

Canadian Churchman

SUBSCRIPTION - - \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.
 SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

1. **Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.
 2. **Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.
 3. **The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.
 4. **Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.
 5. **Discontinuances.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.
 6. **Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.
 7. **Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.
 8. **Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.
 Address all communications.

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

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.

SEPTUAGESIMA SUNDAY.

(January 31.)

Holy Communion: 232, 257, 448, 516.
 Processional: 378, 383, 406, 505.
 Offertory: 41, 505, 617, 658.
 Children: 687, 718, 719, 734.
 General: 500, 573, 593, 615.

The Outlook

The Duty of Missions

The outstanding importance of world-wide evangelization at the Epiphany Season is the reason why we again call attention to this supreme duty of the Church. The Appeal issued by the Anglican Laymen's Missionary Movement, which appeared in our columns last week, was particularly noteworthy for the testimonies from Mr. Sherwood Eddy and Canon Waller. Mr. Eddy recently cabled from China that the opportunity for Missions, so far from being hindered by the War, has actually doubled, compared with that of last year, while Canon Waller expresses the opinion that up to the present there is no evidence to prove that the fact of a War waged by Christians is a stumbling-block to the non-Christian mind. All this gives special point to the necessity of prosecuting the work to the utmost of our ability. A recent writer has called attention to two little devices intended to show the progress of the Gospel. One is a map of the world, with all the Protestant Christian nations in white, while all of the other countries are black. It is decidedly significant to realize that so much of the world's surface is still black, even though we may make every proper allowance for the Roman Catholic and Greek Churches as well as for Mohammedanism. Another device is intended to show the exact proportion of Christians to the world's population by means of a broadening wedge of white in a series of black discs. Both illustrations are sadly expressive of the lack of Missionary effort on the part of the Churches compared

with what they ought to and could do; and it drives home the question as to the extent to which individual Christians and Church congregations are responsible for the present condition of things. The Gospel is still God's power for salvation, and wherever it goes it demonstrates its ability to transform and uplift human lives. If, therefore, we experience and value it ourselves, we ought to help to spread the news on every hand. One of the simplest and yet the most searching tests of our own attitude to the Gospel is found in the words of the Apostle: "We cannot but speak of the things we have seen and heard." Is this true of us?

England and the War

The Bishop of Liverpool devoted his Triennial Visitation Charge almost wholly to questions connected with the War, urging especially on the Clergy that this conflict must necessarily mark a new start in spiritual history, with greater self-discipline and self-denial. One of the most telling parts of the Charge was that in which the Bishop referred to the nation, and asked whether England would emerge from this great trial ennobled in character, or the reverse. The Bishop's words are so impressive that they must be passed on for consideration in Canada, where the need of national life of the right sort is as great as anywhere.

The new-born England that they hoped to see was a penitent England which had cast off once and for ever the slough of its grievous national sins, in which drunkenness would have passed away, impurity be forced to hide its head, sweating be for ever banished, commercial dishonesty and illicit commissions be stone-dead, gambling disappear because love and fellowship would take the place of selfishness, class hatred be gone for ever, and where all from King to peasant would seek their country's good, and be content to lose themselves in its greatness; a faithful England in which God was put first, and a disciplined England, not less free, not loving liberty less, but in which the present love of untrammelled individual action which made them restive under any kind of control had given way to that self-mastery, that sense of personal responsibility, that respect for the rights of others which led them to regard life as a serious and God-given trust, their citizenship as a priceless asset to be used for the welfare of their fellows, and their Empire as a means for benefiting mankind.

For "England" let us substitute "Canada," and then pray that these words may be true of what the Hymn rightly calls "Our loved Dominion."

Bad Reading in Church

The Bishop of Lincoln, in a recent number of his Diocesan Magazine, has given expression to some very plain ideas on the subject of reading in Church.

"I ventured lately to utter some warnings against bad reading in Church. I am moved to repeat that warning on finding the fault to be so grave and so common. I hear lessons read so swiftly and so inarticulately, that I am confident few people can hear the words, and fewer still can follow the sense of what is read. I have heard a grand passage of Isaiah read off as if it were a paragraph in a newspaper. There seems to be no sense of the magnificence of the poetry, or of the solemnity

of the message, or of the importance of enabling God's people to hear and understand His written word."

The criticism is as true as it is timely, for rapidity of reading virtually deprives the congregation of the true edification which the words are intended to convey. It is not too much to say that thoughtful, devotional, impressive reading of the Lessons can be made one of the most valuable adjuncts of worship; and it should never be forgotten that one of the reasons for which we come to Church is "to hear His most Holy Word."

Basra

We wonder whether this word conveys any real idea to many people in Canada. In a corner of a newspaper the other day it was mentioned that a place of this name had been captured. On the map it is mentioned as situated on the top of the Persian Gulf, and it is said to be a small fortress guarded by two cruisers. People in general have naturally thought of this as one of the adventurous expeditions of our Army and Navy, though otherwise, as a matter of practically no significance. But officials who know, say that its capture is regarded as probably the most important thing that has happened since the War began. It had been decided for years that if ever War broke out with Turkey, Basra should be taken, because of its importance to our communications with India; and Mr. F. T. Jane, the great authority on things naval, who writes such informing articles week by week in "Land and Water," points out that the possession of Basra guarantees the oil fields of Persia from which our Navy is drawing and will more and more draw its supplies. Mr. Jane adds that the German possession of Basra would have meant a very serious loss and great practical difficulty in regard to the provision of the oil now so vital to our Navy. It is well, therefore, that we should realize that not everything that looms large in our papers is necessarily of the greatest importance. There is such a thing as perspective, and both in things national and also in things spiritual; much depends upon our being able to see things in their right proportion and from their proper standpoint.

"Compartment Men"

It was recently said of a distinguished religious journalist that it is difficult to label his theological views, for he seems to be Evangelical or un-Evangelical as occasion may demand. The reply was, "He is a compartment man." He has an Evangelical "compartment" from which he draws when he writes for Christians of that type, and when he has to provide material for people of a different School he is able to draw from his un-Evangelical "compartment." This is certainly a wonderful faculty, and yet it is hardly so valuable as some might imagine. When the President of a University lectures in one place on strictly orthodox lines and moves his audience to enthusiasm about the Bible, and then lectures on the same subject elsewhere and destroys the orthodox view of the Bible, it is clear that there is something lacking in the conscience as well as the rationality of the person. This is not what St. Paul meant by becoming "all things to all men," for such an idea only concerns methods, not principles. It is a great mistake to think that a man can deny fundamental realities of the Creed, and at the same time give people the impression that he is thoroughly orthodox. What is needed is reality, whether we are orthodox or unorthodox, and sooner or later any attempt at being a "compartment man" will