

# 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, Single Insertion 10c. Per Line.

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.

## FIFTEENTH SUNDAY AFTER TRINITY.

(September 12th.)

- Holy Communion: 238, 250, 254, 433.
- Processional: 384, 386, 465, 530.
- Offertory: 391, 573, 681, 768.
- Children: 233, 703, 708, 709.
- General: 5, 23, 453, 456.

## The Outlook

### Evening Communion

Our columns have been concerned with this subject, and it will interest many to know that at the Front Evening Communion is being adopted by the Roman Catholic Church, and is found much more convenient than early morning. Two English papers note this, and these are the words of one of them:—

An Anglican Chaplain—one of advanced High Church proclivities—when home on leave a few days ago, told a correspondent, who communicated the fact to us, that "Roman Catholic Chaplains now celebrate Mass at 7 and 9 in the evening, and that large numbers of men receive Communion after their good supper." This practice is possible, apparently, because "the Pope," said a Roman Catholic priest, "has dispensed the soldiers from fasting Communion, and so they may as well make their Communion at 7 p.m. as at 7 a.m. It is far more convenient."

Assuming the truth of this, it is at once interesting and significant. Our Church has no rule of Fasting Communion, so, of course, it is quite open to us to have Communion whenever it proves to be convenient to the worshippers.

### Echoes of Kikuyu

The questions raised by the Archbishop of Canterbury's pronouncement are still being discussed. Two or three leading extreme Churchmen have gone over to Rome, and many others are so perturbed that several English Bishops have had to reassure them. In particular, an attempt is made, most unfairly, to boycott the S.P.G., and Bishop

Montgomery, the Secretary, is quite evidently alarmed at the prospect. The thoughtful London correspondent of the "Church of Ireland Gazette" writes as follows, and his words carry their own important message to all who can learn:—

There are two distinctly marked schools of thought among us. One looks forward to the reunion or unity of Protestant Christendom, and the other to reunion with Rome and the East. Any drawing together accomplished by the former puts back reunion with the latter. Two utterances this week show tendencies. Archdeacon Westcott, of Norwich, writes in the "Church Family Newspaper." "The cry for reunion with Rome appears to me disastrous. We ought to know what we stand for. The reasons for separation are stronger now than ever. One longs for the positive faith of the Caroline divines in the rightness of their cause. Even in the Kikuyu question the fear of offending Rome—an idea incredible to our more robust spiritual fathers—has had an undue influence. We are not going to achieve any good for Christ and for His Kingdom by abandoning our principles." The (Roman) "Catholic Herald" writes: "Dr. Weston, the Anglican Bishop of Zanzibar, has taken the earliest opportunity of showing his sympathy with the Catholic Church in closest contact with his own work. . . . He asked whether The Father would accept the gift of a statue of Our Lady which he had brought from Europe. Needless to add that the image was gladly received, and prayers promised for the donor. The Secretary to Dr. Weston has already become a Catholic, and we hope that all these various portents point to the reception into the true Church of the man who brought about the Kikuyu crisis in Anglicanism."

### Kikuyu and the War

It is certain that the War will do much to shed light on ecclesiastical questions, even if it does not solve some of them. In an account of work at the Front a Methodist Chaplain describes a Communion Service in which he and an Anglican Chaplain joined, the latter distributing the Bread and the former the Wine. This is a practical exemplification of Kikuyu very near at home, and it is bound to have its effect on the soldiers. Many problems are likely to be solved by practice which seem insoluble by theory. It is for us to note and face these things and ponder the bearing.

### The Pope and Peace

After a long and inexplicable silence the Pope has spoken, not, however, as many hoped, to denounce atrocities, but actually with an appeal for peace. As if there could be peace at this juncture. Is it that the Pope is once again favouring his German friends? Nothing would more effectively accomplish the Kaiser's purpose than peace just now. But the "Times" well puts it thus:—

There are moments in the history of mankind when its conscience is too profoundly moved to listen to cries for peace where there is no peace. There are times when the yearning of men for justice—the yearning which is the very root of human belief in immortality—forbids them to weigh any thought of material welfare or of earthly existence against their allegiance to that injunction which commands them to cleave to what is good

and to eschew evil. These are such times, this is such a moment.

Even Roman Catholic Belgium, to say nothing of Protestant England, will not heed the appeal of one who was afraid to speak out on the question of Belgium's intolerable wrongs. Peace will not come by Rome's intervention, but by the complete victory of the Allies, which is the cause of truth and justice.

### "The Crown of Hinduism"

This is the title of a book by a well-known Y.M.C.A. worker, and it received a severe but well-grounded criticism the other day from the "Guardian" for its unduly concessive attitude and its tendency to ignore patent facts. In that valued missionary magazine, "The Harvest Field," the point is well put as follows:—

We think that the name does not truly set forth the character of the book. A "crown" should be set on something worthy. We do not think Jesus Christ crowns Hinduism. How frequently in setting forth Jesus Christ compared with Hinduism has the author to use the words "instead of." Jesus Christ "crowns" Hinduism by bringing it to naught.

As the writer goes on to say, our Lord crowns all true Hindu aspirations, but in so doing He "abrogates and abolishes Hinduism and places no crown on its brow." Christianity is not one of the comparative religions; it is superlative and absolute.

### A Timely Enquiry

An American paper has recently asked the question whether any instance can be found of an orthodox body ever putting to its own use endowments that were given to spread "progressive" theology. It urges that the history of religious endowments shows without exception that it is the looser creed that utilizes endowments intended for the stricter, not vice versa. The point is worth careful consideration. Certainly several instances can be found of the truth of the contention that orthodox endowments are being used to further interests quite foreign to the giver's original intention. Can anything be shown on the opposite side? If so, let it be recorded, but if not, let its significance be noted.

### Ecclesiastical Discipline

The Bishop of Chester, Dr. Jayne, has addressed a striking letter to the Archdeacons and Rural Deans of his diocese on the subject of Church Discipline. He deals with four subjects: (1) The disloyal use of an objectionable Hymn Book; (2) The illegal use of wafer-bread; (3) The illegal practice of placing the element of Bread in the mouth instead of in the hand; (4) The use of the illegal vestments. The Bishop asks whether "The Father-in-God is to be overruled by private interpretations and judgments," and pleads for the observance of law and the avoidance of changes in parishes which lead to trouble. The saddest thing is that different dioceses are permitted to do different things by their Bishops, and it is this variety that has led to the present chaos in the Church of England. But the Bishop of Chester's appeal is in the right direction, and we hope it will have the desired effect.

### A Fine Confession

The will of Canon Richard Hobson, for thirty-three years Vicar of St. Nathaniel's Church, Windsor, Liverpool, author of "What Hath God Wrought?" who left be-

ures his life  
When he  
URPOSE he  
n ordinarily  
protect his  
to it that the  
most surely  
e, he renders  
est possible

it in the form  
most valuable

ion concern-  
thly Income

st Life  
pany  
WINNIPEG

vice

ng fea-  
siness.  
der and  
at good

d Fuel  
nto,

n 4103.

clusively  
e Coal  
DIER  
AL CO.  
MITED

life Bldg.  
EAST

Stained  
ndows

d constructed by  
Materials,  
ports.  
LAND, Ltd.  
Toronto

WRITER  
USE IT'S  
ANADA  
EFINITELY  
FREE  
FREE TRIAL  
TORONTO