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EVELYN MACRAE,

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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.

FIFTH SUNDAY AFTER TRINITY.

July 4th.

Holy Communion: 250, 251, 259, 433.

Processional: 384, 386, 397, 646.

Offertory: 573, 599, 627, 653.

Children: 261, 693, 694, 701.

General: 9, 654, 660, 730.

The Outlook

The Human Note

An American cartoon, referring to President Wilson's second Note to Germany, depicted him as sitting at an organ and drawing out the Vox Humana stop, and there is no doubt that the appeal to Germany is couched in splendid terms of humanitarianism. Here are words that tell their own story:—

"Whatever be the other facts regarding the 'Lusitania,' the principal fact is that a great steamer, primarily and chiefly a conveyance for passengers, and carrying more than a thousand souls who had no part or lot in the conduct of the war, was torpedoed and sunk without so much as a challenge or a warning, and that men, women, and children were sent to their death in circumstances unparalleled in modern warfare."

It is a great satisfaction to realize that the Government of the United States is contending for something infinitely greater than rights of property or privileges of commerce, for nothing less than those rights of humanity which every government must of necessity realize as under its care and authority. The Note rightly points out that no commander of a submarine could be justified in putting the lives of those on board ship in jeopardy unless there had been actual resistance of capture or refusal to stop when ordered. It is much to be hoped that this fine appeal will have its effect, even amidst the brutality which has actuated German practices during the last few months, for, as the President truly says, the sinking of passenger ships involves principles of humanity which throw into the background any special circumstances of detail. This is the right way to view such a situation, and, even though we may think it almost impossible for Germany to heed the

appeal, the noble words of the President have already found an echo throughout the rest of the world.

The Toronto Synod and Temperance

It is a great satisfaction to observe the fine and strong lead given at the Toronto Synod to the duty of temperance, especially at the present time. The Bishop's address rightly pointed out that it ought to be considered the greatest privilege, both to practise total abstinence and to refrain from treating others. The solemn words of the Rev. W. L. Armistage clearly made a deep impression, and it is not surprising that his resolution was carried without serious opposition. We trust that the suggestion to start a propaganda by instituting a "Follow the King" club may be carried out. All this attention to temperance is a great joy to those earnest workers who have laboured, almost in vain, for years past, to get the Church as a whole to realize its proper attitude to this awful sin. On the principle that half a loaf is better than no bread, it is well to see the way in which people are willing to pledge themselves to abstinence for the duration of the war, but a very large section of the community will agree with Mr. Mark Bredin, who said that there are some things that cannot be regulated. "The only means is abolition. If ever there was a curse that cannot be regulated, it is the liquor traffic. Abolition for the length of the war is good, but for all time better."

Votes for Women

The proposal to give women the vote in the vestries of churches naturally caused a good deal of interest and strong feeling at the Toronto Synod, but we are bound to express our satisfaction that the change, giving women permission to vote, which required a two-thirds majority, was just carried. We cannot help feeling that it is manifestly unfair to expect women to take so definite a part in Church life and work, and yet refuse them the opportunity of voting on matters in which they are so keenly interested. There is not a clergyman who does not need and value the part played by women in Church work, and many a congregation would suffer seriously if the women were suddenly taken away from its various organizations. Why, then, when we expect so much from women, should we not allow them to take their proper part in the management of affairs? As one speaker rightly said, the present practice of refusing women the vote is penalizing those who are regarded, and rightly, as of such value in Church work. We hope that the example set by Toronto will soon be followed by other dioceses, and that we may soon have the satisfaction of realizing that the New Testament conception of Church membership is being literally carried out, which gives all followers of the Master, regardless of sex, their place and opportunity of taking part and fulfilling responsibility in connection with Christian service.

Anglicans and Presbyterians

One of the most interesting features of the recent General Assembly of the Presbyterian Church at Kingston was the greeting from the Anglican Church conveyed by Bishop Bidwell. The Bishop expressed his appreciation of the work done by Queen's University, the child of the Presbyterian Church. In answer to those who said that Christianity is now on its trial, Dr. Bidwell said that in any case materialism has clearly received a deadly shock, and this being the case it is incumbent on those who represent the Church of Christ

to drive home the truth that there is no hope for the world apart from Christianity. In that work, said the Bishop, there is no division. While he would not for a moment minimize the differences between Christian bodies, he knew that these matters must not be approached in a controversial spirit, but in a spirit of sympathy. We shall all endorse his words that "it is not upon the principle of surrender, but of contribution that union is to be achieved." This is the true attitude to adopt in regard to Christian union, and it follows closely and admirably the words of the Archbishop of Canterbury on the Kikuyu question when he refused to regard non-Episcopal communions as *extra ecclesiam*. The more we can have of this real recognition of what various communities of Christians are doing for the world, the more likely we are to accomplish the desire of every true heart that the people of God may be one.

Scotland and Kikuyu

It is only very rarely that the words and actions of the Scottish Presbyterian Assemblies get reported in English and Canadian journals, but the words of the Rev. Dr. Wallace Williamson, the minister of St. Giles', Edinburgh, on the subject of Kikuyu are worth quoting. After paying a tribute to the Archbishop of Canterbury, who as a Scot, probably understands thoroughly the Scottish view, Dr. Williamson said:—

"It is not for us as a National Church to take any other position than that of a broad Christian sympathy with the difficulties of a sister National Church, but we may express our regret that technical difficulties beset another Christian community and prevent that great Christian community from entering into the large liberty of the Gospel of the Lord Jesus Christ. . . . We may also express our thankfulness that the Church of Scotland, through her varied history, has won her way through to a position in which she is able to declare herself as the friend of all Christian Churches, and as the enemy of none—to welcome to the Lord's Table within her community all who loved the Lord Jesus Christ in sincerity and truth."

It is well for Anglican Churchmen to know and understand the position of the Church in Scotland on this matter, for nothing is gained by failing to realize the definite attitude taken up by those who belong to the Presbyterian Churches. It is only by such a clear recognition of each other's position that we shall ever arrive at a proper conclusion, or, indeed, ever attempt to bring about that conclusion.

Church Union in Canada

By the unprecedented vote of 368 to 74 the Presbyterian General Assembly decided to send the question of Church Union to the congregations and Presbyteries. It is said that the vote was the more remarkable because of the large number of men present whose views were not certain, and it was not known beforehand how far the proposal would be supported. Many predicted a smaller vote for union than last year, but the returns show a large gain. There seems to be no real doubt as to the increasing feeling in the Assembly of the Presbyterian Church in favour of union with the Methodist and Congregational Churches, and we shall be able to see during the next year how this idea develops among the rank and file of Presbyterians. It can hardly be questioned that the union of these three Churches, if properly carried out, will help forward the cause of Christ in Canada,