

E WINE
D
iallon
Jar.
Quarts.
JART
Toronto

ay

claim
ds, but
ephone
every-
erty to
ple to

R

they
lebe
ents

The
will

remember
out in the
-day it is
undreds of
be one of

I we send
it delay;

ID
GS
St. East
nto
NADA

The Canadian Churchman

TORONTO, THURSDAY, MAY 14, 1914.

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.

Advertising. The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages Deaths, etc., 25 cents each insertion.

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.

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.

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.

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.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

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 MAIN 4643.
Offices—Union Block, 36 Toronto Street

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.

SUNDAY AFTER ASCENSION DAY.

(May 24th).

Holy Communion: 243, 249, 397, 567.

Processional: 186, 376, 400, 443.

Offertory, 177, 299, 390, 533.

Children: 685, 695, 716, 719.

General: 299, 438, 594, 604.

The Outlook

Votes for Women

Synod time is coming again and the question of women voting at vestry meetings will be on many convening circulars. It is a matter which should not be dismissed on a technicality or relegated to the dying hours of a Synod when no such momentous question can be dealt with adequately. When some Synods annually try to put one of their live questions in cold storage they may soon realize that for the sake of their health there is a time limit on storage. As we said last year, we have heard no cogent argument advanced against extending the vestry vote to women. Present custom does not close the question. The Church untiringly proclaims her appreciation of the interest and activity of her daughters. This is one way in which she can show it unmistakably. Those interested had better not leave preparations until the day before Synod. The matter entails a constitutional amendment and affects several points. It must be discussed whether women should have the right to become churchwardens, etc. Particularly, the right to become lay delegates would give the right of attendance at Synod and the possibility of placé on the Synod Committees. Clear definition is needed. While we feel that a vote in vestry matters is the due of every woman worker in a parish, we would not regard with pleasurable anticipation their presence in the Synods, diocesan, provincial or general. So you cannot simply move to strike out the word "male" wherever it appears in Diocesan con-

stitution and canons, or you may have granted more than you desire. A plebiscite of the vestries of a diocese on the simple question of the vestry vote for women would be a good thing for a Synod which does not feel certain on the matter.

The Moslem Peril

Now and again one reads of the inroads Mohammedanism is making in England, and only recently it was reported that three mosques had been erected, one in Liverpool, one in Woking, and another in London. It now turns out, when careful investigation has been made, that the last is a myth, the first ended in a complete failure, while the one in Woking is repudiated by all orthodox members of the Moslem faith. News of a different kind comes from Russia. At Eskabad a Batai Temple has been erected by Aza Mohammed Riza, a teacher from Persia. Abdul Bata himself gave 2,000 roubles for its erection. The journalistic activity of the Moslems is remarkable. No less than eight monthly and quarterly magazines are devoted to the propaganda. Only one magazine, "The Western World," is published under Christian auspices to counteract these. It is well known that in Africa the great opposition to Christianity is not heathenism but Mohammedanism.

Kikuyu in Japan

Japan has already a "Federation of Japanese Christian Churches," very much on the lines proposed at the Kikuyu Conference last year. Its object is to encourage cordial relations between evangelical Churches, to arrange for common work, and to take action on matters affecting the Christian Church as a whole. In its constitution there is a proviso that the Federation shall not pass any resolutions on matters which concern the faith and government of the federated Churches. Hitherto the *Nippon Sei Kokwai* (the "Anglican Church in Japan" from American and English beginnings) has not joined the Federation, but there is a strong movement for becoming associated with it. The question is to come up at the next Synod. Some of the Anglican clergy in the *Nippon Sei Kokwai* are making determined efforts to prevent the passing of a resolution in favour of association. They say: "Such action implies a recognition of non-Episcopal bodies," and "Federation implies the equal status in some sense of all the bodies which form it." Other clergy are in favour, seeing that the independent action of the Church is carefully safeguarded. The same fundamentals are under discussion all over the world in missionary and home fields. Events are certainly testing the whole Church of Christ to see how far she has not the name but the mind of Christ. That mind, at the present juncture, must first be shown by the patient, sincere and kindly discussion of differences and also cordial recognition of common points. But it must not stop there. It seems to us that Christian Churches will never be able to argue themselves into unity, but undoubtedly they can pray and work themselves into unity. The spokes of the wheel have one hub. The nearer we get to Christ, the nearer we are to each other.

Scholarships for the Wealthy?

Should the rich man's son accept a bursary even if he win it? In some "Thoughts on

Scholarships," in "The Nineteenth Century," Professor Marcus Hartog refers to what at first sight would seem an absolute scandal for the child of a millionaire to compete with the poor man's son or daughter for funds in aid of that education which the father could provide unassisted. He would not, however, absolutely exclude the son of the rich man from competition for scholarships, but would gladly see the opulent parent anxious to refund not merely scholarship money, but the full share of every endowment that cheapens his children's education. It would be well, suggests the Professor, if the practice of certain colleges in the older Universities were generalized, and that in the preliminary form of entry a space were left for a declaration that in case of election to a scholarship the endowment would be declined. In that event, if seven scholarships were competed for, and one of the first seven had signed this declaration, it would be open to the board to elect an eighth qualified candidate without further ado. But such declarations should be kept absolutely confidential. The Professor certainly puts his finger on a cause of much heartburning. We know of more than one student who paid his way through college by scholarships and then was sent abroad for three years by a well-to-do relative.

Prayer Book Revision

Next September there will be presented to the General Synod at Vancouver the result of three years' labours of the Revision Committee. As some of the sessions of the Central Committee have been held in several cities, most of us have an idea of the enormous amount of work entailed in such an undertaking. The work was limited to enrichment and adaptation and no change involving a principle could be considered, according to the instructions from the last General Synod. But even so, the careful review of the services of the Church has demanded a labour from which only love expelled exhaustion. When the report comes up at the Synod there will no doubt be a general feeling of disappointment that there were not greater alterations. But after the members of the Synod have listened to all that can be said on both sides about the insertion of a comma, or some matter of equal gravity, they will certainly wonder how so much could be accomplished. Naturally, at first there will be liberal discussion on every point, but we feel that the Synod will gradually realize the confidence they can repose in the expert judgment of such a body of men as the General and Central Committees. We hope that no hobby rider or little Anglican will throw the report back to the Committee stage again, because the Church in Canada, particularly in the new parts, has need of all the variety and nationalization of services that can be given. Let us have the relief as soon as may be.

Just the Difference

Dr. Manning, Rector of Trinity Church, New York, was asked by a reporter after the announcement of the Kikuyu affair: "Well, I suppose you will get together and fight it out!" "No," replied Dr. Manning, "we will get together and find it out." That is just the difference. It is very easy to fight. But it is of no particular interest to anyone to know that Mr. A considers Mr. B to be a false member of the Church. The point that will help is a statement of the reasons why Mr. B's position is not in accordance with the Church's