

Canadian Churchman.

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Lessons for Sundays and Holy Days.

Sept. 9—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 2 Cor. 1, to 23
Evening—2 Kings 6, to 24 or 7; Mark 9, 30.

Sept. 16—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 8.
Evening—2 Kings 10 to 32, or 13; Mark 13, 14.

Sept. 23—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 2.
Evening—2 Kings 19, or 23, to 31; Luke 1, 26 to 57.

Sept. 30—Sixteenth Sunday after Trinity.
Morning—2 Cor. 36; Ephesians 1.
Evening—Nch. 1 and 2, to 9, or 8; Luke 4, 16.

Appropriate Hymns for Twelfth and Thirteenth 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 186, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 36, 163, 167, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 313, 552, 556, 559.
Processional: 167, 291, 543, 545.
Offertory: 186, 192, 195, 550.
Children's Hymns: 280, 335, 569, 570.
General Hymns: 2, 168, 185, 188.

Faithful People.

The people of this world may not unfairly be said to be divided into those who are faithful and those who are unfaithful. There are, of course, degrees in each class, influenced largely, no doubt, by the various motives which lead men to action or inaction. However much man may doubt and dispute over what constitutes the actual possession of this great quality. The collect, with the singular clearness which marks the teaching of the Prayer-Book, puts the truth before us in a way that even a child can understand—when it thus reverently addresses our Creator:—"Almighty and Merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service." Then if our conscience, informed by God's Holy Spirit through the means of grace stamps its approval on our lives we have the humble, yet assuring satisfaction of believing that our faith is true,

our service acceptable, and that we are cheerfully yielding to God the "only gift" it is in our power to present in acknowledgment of His "inestimable gift" to us.

Light Bearers.

The passing from amongst us from time to time of men of note in the Church, men who have been leaders in thought and action, who have through the changes and chances of a long and active life maintained their faith undimmed, and their loyalty and zeal ever active gives rise to serious thought for the future. Not for a moment are we apprehensive that these felt losses will prove disastrous, or that the battle will cease to be waged with the forces of evil. But what concerns us most is the possibility that the enticements and discouragements, which the pride of intellect, and material considerations offer to the enthusiasm and ambition of youth may diminish the staunch faith and determined zeal, which are essential, in this great warfare. Zeal without knowledge is an empty thing. And knowledge without experience is of little avail. The Church is the depository of Spiritual truth and for its defence and promulgation, her doctrines and armoury are all-sufficing. To think otherwise is to fall into grievous, and it may be, irretrievable error. This is the error of the multiplying and divergent sects! This the error of the agnostic and unbeliever! The true Light Bearer is not unstable like the sea, or fickle like the wind. Rather like the sun he is ever shedding light and warmth, and life from the heavens. Neither cloud, nor storm, nor night can extinguish his light. They but obscure it for a season, and render it all the more gracious and welcome when, as it is bound to do, it re-appears.

Heir of All The Ages.

Preaching before the University of Cambridge on "Reading and Thinking," the Bishop of Gibraltar is reported in the "Church of Ireland Gazette" to have said: "The heir of all the ages. This it is which should bid us pause when we are inclined to think that the whole truth of God is bound up with our little realization of it. As we look back over the past we shall realize that in all its conflicts no one side had a monopoly of the truth. The majority was not always right, nor the minority always wrong; every victory meant that something was lost, every advance has left the world in some ways the poorer. We begin to feel that the Lord of the universe must love minorities as well as majorities; that in His storehouse, which is above and beyond both time and space, not one jot or one tittle is lost of all the glories that have passed away from the earth; that the true centre of gravity of the system to which we belong is outside and above the earth and not within it. And then we realize afresh and ever afresh how all life, natural and supernatural, finite and infinite, finds its crown and its goal in the Incarnate Son of God, Who, as one has said, 'holds in His pierced hands the keys of all the creeds' of men, and that He in turn illumines and enkindles every detail of human history, every fact and every gleam of human knowledge."

Opium.

The English Government had an opportunity not often afforded a new administration of striking a blow for righteousness. Years ago we forced China to admit opium. It was done in order to advance the interests of India. Whether it has done so is still questionable. Missionaries are strongly of the opinion that it has not done so. The Chinese certainly have been against it. A commission has reported for the continuance

of the policy, chiefly on the grounds that if the opium was not grown in India it would be in China, but the answer is, if so, that would be a matter of internal administration. The other, the real ground, is the Indian revenue requirements. The United States have prohibited the importation of opium into the Philippines, not because it can be grown there, but on account of its poisonous character and the baneful effects resulting from its use.

True Progress.

There is a sham progress in Church life which is a real hindrance to true progress. It directs the energy of its devotee with persistent zeal—to non-essentials; with the result that valuable time is lost, opposition roused; and warm and not seldom bitter feeling fostered in individuals and congregations. We yield place to none in the determination to contend for the faith; to observe the true tradition of the Church; and to have its worship decent and orderly. But we believe, to use Aesop's old figure, that whilst the Lion and the Bear are engaged in determined struggle over non-essential detail, the denominational Fox is craftily appropriating in large measure the life-blood of the Church which she can ill afford to lose. Were the same determined energy applied to searching out the unbaptized in the parish and bringing them young and old, to the font, to patiently, gently, and with sound knowledge instructing the ignorant and sinful; and as opportunity offers—and can be made—in visiting the sick and afflicted—and leading them to accept the consolations of the Church, the fallow ground would soon be broken up, the lean years come to an end, and progress, astonishing and beneficent, would come like a benison to us all.

The Unity of Christians.

"It is perfectly true that the time has not come for propounding any large schemes for corporate reunion," says Earl Nelson in "Church Bells." "But I would ask, by way of example, one or two questions:—Why, when we all hold one baptism by water, and into the name of the Blessed Trinity as the initiatory rite, should there be any bitterness when we discuss the age at which it should be administered, or the rule as to effusion or immersion in administering the outward sign? Again, as to matters of Church government, though I see no present possibility of agreement, I cannot see why the maintenance of our different views should break the law of brotherly love. I believe in a call to the ministry through the sacrament of Ordination; I also believe in a direct call to each individual soul, at times apart from the rite; I also believe in a call from the congregation. Why, in fighting for these different views, are we virtually to excommunicate one another? Again, I believe in Episcopacy, but that is no reason why I should denounce the Pope as anti-Christ, or consider those to be equally unchristianised who hold to the Presbyterian succession. If we could but cultivate a larger and more Catholic spirit in fulfilment of the law of love, and meet together as fellow-Christians—soldiers and servants of the same Lord—in mutual conference, with a firm desire to understand one another better, it is perfectly wonderful what a vast amount of misunderstanding and misrepresentation would be removed."

The Toronto Nuisance.

Although we predicted its career, we regret to chronicle the performance of the drainage comedy which takes place at Toronto at irregular intervals every few years. There is no new feature introduced this year. The City Engineer had his

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