

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.

THIRD SUNDAY AFTER TRINITY.

(June 20th.)

- Holy Communion: 248, 251, 507, 563.
 Processional: 383, 465, 478, 612.
 Offertory: 9, 22, 479, 670.
 Children: 691, 700, 705, 714.
 General: 7, 213, 494, 779.

The Outlook

A Deep Humiliation

As the story comes in about the recent action in England on the drink question, it is impossible to avoid feeling keenly the utter shame of the situation. The case against strong drink has been proved beyond question, and leading men of all classes have spoken in the plainest terms. And yet, after Mr. Lloyd George declared that drink is doing more harm to the British nation than Germany is doing, the result is a miserable fiasco. When the Government proposed drastic action they were met by the Irish party and by a considerable section of Unionists. Worst of all, the Cabinet itself seems to have been divided and Mr. Lloyd George almost alone. And so our national life has been cowed and bullied by an enemy far more cruel than the barbarians who poison wells and substitute gases for guns. To the Church the humiliation is deepest because it reveals the utter powerlessness of Christian people to prevent the scandal of a victory for the drink interests. Prohibition was imperative under present circumstances and, failing this, national control was essential. But far less than these, even taxation, had to be abandoned in opposition to vested interests. Could anything be more utterly deplorable? But, nevertheless, the defeat will only stir true workers to greater efforts. We shall still be victorious over Germans and gin.

Merit and Promotion

Our American contemporary "The Chronicle" calls attention to the effort now being made by the Bishop of Harrisburg to introduce a sort of civil service in his diocese, whereby promotion is accorded to workers in small

places. Those who prove their worth are given more important charges. It would be well if the plan could be adopted in other dioceses. Many a man accepts a sole charge early in his career, only to find himself in the same place for many years. Others, with inferior gifts, often go above them and the result is unsatisfactory to clergy and people. Now, if there could be some proper plan of promotion by which lonely men in small places could feel they were being noticed by those in authority there would be increasing interest and blessing all round. Cannot something be done along this line? The English papers are often concerned with the problem. Is it not ripe in Canada also? What do our readers think? We shall be glad to receive, in confidence, any testimonies either from clergy or congregations. It is a matter that presses for attention.

Intercession

A Chaplain to the Forces says that hardly a letter reaches him from men in the fighting line which does not contain a request for prayer and he adds that soldiers and sailors feel that prayer offered for them is being answered.

A Christian worker in the Royal Navy, thankfully acknowledges the prayer which enabled him to commence a meeting amongst his comrades on a battleship, and speak to them of Jesus and His love. Soldiers who have found it difficult to kneel down before their comrades and make their confession of their faith, say that the consciousness that prayer is being offered for them strengthens them to do

what they know to be their duty.

Here is a fine opportunity for service by many who cannot go themselves or do much work or give much money. Let us use to the full our "ministry of intercession."

The Moral Factor

There are few things more significant at present than the appeals made in the secular press to the moral element. In organs where such references are hardly to be expected, the recent German brutalities have led newspaper writers to bear witness to the eternal principles of truth and righteousness. Thus, Lord Bryce's Committee having reported the careful preparation beforehand of scientific instruments and methods intended for use in Belgium, one paper comments as follows:

We have in nine months slipped back to the sixteenth century. The non-combatant—man, woman, and child—is thrown into the cauldron. The neutral nation is dragged in too. No longer is it possible to set limits to the kind of violence and the degree of physical and moral torture which war inflicts. Science, having fulfilled poetry's prophecy that if it cut itself adrift from love and faith, it would become an emanation from the brain of demons, has done what this new commandment has ordained of it. The only power of rescue resides in those nations which have not bowed the knee to this Baal, and can yet rally, with their whole spiritual strength, to a nobler worship.

This is true. Science, apart from faith and love, tends to become diabolical and the only way out is by means of spiritual strength. This is only possible by means of what the Bible calls Divine Grace.

The Supreme Test

A clergyman was speaking lately of some of the ultimate tests of the ministry. He pointed

out that as it is possible in business to know at the very outset that some men will fail, so in the Christian ministry, there is one method of discovering whether a man is rightly called or not.

Are you able to win men to Christ? If not, learn how, or drop it; or you will fail as sure as you live.

This means that the supreme purpose of the ministry is soul-winning, and apart from this there is no valid reason for its existence. No success in other directions can make up for this. Clergymen are to be "fishers of men," and this means they must "learn how." And the one way is, to enter the Master's School: "I will make you to become fishers of men."

A Challenge

It is an old saying that "the proof of the pudding is in the eating," and the best test of Christianity is what it does for human life. Some time ago the Bishop of Chelmsford, Dr. Watts-Ditchfield, read an attack on Christianity in a well-known Socialist paper edited by an Atheist. Mr. Watts-Ditchfield, as he then was, challenged the editor to find him ten men in the whole of England who had been really down in the gutter morally and had been raised by any other power than that of the Gospel. The Bishop added: "I am still waiting for the names of these ten persons." Just so; scepticism is powerless to uplift and transform. Only Divine grace can do it. Records like Begbie's "Twice-Born Men" are still one of the greatest proofs of Christianity.

Three Great Realities

By the Rev. Prebendary Webster, M.A.

And from thence He arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but He could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet (St. Mark vii. 24, 25).

It is a touching story of how a heathen mother won for her demon-possessed daughter immediate healing and deliverance. Three points stand out and claim our attention. We look at that friendly house on the borders of Tyre and Sidon where Christ had gone for a season of rest and retirement, and we see a Saviour Who could not be hid. Then we glance at that unhappy home where lived the little daughter grievously vexed with a devil, and we see a daughter who could not be controlled. Then we follow the brave and yet almost heart-broken mother as she presents her petition to the Saviour, and we see a faith which could not be denied.

I.

A Saviour Who could not be hid. He had gone to the utmost limit of the Holy Land, to a city bordering on heathen territory. Entering a friend's house, He had desired His place of retirement to be kept secret. But as a bunch of violets betray their presence by the sweet perfume that fills the room, so the Lord Jesus "could not be hid." It has ever been so. The Temple party, the Priests and Elders, thought they had silenced His witness and arrested His influence when they forced Pontius Pilate to sentence Jesus to the Cross. But even when the stark, dead body was laid in Joseph's sepulchre they were not altogether comfortable. They remembered His words about rising again on the third day. So they appealed again to Pilate, and a Roman watch was appointed to