824, 558.
Processional: 168, 175, 274, 390.
Offertory: 160, 174, 235, 366.
Children's Hymns: 194, 330, 336, 573.
General Hymns: 17, 159, 268, 285, 474, 544.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 313, 318, 558.
Processional: 162, 166, 299, 391.
Offertory: 86, 276, 295, 550.
Children's Hymns: 231, 331, 339, 574.
General Hymns: 161, 164, 297, 479, 540.

SECOND SUNDAY AFTER TRINITY.

Last Sunday we were taught that the love and fear of God must be the beginning of all our obedience, and the motive of all our actions; to lead us onward still further in this holy duty, the services of this day consider the Almighty both as a merciful Father who offers us His guidance, and as a gracious Sovereign who invites us into His kingdom, if only we will love Him as our Father, and obey Him as our King. The language of the Collect will teach us in what this love of God consists, and how we may best show it. Christians are here represented as being "brought up" by their Heavenly Father, just as children are trained by the hand of an earthly parent; consequently the love which we Christians bear to God should be like that which a dutiful child feels for an affectionate father. It must not be an occasional feeling; but one which increases day by day, growing stronger and stronger, in proportion as our Father draws us nearer to Himself, and teaches us more of His ways; equally trusting to His good providence, whether He sees fit to lead us on by blessings or by punishments. From the latter part of the Collect we learn that as children grow to a full age under the care of earthly parents, so Christians who thus follow the guidance

of their Heavenly Father, will grow up in His "steadfast fear and love": from loving God as their Father, it will naturally follow that they will love their fellow Christians as their brethren, and thus will they be trained into the daily exercise of that Christian charity which is described in the Epistle as the distinguishing character of those who "have passed from death unto life." Having seen in the first part of this day's service how God adopts us into His family, and brings us up as His children, the Gospel goes on to show how He also invites us into His kingdom. The "Supper" here spoken of, and which is more minutely described and detailed in the parallel passage of St. Matthew's Gospel under the name of the Marriage Feast, represents the kingdom or Church of Christ into which we Gentiles are now invited in the place of the Jews, who have slighted and refused the call. The messengers sent into the highways and hedges to call in strangers to the feast, are the Apostles and their successors, who have received Christ's commission to gather members into His Church, and who will continue to hold this commission even unto the end of the world. Let us, as obedient children and dutiful subjects of our Heavenly Father and King, regulate even our worldly calling by the love and fear of God; and while we gladly relinquish any work when it may interfere with His service, let us, by our diligence at other times, show that even our daily occupation may be done to the glory of God. If we thus prove ourselves true "servants and soldiers" of Christ our King, "fighting manfully under His banner against the world, the flesh, and the devil," we may trust that He, who has admitted us into His family, and called us into His kingdom, will also guide and govern us as His chosen people; and having enabled us to "overcome by the blood of the Lamb," He may bring us to sing our "new song" of victory in His kingdom in heaven.

GOOD WORDS.

A clergyman in Fredericton Diocese writes: "I enclose \$3 for three new subscribers to the CANADIAN CHURCHMAN, and hope to send other subscriptions by and by."

A clergyman in Ottawa Diocese writes: "I send herewith a new subscriber, and hope to get quite a few more. All who have lately subscribed are very much pleased with your excellent paper, and I shall do what I can towards having the CANADIAN CHURCHMAN taken by every family in my parish."

A clergyman in Niagara Diocese writes: "The tone and style of the CANADIAN CHURCHMAN is very much improved and is being highly spoken of everywhere, as well as the excellence of its matter."

THE TORONTO SYNOD AUDIT REPORT IN WRONG ORDER.

The Synod of the Diocese meets for the transaction of business this week. The system of the Synod is for each committee to bring forward its report as to the way in which it has discharged the duty imposed upon it during its year of office, and administered the funds of the Church intrusted to it. Here in the threshold we have a very serious anomaly offering itself. Various committees present their reports. A few brief

statements are made by the chairman of each committee—often indeed the report is taken as read—then the Synod receives and adopts it, and the committee is discharged. Yet the various and important particulars of these reports so adopted may, and, as in the last Synods, have been commented on by the Audit, and would never have been brought to the Synod's notice, in a tangible form, but for the Audit Report. Now, the opponents of the Audit Reports, commenting on the items of reports already adopted by the Synod, argue thus, and with force, too: "These items have already been passed on by the Synod, and we cannot touch them again without stultifying ourselves." The remedy for this deadlock is, not to have the Audit Report, as it now is, scheduled Appendix K., but make it Appendix B. immediately after the Report of the Executive; then, as the other reports are being read to the House, the points and items deemed worthy of notice by the Audit, will appear, and there and then, in their proper place and order, receive the approval or condemnation of the Synod. And here we say that in the terrible monetary depression about us, and financial crashes constantly occurring, the various committees of the Synod should see to it that the duties assigned to them be cautiously and wisely discharged to the best advantage, especially where large sums of the Church's money are at their disposal. Take the routine of banks, or loan companies; their managers and officials are at work from 10 a.m. to 3 p.m. every day; the machinery for valuing and investigation is most complete, and yet losses occur. Now compare the thoroughly equipped order of banks and loan companies with the Synod Committees'. At once, you have the difficulty of non-attendance, partial attendance, unpunctual attendance, members coming with minds uninformed upon the subjects to be discussed at the meeting—the data upon which they are to act in order to come to a just decision—have been imperfectly digested, and crudely and hurriedly investigated; these mental conditions being present, and large moneys at their disposal, cannot fail to be fraught with most lamentable consequences to the temporal welfare of the Church. We say—and we say it only in the best interests of the Church—that no member of the Synod should be placed on any committee, either in the first place by the Executive, or after by confirmation of the Synod in session, who cannot see his way, and form the determined resolve to be present at all the meetings of the committee on which he is placed, and be ready, by careful study, to give an intelligent vote. The whole of the sorrowful tale that the Audit Committee has been forced to unfold, arises from the causes above enumerated. It is a most solemn and responsible task that a member of committees, who have the control of large Church funds, is called upon to discharge, when by a hasty, an interested, an ill-informed, or selfish vote, he may invest in some worthless mortgage, and thus cripple the resources of the Church, and bring misery into many a household. We are far from being in love with the present method of electing committees. The list of names sent down by the Executive, for confirmation to the Synod in session, is somewhat analogous to the *conge delire* of the Crown to the Chapter, to elect the Crown's nominee, while "the minority