

# Canadian Churchman

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EVELYN MACRAE,  
 Publisher.

PHONE ADELAIDE 2850.  
 New Offices—8 Sheppard Street, Toronto.

### FOURTH SUNDAY IN LENT.

March 14th.

Holy Communion: 247, 253, 260, 507.  
 Processional: 386, 422, 786, 787.  
 Offertory: 118, 120, 373, 634.  
 Children: 695, 699, 700, 714.  
 General: 7, 107, 500, 502.

## The Outlook

### A Grievous Scandal

In January, 1908, there were 87 opium shops in the Shanghai Foreign Settlement. In April, 1914, there were 654 opium shops in the same area, and the monthly revenue had, of course, risen enormously. Yet the Chairman of the Shanghai Municipal Council in March, 1908, expressed "the greatest sympathy with the Chinese Nation in its efforts to dispute the opium habit." No wonder that the Bishop of Durham has written, deploring in the strongest terms what he rightly calls "A story of clamant moral shame." It is disheartening in the extreme to realize that within the European Concession of Shanghai the revenue has enormously increased of late years, while in the adjoining Chinese city the evil is being strongly and successfully fought. Bishop Moule pleads that we do our utmost by prayer and effort to wage war for truth, liberty and mercy. Other leading men in England take the same line. The British Government have strongly urged the importance of reducing the provision of opium and the necessity of working heartily with the Chinese authorities. But as long as the English people in Shanghai take this line, the Chinese people will rightly feel bitter at the Phariseism of our British Christianity. A leading worker in China has said that the Model Settlement Administration in Shanghai is a long-standing defiance of British Imperial policy. If this guilty action is to be continued, our Government and Nation will need a good deal of humiliation before we can reasonably expect God's intervention on our behalf in the present war. We must not be allowed to forget that "justice and mercy are the habitation of His throne."

### War Sermons

The Archbishop of York, writing in his "Diocesan Gazette," begs his clergy to use this Lent as a time for evangelistic preaching. He considers that War Sermons are not needed, and that probably our people have

already had enough and to spare of them. These words of the Archbishop are as applicable to Canada as to England, and they deserve our most thoughtful and prayerful attention:—

"What is needed is the solemn presentation of the great truths of our holy faith in the light of this great war, and of all the lessons it teaches, the rebukes it gives, and the call it sounds. Surrounded as we are by sacrifices so willingly offered, the self-denial of Lent should come with a new meaning, and the Spirit of the Cross should touch us with a new appeal. God grant that this Lent may be a time in which both our religion and our patriotism may be deepened, strengthened, chastened, and purified!"

### Pastor Russell

It is good news to hear that Pastor Russell's advertising contracts in the two chief morning daily papers of Chicago, the "Tribune" and the "Herald," have been simultaneously cancelled. The former openly apologized to its readers for having ever published the Pastor's sermons, even for cash. As a reason for rejecting further "copy," the "Tribune" cited, not the Pastor's religious teaching, but his business record, including his connection with the United States Investment Company and with "miracle wheat." These financial matters, and also Russell's domestic relations, were exposed in the same paper in a series of articles extending over a week. It would be a useful thing if citizens in Canadian cities where Russell is still so lavishly buying space for sermons in the daily press, would call attention to the Chicago paper's good example, and ask publishers to consider the grounds on which the "Tribune" has decided not to further any longer the so-called Pastor's projects. His organization has appeared during the last few years under quite a number of names, and the latest is "Associated Bible Students." It is marvellous how any thoughtful people can be led astray by a man so personally discredited and by teaching so hopelessly lacking in the elements of correctness. This is saying nothing about the deplorable errors connected with Russellism, which denies some of the fundamental doctrines of our faith. St. Paul speaks of wolves entering in and not sparing the flock. The experiences of his day are being repeated at the present time, and call for constant watching and deliberate avoidance of those whose "word will eat as doth a canker."

### The Church in India

The centenary of the landing in Calcutta of Bishop Middleton, the first Anglican Bishop, has just been celebrated, and all who are interested in the progress of Christianity in the great country and continent of India will have followed with thankfulness the comparisons made between a century ago and to-day. Bishop Middleton was succeeded by Heber, whose hymns are so precious to us, and he, in turn, was followed by Bishop Daniel Wilson, whose episcopate covered twenty-five years. Then came Bishop Cotton, who made education a great note of his work and laid the community under a debt of gratitude by his strenuous efforts. One of our readers, who was a singer in the Calcutta Cathedral choir in Bishop Cotton's days, has kindly sent us an account of the Church, from which we take these particulars: Bishop Cotton was succeeded by Bishop Milman, who succumbed in 1876 to work which had become far too extensive for one man. It is unnecessary to go further in giving an account of the three last Bishops, but it is impossible to omit a statement of the contrast

between what existed a century ago and the state of Christianity to-day. In 1814 there were 700,000 Christians of all denominations and races in India, while now there are nearly 4,000,000, of which nearly 500,000 belong to the Anglican communion. Then there were forty Anglican clergy and no Indian clergy; now there are 931 clergy, of whom 301 are Indian, and one is in Episcopal Orders. Then there were 15 Churches; now there are 1,215. Then the vernacular versions of the Bible could be counted on one hand; now there are translations in 76 languages and dialects, and 19 million copies have been distributed by the Bible Society alone, besides the enormous number issued by the S.P.C.K. And yet, while the chief note of the Centenary celebration has rightly been one of praise and thanksgiving, yet there is also a deep undertone of penitence for shortcomings, because so much still remains to be done. There are still tracts in India where our Saviour has never been preached. This Centenary should be utilized for the purpose of a great forward movement to evangelize the whole of India.

### The Book of Comfort

Among the many effects of the War upon National life, it is gratifying to read an opinion expressed by a leading paper which is based upon actual experience:—

To thousands of Christian people during the last few months their Bible has become a new book, because the Bible deals throughout with things elemental and ultimate. The Psalms, for instance, come home to us with amazing force and freshness, because the Psalms had their birth amid fighting and suffering like ours, harder than ours, through which God was teaching His children that the things which are seen are temporal, but the things which are not seen are eternal.

There is nothing like the Word of God to comfort those who are in distress. It points to Him who is "the Man of sorrows and acquainted with grief," and it also speaks of the Holy Spirit, the "Comforter," in fellowship with Whom everyone is "comforted of God."

### A New Note in Newspapers

It is most interesting and gratifying to observe the growing emphasis in the religious tone of many of the papers. Thus, for instance, a well-known English weekly secular newspaper has the following words:—

"What ordinary man would face with equanimity a New Year that would be really new—new in the sense that all the values would also be new? It takes a brave man to pray 'Thy Kingdom come,' realizing all that it means, and yet without trembling. So timid is a man of too great novelty that, even in prophesying the golden age, he has always had to pretend to himself that he meant the return of an old epoch rather than the invention of a new one."

This is equivalent to a good sermon, and, appearing as it does in a secular paper, is much more likely to be noticed than a church discourse. It is well that the world should be reminded that the meaning of the familiar phrase, "Thy Kingdom Come," is infinitely more than a new social environment. The Kingdom is a gift from above which cannot be produced by man, but only received, experienced, and welcomed. If this thought is kept in view, it will probably do more than anything else to remind us that the Kingdom must come from above, that it has not yet come, but that it will come in God's time and way.