

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 23, 1909.

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.

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

September 26th—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Gal. 4, 21—5, 13
Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21

October 3—Seventeenth Sunday after Trinity
Morning—Jeremiah 5; Ephesians 4 to 25
Evening—Jeremiah 22; or 35; Luke 6 to 20

October 10.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Philippians 4.
Evening—Ezek. 2; or 13, to 17; Luke 9, 28 to 51.

October 17.—Nineteenth Sunday after Trinity
Morning—Ezek. 14; 1 Thess. 2.
Evening—Ezek. 18; or 24, 15; Luke 13, to 18.

Appropriate Hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General: 6, 12, 162, 379.

ST. CYPRIAN'S DAY.

The commemoration of St. Cyprian falls this year on a Sunday, the lessons of which are repeatedly emphasized in the life and teaching of the Carthaginian Archbishop. The Collect for the sixteenth Sunday after Trinity is an intercession on behalf of the Church. And it is just concerning the Church that St. Cyprian feels and writes the strongest. As in earlier days the Lord Jesus raised a widow's son from death to the untold joy of the mother, so later on the same Lord came into the life of the Carthaginian teacher of rhetoric and raised him from a death in trespasses and sins to a life of righteousness and usefulness. The ability and devotion of St. Cyprian brought him to the very front rank of service and influence. And thereby he corrected many of the errors of his day, particularly the wrong views of Church and ministry which were

then current. The earliest heresies were concerned with the nature and personality of the Son of God. And it was only when these extravagances had been dispelled that the organization, rites, and character of the Church became objects of attack. To St. Cyprian the Church was a visible body founded by Jesus Christ Himself. The organization of the Church had been indicated by the Lord. And in the development of the Church the Apostles had acted under the guidance and inspiration of the Holy Ghost. To St. Cyprian the ministry consists of a three-fold order, Bishops (successors of the Apostles), priests, and deacons. This witness of his is corroboratory of the testimony of the earlier Fathers. Equally definite, and Scriptural is his sacramental teaching. Surely we ought to appreciate and be grateful for the part played by St. Cyprian (under God) in cleansing and defending the Church. His work, prompted by zealous love, was opposed but never negated. And we may learn from his life and times that all our work of Church defence must be ultimately successful. We live in days when illiberality is predicted of those who stand loyal to the standards of the Church. Many there are who would act along the line of least resistance. Therefore they would make the reunion of Christendom (or of a part thereof) easy by lowering standards. Hence the doctrines most usually attached are those concerning the Church, the ministry and the sacraments. We need the influence of a St. Cyprian to counteract such tendencies by pointing out the inadequacy of them. To us the Church is a very real organization founded by the Saviour Himself to do the things that He would have done, and empowered by the Holy Spirit of the Christ to perform them. Like all organizations the Church has a definite ministry, the origin of which was not left to mere chance or merely based on analogy. And all the members of that body are strengthened and encouraged by the Sacramental Presence of the Lord. The memory of St. Cyprian's struggles on behalf of Holy Church, and the appreciation of our present dangers and crises, will give additional meaning to the Collect for this Sunday. There is no glory apart from God and Truth. Only in Him (and His revelation can we glory. Let us be zealously loyal to the truth of the ages. Then shall we bow our knees unto the Father of our Lord Jesus Christ. "Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

The Earliest Hebrews.

We had prepared a note upon the recently published article in the "Jewish World," which points out how probable it is that the ages of the earliest men recorded in Genesis were based upon the period taken from one full moon to another. That in the later times of Abraham the year was based on equal day and night, which takes place in every six months, and thus the ages of these patriarchs would be reduced by one-half. The theory has a basis of probability and shows from how very early in the life of man the Bib'e records have come down to us. As the article has been noticed and an abbreviation generally copied, we cancel our note. But we notice with sadness the tone too generally found in the daily press. The flippant language applied to the Bible records indicates a general and absolute disbelief in their veracity and a conviction that such legends are unworthy of serious consideration. Such a state of mind especially among the young calls for the careful consideration of religiously minded men. It is disheartening to meet widespread indifference to the authenticity of the Bible narrative, and a lack of consideration of, indeed often ignorance of, the last verse of Hymn 467.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

The Teaching of the Old Testament.

We find in the "Church Times" a very timely and helpful letter upon the reading of the Old Testament stories commending the late Charlotte M. Yonge's "Scripture Readings," published by McMillan. The writer of the letter says, "The readings take you through all the Old Testament history, and the comments are so full of learning, strong faith and reverence, that new light is thrown on each story in turn. Histories that at first sight appear savage and revolting, are reasonably explained, and every chapter is full of vivid interest. The explanations are not written down to the supposed capacities or incapacities of children, but go deep and rise high, and are suited to cultivated girls in the "teens." I may say, I never entered into the meaning of the Book of Job until I taught from this work."

Unity.

One important aspect of Diocesan Unity and one that is too often ignored, lies in the fact that each parish is organically a part of the diocese in which it is situate. Would that our Church people more persistently cultivated this view point! Were they to do so they would rid themselves of much of the restricted congregationalism which retards the progress of the Church and wars against the spirit of harmony and brotherhood which is so essential to its maintenance and success.

Mohammedanism.

Because from time to time writers like Mr. Hall Caine come forward recommending Christians to leave Mohammedan countries and Mohammedans alone, we welcome the clear uncompromising testimony of the Rev. W. St. Clair Tisdall in the "Church Family Newspaper," on "the blight of Islam." Dr. Tisdall tells us he lived long among Moslems and studied their languages, religion, laws and lives. He is an acknowledged authority, therefore, and speaks what he knows. He points out that Mohammed sanctioned polygamy, servile concubinage, slavery and divorce, and every Mohammedan must also sanction them. Anything more awful than the condition of the Moslem women cannot be imagined. Mohammed married Ayeshah when she was seven years of age, and it is therefore legal to marry a bride of that age. Well may Dr. Tisdall point to the horrors of such a system in a land of lust! Mr. Hall Caine may try to stop the preaching of the Gospel to Mohammedans, but a more potent voice than his has said, "preach the Gospel to every creature." The Gospel of Christ is the only known power that will uplift this people or any other.

A Moral Force.

The retirement of Mr. William Winter from the staff of the "New York Tribune" as Dramatic Critic, and for reasons that do him credit, is widely regretted. From his prominent position as the acknowledged leader in his chosen calling in the United States, Mr. Winter's influence was marked and widespread, and his was an honest and capable endeavour to promote pure writing and clean acting. It is said that his retirement after forty years of distinguished service on the "Tribune" was brought about by his unsparring criticism of low plays and their promoters. All honour to William Winter! His is not a retirement from defeat. He bears his honours with him, having lived a life of noble service to the art he loved, and the country he adorns: Those who

nt
forded, is
ng Policy
Assurance

t promin-
vrites:—
heque in
find the
it I have
paid for
at 3 3/4
nk would
insurance
e Policy.
uld con-
ce now of
ave their
with such
e as the
ve had."

favorable
ases have

age.

LIFE
ANY
NIPEG

LES

haracter are
roughout

red Suits
ler

is Fabrics
aking

il Orders. Our
isfaction in our

SON
TORONTO

H-
ORE
onts, etc.
og of
Goods
o. Limited.
Ont. —

D
WINDOWS
GLASS
ates submitted.

A COMPANY
ED
it - Toronto

rch
SS
ork.
RIAL
ASSES.
VASES.
DREWS
A LIMITED
TAWA

NTS

r stock before
ave the largest
elect from.

CO'Y, Ltd.
Toronto