

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.

SECOND SUNDAY AFTER TRINITY.

(June 21st.)

Holy Communion: 251, 256, 258, 262.

Processional: 384, 433, 468, 573.

Offertory: 610, 619, 646, 653.

Children: 688, 691, 694, 695.

General: 3, 26, 652, 664.

The Outlook

Synods

Diocesan Synods, with clerical and lay representation, are an integral part of our system in Canada. (We are one step in advance of the Motherland in this.) Too often we forget the corporate utterance and action of the Church when we are immersed in parochial interests. Synods are a needed and beneficial correction of this. The man who refuses to come up to Synod because "things are dead slow," or goes down after a day or two, is, perhaps, most in need of what a Synod can do for him. Of course, this takes for granted that a Diocesan Synod is not "parochial" in its viewpoint. Some speakers are parochial. Some are even narrower than that. They are individual. But there are enough men of vision and calibre in every Synod in Canada to save it.

Reports in Synods

"I move that this be passed and be printed in the Journal." That Journal is the graveyard of numerous reports. Anyone would think that the main object of a committee's work was to prepare a report that would pass the Synod. We have Committees on the State of the Church, Lord's Day, Moral and Social Reform, and what not. What is the good of such reports unless they are acted on? We are not attempting to make a literature of

good intentions. All some reports do is to put on record our pious wishes. They have about as much practical value as an old lady's sigh. That is not because the committee has not done its work, but because the members of the Synod will not do theirs. Too often acquiescence in a report is the most comfortable way of avoiding an uncomfortable duty. That won't do for a gathering of men. The only way the reports can be of any value is for the clergy and laity to carry out the recommendations, or take heed to the guidance given them.

Talk in Synods

Can you imagine what a Synod would be like with all the irrelevant and useless talk left out? Well, it wouldn't be a Synod, at least it would not carry the brand of most Synods we have attended. If only some speakers, before they speak, would think once, or possibly twice, our time would be saved and theirs would be occupied in an unusual exercise. Did you ever notice the feverish eagerness of some men to get the floor on the days "before the vote?" They must let their friends know that they are still alive. Our Bishops, the chairmen of our Synods, have no easy task in preventing useless discussion. A Bishop who attempts it might be thought severe. Some of us, perhaps, remember a good Bishop, who passed to his reward not so long ago, who always ruled out any "unnecessary discussion," and at the close of the session would say in his deep, heavy voice, "If I have unwittingly hurt the feelings of any gentleman present, I humbly beg his pardon." But the general effect in most of our Synods would be bracing tonic for the pertinence and brevity of discussion. The man who talks because he wants to say something would be silenced at last, and the man who wants to talk because he has something to say would have his chance. Did you ever notice some men who must have their little say-so on any subject that comes up? We wonder what a cross-section of their mind would show. Some tuberous growth in the region of self-esteem, we fancy. Finally, brethren, when in Synod, if you have nothing to say, keep quiet.

The Cure for Care

A new edition has just been issued of an interesting little book, entitled "Christ's Cure for Care." Apart from the contents and value of the book itself, the following quaint lines quoted may be specially commended:—

"Fear not!" the flowers whisper;

"Since thus He hath arrayed

The buttercup and daisy,

How canst thou be afraid?"

Then don't you trouble trouble

Till trouble troubles you;

You'll only double trouble,

And trouble others, too.

This is only what the Apostle wrote long ago, "Casting all your care upon Him, for He careth for you."

"Stand Firm"

At a critical moment in the Battle of Waterloo there came to the Duke of Wellington messenger after messenger, saying that if certain troops were not withdrawn from a point of danger, they would fall before the impetuous onset of the foe. To each messenger the Duke said his reply was "Stand

firm!" At last one of the officers reported the state of affairs to Wellington, saying, "You will find us all dead if we 'Stand firm.'" "Never mind," said the Duke, "stand firm!" The officer's words proved true, for every man fell in the fearful attack made upon the company. History honours the steadfast. Jesus Christ wants His disciples to be as firm in their standing-ground. He said unto the Twelve, when many of His disciples went back, "Will ye also go away?" Simon Peter spoke for the others when he replied, "Lord, to whom shall we go? Thou hast the words of eternal life." While the battle for the Christian faith is being waged, the Master says to each one of us, "Stand firm!"

The Salvation Army

It is a satisfaction to all Churchmen to see that the Synod of Nova Scotia passed by a standing vote the motion of sympathy with the Salvation Army in their great loss of officers and workers in the recent disaster. We notice that the Toronto Diocesan Board of the Woman's Auxiliary did a similar thing. It is a great loss to any organization to lose so many head officials at one time. But the manner of their passing has its consolations. It is a testimony to the real religious value of the Army's work that it could be said, "the expression of the faces of their dead was singularly peaceful and resigned," and this in such tragic circumstances. No one now-a-days questions the fact that the Army has won a place occupied by no Church in the religious forces of the country. Their main care is for the down and out. And it must be said, however unwelcome it may be, that many of the Churches are just awakening to their obligations to the down and out. Not one of the least factors in their awakening has been the work of the Salvation Army. "General" Booth conceived a great work, and by God's help carried it through wonderfully. The Army has its own methods of work and principles of organization. They are not ours. Methods surely are to be judged by their effectiveness. But we, as all Christians, join in devotion to a common Lord and Captain of our Salvation. We have no better wish than that the Army here may continue in the spirit and principles of its first "General."

The Cornerstone of Education

The Headmaster of Eton College, the leading English "Public School," has just written an essay on "The Home Training of Children," which is a serious call to the parents of this age to recognize that theirs is the primary responsibility in the matter of the education of their children. By the time a boy has reached school it is too late to begin inculcating the ideals of duty to God and man, and Mr. Lyttelton rightly urges that parents cannot fairly throw the responsibility for the success or failure of their children on to the shoulders of the schoolmaster. He sketches some careers of men who have started out in life without any equipment implanted at home, and who have gradually succumbed to selfishness, either in the form of sensuality or in the form of pride. He also shows that every life is a struggle between the two allegiances, God and Self, and that the issue is mostly determined by a committal either to God or self which takes place in childhood. He says that later conversion by school life or personal influence usually takes the form of some special Divine interposition,