

# The Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto:—

**EIGHTH SUNDAY AFTER TRINITY.**

(August 2nd.)

Holy Communion: 140, 257, 262, 407.

Processional: 7, 376, 397, 653.

Offertory: 343, 619, 620, 753.

Children: 392, 402, 711, 731.

General: 38, 560, 654, 752.

## The Outlook

### Kindness to Animals

Some time ago we noticed in a room the following lines, which seemed so good as to be worthy of the widest possible notice:—

"A man of kindness to his beast is kind,  
But brutal actions show a brutal mind.  
Remember, He who made thee made the brute,  
Who gave thee sense and reason, formed him mute.  
He can't complain, but God's all-seeing eye  
Beholds thy cruelty, and hears his cry.  
He was ordained thy servant, not thy drudge,  
But know that his Creator is thy Judge."

### Christ and Evolution

Whatever may be said of evolution as a theory in physical nature, no one can doubt that to urge it as God's supreme method with the world is to rule out Christ as His final revelation. Thus the danger of any such theory of evolution grows as the theory becomes more religious, because it tends to be sympathetic with a Christ it does not worship, and to praise a Christ to whom it does not pray. Evolution, in the strict sense of the term, would place Christ only at a point in a series, and would urge men to look forward from Him to a greater revelation in the future. But when the finality of Christ goes, Christianity goes also, and, indeed, all progress, for no faith

in progress is possible without a belief in that standard of progress which we have in Christ. Progress without certainty of the goal is utterly impossible, for we must have a standard to determine whether what is meant is really progress, and the only standard is some expression of the final goal itself. The Christian claim is that the standard of God's testimony for man has already been seen in Christ, presented finally and absolutely in Him, given as a Divine gift of grace. Thus Christ is not merely the prophecy, but the reality and guarantee of human destiny.

### An Acute Comment

A recent sermon on "The Religion of the Plain Man" says that one verse in Bishop Wordsworth's hymn has a very metallic, unpleasant ring:—

"Whatever, Lord, we lend to Thee,  
Repaid a thousandfold will be,  
Then gladly will we give to Thee,  
Giver of all."

The preacher well remarked that anybody would lend at such an exorbitant interest, for it would not be charity, but trade. The Bible idea is decidedly different and infinitely better. "There is that scattereth, and yet increaseth more." "The liberal soul shall be made fat, and he that watereth shall also be watered himself." It is satisfactory that this verse does not appear in every hymn book, though it is pretty well known to be part of the Bishop's hymn. But justice, liberality, charity are not to be exercised in the hope of a *quid pro quo*, for, although the nature of things is on the side of virtue, yet we have to do right because it is right, and not by reason of any advantages that may accrue. Even when life is hard we must still endeavour to give all that we can to the Lord and to His needy ones.

### Critics and Plain People

For many years learned men of all sorts have been finding fault with the plain man's religion, urging him to change it for something newer, but now these people are altering their tone, for it turns out that the average religious man is right in the main. Dr. Harnack, the great German historian, said not long ago: "Let the plain Bible reader continue to read his Gospels as he has hitherto read them, for in the end the critic cannot read them otherwise. What the one regards as their true gist and meaning the other must acknowledge to be such." Religion is not a matter for experts, even though their help will often be valued. Tertullian once made an eloquent appeal to the soul to stand forth and give its witness, referring to it as "simple, and rude, and uncultured, and untaught." Not as "when fashioned in schools and trained in libraries, fed up in attic academies." It is well to have this reminder as we think of the way in which the common people heard our Lord gladly. St. Paul rightly said that there was no need to ascend into heaven or descend into the depths: "The word is nigh thee; in thy mouth and in thy heart."

### Slackness

At the distribution of prizes in connection with the Royal Academy Schools ten out of fourteen prizes (including the gold medal) were carried off by women. The President, Sir Edward Poynter, said that this was due to the fact that the females, who were in earnest, worked hard, while the men were

slack, and either did not know how to work or did not sufficiently care. This is a serious charge, and, commenting on it, a paper said that young men are visible enough in the Music Hall, or the Cinematograph Theatre, or in the crowds attending athletic meetings, but in audiences attending lectures on History, or Science, or Literature, or Social Problems, the women far outnumber the men. The "Times" has just been discussing the value of golf, and there is a strong opinion among schoolmasters like the Headmaster of Eton, and other authorities, that whatever may be said of golf for the middle-aged man, it is by no means a game for boys and young men. Slackness in youth is a serious indication of dangers in middle life, when physical and intellectual energies begin to lessen. It ought to be true as ever that "the glory of young men is their strength." The aged Apostle is able to say, "I write unto you young men because ye are strong."

### Praise for Islam

The opening of a new mosque at Lagos, in West Africa, was the occasion of an address delivered by the headmaster of the Government School for Mohammedans, and this provided a newspaper with the opportunity to pay a warm tribute to Nigerian Mohammedanism, remarking on its freedom from fanaticism and its exemplification of all the best traits of Islam. But the writer is evidently ignorant of the wide gulf which separates Mohammedanism from Christianity. Dr. Zwemer, the great missionary, who was in Toronto a few months ago, is our authority for saying that "Islam is not a schoolmaster to lead the pagan races to Christ." On the contrary, the pagan who becomes a Moslem "also becomes a fanatic in his opposition to Christianity." It is well for us to be on the side of toleration, but to be tolerant to such a system of Mohammedanism is impossible. Two Dutch missionaries declared not long ago that Mohammedanism "is an organized power under the direct influence of Satan, to enable him to destroy the souls of men, turning them away from the Light of the World, Jesus Christ, the Son of God." This is a conclusion with which all Christian workers who have had any experience of Mohammedanism will heartily agree.

### Catholic and Protestant

It is exceedingly unfortunate that many Church people have got into the habit of using the word "Catholic" when speaking of Roman Catholics. Even a prominent clergyman in an article to the "Times" on his return from the East spoke of "Protestants" and "Catholics" in that country. But it must never be forgotten that there is no antithesis between "Catholic" and "Protestant," for it is quite easy, and, indeed, essential for the Protestant to express his belief in "the Holy Catholic Church," and to use the term "Catholic" in the primary way in which it was introduced in the time of Ignatius: "Where Jesus Christ is, there is the Catholic Church." Members of the Roman Church have, therefore, no legitimate complaint if they are called Romanists, or Roman Catholics, and care should be taken never to speak of Catholics when adherents to this Communion are intended. Dr. Salmon, whose famous book, "The Infallibility of the Church," has just been reissued in a very cheap form, once spoke as follows:—

"If it is not offensive to call members of the Church of England Anglican, it