

## 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.

### TRINITY SUNDAY.

May 30th.

Holy Communion: 192, 313, 440, 441.  
Processional: 416, 440, 625, 657.  
Offertory: 456, 483, 516, 631.  
Children: 214, 558, 572, 701.  
General: 1, 394, 454, 637.

### FIRST SUNDAY AFTER TRINITY.

(June 6th.)

Holy Communion: 245, 433, 630, 643.  
Processional: 376, 406, 449, 468.  
Offertory: 512, 605, 657, 764.  
Children: 697, 701, 707, 715.  
General: 2, 416, 456, 483.

## The Outlook

### The Wounded

It seems to be arranged that all Canadian soldiers who have been permanently disabled during the War will be brought home to be nursed. A special hospital will be provided at Quebec to receive the men as they land and Convalescent Homes will be arranged in several places in Ontario. This work will doubtless elicit special interest and sympathy, and will be followed by very many who have been stirred to their hearts' depths by the splendid accounts of our Canadian soldiers at the front. One point in particular will soon have to be faced, namely, what to read to the wounded. As the man lies still on his back for several weeks it is natural to turn to books, especially if he is not allowed to talk much. The ordinary soldier is not a great reader and it will become a pressing question what is to be provided for him. The exciting monthly magazines, and the sensational novels will, of course, be impossible, while certain works, like those of Scott and George Eliot will not be suitable because too taxing. One writer in The Times has found Jane Austen and Anthony Trollope special favourites, providing all that was necessary for tired men without undue excitement. The hint is worth while passing on, because the helpfulness of reading to men in the position in which many of the wounded will find themselves, will soon prove itself by practical experience. In one way or another we must all do our best for our brave and noble brothers as they come back to be nursed to health again.

### Democracy and Peace

Lord Cromer has just raised the interesting and important question whether a universal reign of democracy necessarily means a universal reign of peace. He himself is manifestly doubtful and in proof recalls the aggressive

spirit of Athenian democracy. It would seem pretty clear that all forms of government have the possibility of tyranny in them and no form is really exempt. Whether we think of war or of economic controversies, ignorance, greed and pride are sure to make themselves felt, and until men are able to accept the Christian view of true brotherhood, tyranny in one form or another is certain to continue. Arbitration will do much, and international leagues ought to be even more powerful, but only the grace of Christ can effectually and permanently solve the problem. When love is the law, then whether in the family, or in the city, or in the nation, peace will be assured.

### Dean Church

The centenary of the birth of Dean Church has naturally called attention to the work of a man whose influence in the Church of England was deep and strong. It is now well known that he might have been Archbishop of Canterbury from the Deanery of St. Paul's, if he had been willing to accept Mr. Gladstone's invitation. And yet it is probably true that his literary and historical work will last longer than his ecclesiastical writings and influence. While he was a leading Tractarian, it is well known that his most influential books have been those in which the distinctive ecclesiastical tenets of his position are almost conspicuous by their absence. The question has been raised whether the Tractarian Movement produced any great literature that profoundly moved thought as a whole. It gave birth to certain types of liturgical, historical and theological work, but it is pretty certain that no writer of that school ever equalled Westcott, Lightfoot, Salmon and Sanday, while, in regard to Biblical theology, there are few, if any, to compare with Scottish writers. Dean Church was undoubtedly a great man and St. Paul's Cathedral today is perhaps the best evidence of his influence, but it is, nevertheless, true to say that his literary and historical writings have given him the chief place in the minds of most readers.

### "Pilgrim's Progress"

One of the most interesting attempts at practical teaching made of recent years was an effort, during last Lent, on the part of an extreme Anglican to give Bunyan's immortal work an interpretation suited to extreme Anglo-Catholicism. Thus, it was explained that Christian got into the grip of Giant Despair because he stopped going to Confession, and By-path Meadow was disobedience to religious authority involving the giving up of "Catholic" practices. This interpretation of Bunyan is probably the very last that the author of the "Pilgrim's Progress" could have imagined possible, and anything more entirely absurd than the attempt to give the "Pilgrim's Progress" a so-called Catholic interpretation can hardly be imagined. A slight sense of humour would have prevented the project being entered on. If there is one work that stands for the essential Evangelicalism of the New Testament in regard to the Christian life, it is the "Pilgrim's Progress" and no effort to make it mean anything else can be successful. Even those who favoured the preacher's views must have been conscious of the futility of the whole affair. John Bunyan knew the Bible, the grace of God, and his own heart too well to make any mistake about the way of salvation.

### Prayer-Meetings

An intensely interesting series of chapters has recently appeared in a paper for fifteen consecutive weeks, comprising questions and answers on the subject of prayer. One writer

says that his Church prayer-meeting is in a very feeble state and asks for a cure to be suggested or a substitute for the prayer-meeting found. The question is very pertinent, for the complaint is unfortunately a common one. There are many praying people in the Churches and yet, somehow or other, prayer-meetings do not occupy the place that they should in our Church organizations. Every important institution of a Church should have its own prayer-meeting and, amid all the varied organizations connected with a congregation, room should be made for a weekly prayer-meeting as the centre of inspiration and blessing. What the furnace is to the Church in cold weather, that the prayer-meeting should be to, all parochial organizations, and just as infantry in war must be supported by artillery, so the aggressive force of our Churches needs a similar support in the fervent prayers of men and women who know by experience how to bring down the power of God.

### Parents and Children

A very interesting announcement was made recently concerning Princess Juliana, Heiress to the Dutch Crown, who has nearly completed her sixth year. No religious teaching will be given the little Princess except by her Mother, who desires to keep this all-important branch of education in her own hands. This is good news, for the elements of the Faith can best be learnt by a child from a parent, and it is certainly the supreme and primary duty of the parent to give such teaching. Nothing can possibly make up for parental work in this respect, and however good a school may be, and whatever religious lessons may be provided, it is the influence of the home, and, in particular of the parent, that will go deepest into the soul of a child. Parents are therefore earnestly urged to follow this admirable royal example, and never allow their own obvious duty to be delegated to any teacher, be he clergyman or layman. All outside religious teaching must be supplementary to that given at home. Then and then only can we guarantee the proper teaching and training of those who, by and by, will be Christian men and women in our Churches.

### Religious Liberty

The events connected with the War cannot, altogether, prevent us from looking towards Mexico and observing what is going on there. The other day, the President of a Roman Catholic Church Extension Society in Chicago pleaded with the United States Government for "religious toleration" in Mexico. Mr. Bryan at once replied that the administration at Washington was doing, and would do, all that is possible to induce Mexican revolutionists to treat humanely Roman Catholic priests and nuns. Then he went on to say that Mexico, in order to obtain a proper stability of civilization, must be given "just land tenure, free schools and true freedom of conscience and worship." There is no doubt that Mr. Bryan, whether he intended it or not, indicated by these allusions the significant truth that Roman Catholics never troubled themselves about "religious toleration" as long as they were in power and only insisted upon it when they, and not Protestants, needed the privilege. And it is well for Roman Catholics to be told plainly that the disastrous lack of education in Mexico is almost wholly due to the fault and failure of their own Church. By all means, let us have everywhere, the fullest liberty of conscience to think and worship according to the truth of God. But it is a well-known fact that Roman Catholicism never allows liberty when holding the upper hand, though always claiming it when in the minority. No one can call this fair.