

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.

EIGHTEENTH SUNDAY AFTER TRINITY.

(October 3rd.)

Holy Communion: 257, 258, 433, 643.
ProceSSIONAL: 384, 468, 473, 496.
Children: 688, 694, 695, 703.
OfferTory: 322, 397, 610, 646.
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The Outlook

The Primate's Charge

Our readers will have been glad to have had at the earliest possible date so full an account of the Primate's Charge to the General Synod, and also to observe his clear insight into and firm grasp of the features of the situation to-day. On the subject of Prayer Book Revision Archbishop Matheson expressed the sentiments of the great majority of Canadian Churchmen when he uttered the wish that this important work might be carried through at the present meeting of the Synod. There are good reasons why most matters should be deferred until the close of the war, but there is no need whatever for this in connection with Prayer Book Revision. Still less have we need to wait for the action of the Mother Church where the circumstances and also the character of the revision are so entirely different. As the Archbishop so well said, we ought to have a Prayer Book suited to Canadian needs and Canadian sentiments. On the subjects of political corruption, the observance of the Lord's Day, and the war, the Primate's words were equally practical and definite, and will find an echo in the minds of all Church-people. As he rightly said, the Church must lead in this and other matters in order to show its right to the claim to be our Lord's authoritative agency for good in the world. Everyone will join the Primate in his prayer that the meeting of the Synod may help to do something towards that spiritual revival for which the people of God are continually praying.

Home Influence

The Primate very forcefully pointed out that it is only when the Church and the Home act together that we can expect real blessing. The influence of the Church is, after all, only occasional, while the influence of the Home is perpetual. The following incident is a fine illustration of this truth:—

When Henry W. Grady, the brilliant orator and journalist and the ideal son

of the South, first saw the White House he exclaimed to a friend: "That, sir, is the home of my nation." But later, when spending the night with a Southern planter, he saw the family at the altar of prayer, reading the Bible and praying to God, he said: "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation. The home of my nation is where the Bible is read, where Jesus Christ is respected, where God is honoured, and the children taught to pray."

It is much to be hoped that the Primate's words will lead to a further extension of the movement for Family Prayer, which, more than anything else, helps forward the power and blessing of home life.

Incarnation and Democracy

The theme of Bishop Lloyd's Synod sermon was that the Incarnation is a revelation of democracy, and that all failure in the Church is due to the inability to realize and embody this great truth. The Early Church carried out this ideal, but the Church of the Middle Ages lost the vision because she had forgotten the Divine purpose. The world was thinking and speaking of liberty while the Church was standing for the very opposite. The result was inevitable, and, as the Bishop said, "perhaps the day most potent for good in the development of civilization was that in which the Church of England refused to be represented at Trent." This is due to the fact that in repudiating Trent "England finally committed itself to democracy." But even so, the Anglican Church had not properly learned the lesson of liberty, and the result was a tragic separation from her of those who knew that New Testament Christianity spelt freedom. The loss was immense and lasting, until at length, to-day, our Church is seen to be largely impotent by reason of divisions. So far the Bishop's diagnosis may be regarded as correct, but when he went on to say that "everywhere Protestantism as such has lost its virility," we could not help wondering what he meant, especially as he comes from a Church whose title is "Protestant Episcopal." The fact is that at this point, all unconsciously, the Bishop seemed to use the word "Church" as though it were an institution limited to the Anglican Communion. With the plea for liberty and the emphasis on unity we are in the heartiest sympathy, and if the Bishop's words can unite the various branches of the Anglican Communion on the basis of New Testament truth we shall all rejoice. But, as he went on to point out, unity in the fullest sense will only be realized when all the scattered hosts of Christ's people are one, and we are glad to see that he took account of this simple but all-embracing fact. Meanwhile we must do whatever lies in our power to emphasize New Testament democracy, for only as we do so we shall approximate nearer that unity for which our Lord prayed. The Bishop's appeal for freedom will carry far, for "where the Spirit of the Lord is, there is liberty."

M. S. C. C.

The Annual Report of the General Secretary of our Missionary Society to the Management is of particular interest this year, because it deals entirely with the one topic of our missionary duty to the aboriginal races, the Indians and Eskimos of Canada. In a most valuable sketch of the work Canon Gould calls special attention to the operations of the Church Missionary Society, which by its constitution is limited to work among heathen

peoples. This means that all the benefit which our Church in Canada has received through the C.M.S. is to be ascribed to the fact of the great principle that the Christian Church must recognize the claim of the aboriginal races of the Dominion upon its sympathy and assistance. A careful study of this admirable report will do much to foster missionary effort and the consciousness of our duty even to-day to the "heathen at home." There are political and social problems into which it is quite unnecessary to enter, and about which there is a good deal of difference of opinion, but there is absolute unanimity as to the duty of the Christian Church to evangelize those races which the white man found on his arrival in Canada. Everything that our M.S.C.C. can do along this line will be the direct fulfilment of our most immediate and pressing obligations. While referring to the M.S.C.C., it is impossible to avoid noticing that although nine months of the year have elapsed, only about one-third of the Apportionment has been received at headquarters for the work. It is, therefore, much to be hoped that during the next three months there may be such an increase in the funds that the Apportionment may be raised in every diocese and congregation. Whatever else happens, we must keep first and foremost the supreme duty of world-wide evangelization.

Political Corruption

The words of the Primate on the question of politics in Canada have naturally been given great attention by our newspapers, and the subject is strikingly illustrated in a recent article in a Roman Catholic paper, "Le Pays." In view of the number of dishonourable transactions recently discovered in and around Montreal, "Le Pays" asks the question how it is that the French Roman Catholic Canadians are so religious, and yet can make themselves guilty of such shameful dishonesty. Another Roman Catholic paper, "L'Action Catholique," the organ of the priesthood in Quebec, replies that it is because so many do not openly profess Roman Catholicism, but are satisfied to keep their religion for themselves instead of manifesting it openly. Whereupon "Le Pays" scathingly asks if the reverse is not true, if the emphasis put on outward forms and ceremonies does not tend to make people forget the need of simple honesty. It is decidedly welcome to read in a French Roman Catholic paper such a denunciation of formalism. The writer goes to the heart of the matter when he says that no outward observances can make up for the spiritual religion of the heart. It is more than time that both Roman Catholicism and Protestantism should drive this home to the consciences of the people. "Pure religion and undefiled" will always see to it that morality is an essential part of religious profession. The religion that is not ethical is no religion at all.

Belgian Soldiers

We have received an appeal on behalf of the Belgian soldiers, whose health while on duty at the Front is of such great importance. The call for sterilizers is particularly urgent. We who live in Canada find it difficult to visualize the intense misery which must prevail in a devastated country where lice, mosquitoes, and other disease-carrying vermin breed in myriads upon the fragments of decaying bodies which it becomes impossible to remove in a country where blood-soaked, germ-laden streams and rivers form the only natural water-supply, and where all forms of drainage and sanitation have been blown up and destroyed by shot and shell. Think what

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