

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.

EMPIRE DAY.

(May 24th.)

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WHITSUNDAY.

(May 31st.)

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The Outlook

The Stranger Taken In

In last week's Correspondence Column there was a letter under this heading which made poor reading for some of our clergy. We hope it was only the sad exception which proves the rule. During the last Immigration season we said our say about the necessity for raising the educational, physical and efficiency tests on the materials which we must assimilate. There may be two ideas about continuing the present policy, but there can be only one idea about looking after the people when they get here. Some of us have, no doubt, been bitten by newly-arrived immigrants. But that is no reason why the Church should not shepherd them.

Prayer Book Revision

In this issue will be found part of the official Statement of the alterations and additions recommended by the Committee of the General Synod on the Adaptation, Enrichment and Revision of the Book of Common Prayer. This statement has been prepared at the request of the Committee by the Bishop of Kingston, who, it will be remembered, almost three years ago asked for the recommendations of the clergy and laity regarding the matter, and presented to the Committee tabulated reports of the sundry and various recommendations. The Bishop has been in close touch with the work from the first, and is particularly qualified to make this statement. The rest of the Statement will appear as it is sent to us. Our Correspondence Columns are open for the

discussion of this question. May we suggest that a published signature carries greater weight than a *nom de plume*, and in some cases induces pertinence and moderation?

Convention in Tokio

Interest in the next World's Sunday School Convention, to be held in Tokio in 1916, has already assumed large proportions. This convention is being promoted by a group of distinguished Japanese, including Count Okuma, the newly appointed Premier of the Empire; Baron Shibusawa, Japan's great captain of industry, and Baron Sakatani, the Mayor of Tokio. These men are deeply interested in the moral welfare of the youth of Japan. During the visit of the tour party connected with the World's Sunday School Association, under the leadership of Mr. H. J. Heinz, Chairman, these prominent leaders manifested great interest in the Sunday School as an agency through which the character foundationing of the young people of Japan might be effected. The American Sunday School party was given a reception by Count Okuma at his home, and on that occasion the Count expressed the hope that America might become the teacher of Japan in the religious education of the young. The Japanese people are looking forward eagerly to the convention for help in suggesting ways of solving their problems of moral and religious education.

Prayer and Work

Our Lord and Saviour Jesus Christ did not pray for the world as we sometimes do. Such a prayer as "O God, save India!" or "O God, have mercy upon the millions of China!" so common in our missionary prayer-meetings, would never have been heard from those inspired lips. Jesus Christ died for the world, but He did not pray for it. His followers pray for the world, but they very rarely die for it. This is the main point of a little book on prayer (called *The Golden Censer*) by Mrs. Florence L. Barclay, the popular novelist. Such prayer as she describes conflicts, in her opinion, with the great spiritual law of free will, and is therefore unreal and futile. She says that if a soul could be prayed into the Kingdom of Heaven, it would cease to be a free agent, and would become an automaton. The world will be saved when it believes, and the duty of the Christian, therefore, is to preach and to pray for those who are preaching. Mrs. Barclay has got hold of a good point but we fancy she would be far from saying that prayer for the spread of God's Kingdom is useless unless directed for preaching. The Lord has other witnesses than that of the human voice.

Insight

Our Lord declared that men may have eyes without being able to see, that is, sight without insight, power to look without ability to perceive. This is illustrated in every walk of life. In a new biography of a leading English statesman it is said that "he looked at pictures, but he never saw them," that is, he had no power to penetrate to their inner significance and appreciate their artistic glory. If the statesman had to be endowed with the requisite gift it could only be done by the artist imparting something of himself. The onlooker must become partaker of the artist if he is to appreciate the artist's work aright. The realm of poetry illustrates the same principle. Wordsworth said that his poetry would have

to wait until the requisite power of appreciation had been attained. This means that it requires a Wordsworth to appreciate fully a Wordsworth. The bearing of all this on spiritual religion is evident. The Psalmist said, "In Thy light shall we see light." And our Lord once said with profound significance that "Except a man be born again he cannot see."

Voices of the Hour

Three modern objections to Christianity were dealt with some time ago by the Dean of St. Paul's, Dr. Inge. (1) The man of the world says: "We are prepared to accept you along with other teachers of enlightened morality and religion, but we can give you no exclusive place." (2) The student of evolutionary science says: "I do not altogether like the Christian ethic. It thwarts the beneficent action of Nature, by protecting the weak against the strong. It preaches forgiveness, whereas Nature never forgives. It encourages the good to sacrifice themselves for the bad, whereas the bad ought to be sacrificed for the good." (3) The atheistic socialist says: "You 'sky-pilots' offer us cheques on another world in order that we may tamely submit to be swindled in this. We don't want to hear of a heaven and hell. We want better wages and shorter hours." Dr. Inge rightly said that the only genuine defence of Christianity was to set forth the vital and fundamental principles of the religion of Christ as recorded in the New Testament without any anxiety as to whether such a presentation would satisfy human demands. It is possible to be too much concerned for "the man in the street." Let us by all means endeavour to adapt our message, but in so doing we must take care not to weaken or destroy it.

The Power of Prayer

A remarkable testimony has just appeared which ought to encourage all Church workers. A certain building which had cost over \$10,000.00 was to be opened, and those associated with it had been led to feel that it ought to be opened free of debt. On the morning when the place was to be opened the amount in cash and promises was only \$5,000.00, and, as the mail only brought in some very small amounts, it seemed to all human appearance as if defeat were inevitable. Then came a telegram from a religious paper announcing that a reader had promised a gift of \$1,000; but even so, by the end of the day there was still an amount of over \$600.00 to be met. Friends advised contentment and thankfulness, and urged the use of the building with that deficit, but as those associated with the place had publicly declared that they would not do this, they determined that they could not use the new Church on the following Sunday unless the whole amount had been obtained. Sunday morning came, and still there was a deficit of over \$350.00. The result was that the morning service, held in the old building, was turned into a Prayer Meeting in the hope that before the evening the deficit might be met. Then followed some wonderful experiences. Gifts and promises were forthcoming, and a continual procession of visitors brought in gifts far beyond the amount asked for, and this without a single personal request. Needless to say there was evening service in the new Church, a great congregation, a time of wonderful joy, and a season of spiritual blessing. This is a bit of quite recent history that gives point to the old word, "Them that honour Me, I will honour."