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## Lessons for Sundays and Holy Days

September 12.—Fourteenth Sunday after Trinity.  
Morning—2 Kings 9, 2 Cor. 4  
Evening—2 Kings 10 to 32; or 13, Mark 11, to 27, 12, 13  
September 19.—Fifteenth Sunday after Trinity  
Morning—2 Kings 18; 2 Cor. 11, to 30.  
Evening—2 Kings 19; or 23, to 31; Mark 14, 53.  
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

Appropriate Hymns for Fourteenth and Fifteenth 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.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 512.  
Offertory: 366, 378, 517, 545.  
Children's Hymns: 194, 337, 341, 346.  
General: 2, 18, 36, 178.

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.  
Processional: 35, 37, 189, 232.  
Offertory: 167, 174, 212, 275.  
Children's Hymns: 182, 223, 332, 335.  
General: 7, 19, 169, 191.

### THE FOURTEENTH SUNDAY AFTER TRINITY.

The epistle for this Sunday continues the teaching suggested by last week's Eucharistic Scriptures. We are frequently attracted to certain important dogmas of Jesus Christ by the introductory words, "Verily, I say unto you." Such introduction always precedes the promulgation of some essential doctrine or final summing up. Note the parallelism in St. Paul, "I say then," "What does this phrase emphasize? Does it not sum up the character and condition of the Christian life? "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." In this epistle St. Paul shows his deep knowledge of the teaching of Jesus. The revelation of the personality of the Holy Spirit, of His relation to and energy in man,

is given alone by Jesus Christ. Well could He say, "I will not leave you comfortless," after He had revealed the doctrines concerning the personality and the work of the Holy Ghost. In another place St. Paul teaches us that the highest type of morality is represented by the idea, "Ye are the temple of the Holy Ghost." The truly moral man is the one who is led by the Spirit. How then can we look for a fruitful life apart from God? Additional point is given to our lesson of last week. For to-day we learn that the very things admittedly characteristic of a moral person are the fruit of the Spirit. To be moral means to walk through this world in company with the Spirit of God, and in everything directed and guided by the Spirit. Morality, in the truest sense, is the same as spirituality. Thus again the connection between faith and conduct is emphasized. The fall Ember Days are just as hand. Faithful Churchmen and Churchwomen the world over will remember in their prayers those who are to be called to any office in the sacred ministry. Bearing in mind the Church's need we must pray the Lord of the harvest to send forth more labourers. The Ember Collects confirm our teaching concerning the necessary coincidence between faith and practice. In the First Collect we pray "that both by their life and doctrine" those ordained may set forth the glory of God, and set forward the salvation of all men. In the Second Collect we ask God to replenish them with the truth of His doctrine, and to endue them with innocency of life. Thus our prayers are for the leaders in the moral regeneration of the world. The Christian must teach the doctrine of Christ. He must also live the life of Christ. He accomplishes this by walking in the Spirit. A closing thought. We are all accustomed to that type of Churchman who swears by a Shibboleth and judges every one accordingly, who at the same time is not extremely particular as to his conduct. He almost reverses the "vox populi." To such a man the Ember Collects would be most helpful if he could be persuaded to do his duty as a Churchman and use them on the appointed day. If the whole Church would only live up to the manifest intentions of the Church we would have fewer "clerical" problems on our hands. The comparative neglect of the Ember seasons is responsible for many of the inconsistencies.

### A Loyal and Patriotic Speech.

Those who looked for a clear note of loyalty and patriotism in Lord Charles Beresford's speech at the opening of the Toronto Exhibition were not disappointed. That Canada should in time of threatened danger stand up, man-fashion, to preserve its integrity and maintain its honour goes without saying. When the disruption of the federated States of North America was attempted the people of that great country did not shrink from the terrible sacrifice its maintenance involved. The noble monument that crowns the Queenston Heights is a stern reminder of what Canada has done, and an augury of what she will again do if need be in defence of crown and country. But even though this be the case the serious warning note of the great British admiral cannot, must not, be disregarded: "We have arrived at a crisis in our history in our Empire. . . . Our supremacy at sea has been threatened in language that is unmistakable. In the near future that threat may become a reality. . . . Whilst we have been talking other people have been acting."

### Country Children.

Under the old school regime in Ontario we often protested against the language used re-

garding the farm, how it was always pointed out that boys and girls could "rise," and had risen from the farm to honourable positions in the village, town or city. We used to think that this false view originated in this Province or was imported from the States, but we must have been mistaken. There has arisen during the last ten years in England a class of people who carry out in practice the opposite view. As one result we have a book, entitled "Nancy and Her Small Holding," by Miss E. Boyd Bayly, who has chosen for her story a holding in the West of England. Without going into the details of this work we note that she strenuously advocates the training of the children of small holders from their early years in farm work. She thinks that there is real danger of the teaching that they get in school unfitting them for country life without fitting them for any other, and quotes the politician's lament that boys of twelve and thirteen are taken from school and put to "the drudgery of farm work." There is where the phrase came from—it emigrated. Miss Bayly ridicules this use of "drudgery," when the paramount need of the nation is to settle country men and women on the land and rear healthy children to come after them instead of the degenerates that the journalists were horrified by the sight of this summer. Miss Bayly makes a strong plea for the children going on the land when wanted there if the Mother Country is ever to keep pace in agriculture.

### Toronto Exhibition.

One distinct advantage of the Toronto Exhibition is that it puts all other fairs throughout the country on their mettle. Each year of this great assemblage of proofs of the industry, enterprise and progress of our people in all those departments of life and labour that make for the development of Canada in some respects shows a marked advance on the years that have passed. No one can gainsay the advantage of this central Exhibition to the whole country. Visitors from abroad enjoy the facilities and conveniences of city life with easy access to the grounds. The president and directors for the present year are to be congratulated on their happy choice of one of the most noted Englishmen of the day as their chief guest—especially so when one thinks of the awakening of the outlying portions of the Empire to the vital necessity of contributing in a substantial manner to its defence. Whatever difference of opinion there may be on this most important matter, there can be no doubt that one of the foremost living experts on the naval defence of the Empire is Lord Charles Beresford.

### Calvinism.

In this year, when so much attention is devoted to John Calvin and much is written about him, it may be interesting to some to remind them of two great books, both of which were widely read in former days, and both of which undertake to refute Calvinism. The first of these is a treatise, entitled "A Refutation of Calvinism," by George Tomline, Bishop of Lincoln, about one hundred years ago. In the preface he says: "The design of the following work is to refute the peculiar doctrines of the system of theology which was maintained by Calvin. The first four chapters contain a discussion of all the peculiar doctrines of that system, with an attempt to prove that they are contrary to Scripture and to the public formularies of our Established Church." The second is the Bampton lectures of Richard Laurence, Archbishop of Cashel, delivered in 1834. Harold Browne, in his great treatise on "The Thirty-nine Articles," quotes Archbishop Laurence very often, and