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NINTH SUNDAY AFTER TRINITY.
(July 20.)

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.

Holy Communion: 232, 234, 237, 243.
Processional: 488, 476, 493, 496.
Offertory: 391, 485, 492, 680.
Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

The Outlook

Party and Principle

The death of a prominent English politician has elicited quite a number of fine testimonies to his worth, and among them is the following from a leading scholar:—

He saw so much more than the rest, he had sympathies so much wider, that he could not be the ideal party man whom modern leaders love. Of course, these people expressed it by saying they were afraid to trust him, and they were perfectly right. It was not his fault, but theirs. To such as could understand him, there was no more consistent politician, no truer or more constant friend, and even to them his variety was quite amazing.

It is well to be reminded that there is something higher, wider, and truer than mere party politics, and it is particularly encouraging to realize that there are men whose sympathies are too wide to be limited to the narrow confines of party. The same thing is true in religion, for a man of wide sympathies can never be "the ideal party man whom modern leaders love." A well-known French writer has drawn a distinction between preferences and exclusions, and the true Christian will always be a man with the former rather than the latter. Some years ago a Churchman was asked in connection with some public enquiry what he was, and he replied, "I am a Churchman definitely, but not exclusively."

Indifference to Religion

Lord Haldane, the Lord Chancellor of Great Britain, speaking the other day at Cambridge on the occasion of the laying of the foundation stone of the new buildings of Cheshunt College, referred to the impression that there is indifference to religion to-day. He said he did not believe it and that there was the same intensity and the same obstinate questioning as of old, though the questioning arose from a deeper source, going to the very roots of reality, which theologians of old days never contemplated. Lord Haldane was also of the opinion that religion was still the greatest moving force in the world, and would continue to be so, because it went to the foundations of human nature. The "Guardian" does not feel quite so sure that people are now thinking more profoundly than their fathers did, and perhaps it is true of certain problems, but not of others. But we all agree with Lord Haldane that the only adequate way of dealing with the problems is "the way of knowledge," by going to the very root of things and endeavouring to include in our knowledge everything that appeals to human life. Men like Bergson are reminding us that knowledge is not merely a matter of the intellect, but of the whole nature, and involves intuition and experience. When this is understood the problems of religion will be nearer solution than they are to-day.

Church Finance

The removal of Church debts without resort to questionable methods is a problem that faces many clergy and their helpers to-day. An illustration of the right way in which Church finance should be managed has just come to light. Some time ago a minister submitted to his congregation the necessity of making the wiping of a debt a purely spiritual one without resorting to the method of raising money by a bazaar. A Sunday was appointed when a Self-Assessment Scheme was put into practice, and the net result was a large collection of over \$10,000. By this means, accompanied by a slight subsequent effort, the entire debt on the Church was removed. The example might well be followed in other places. It should never be forgotten that in regard to finance as well as to other Church matters the old word applies, "Them that honour Me I will honour."

"Moral Intoxicants"

In a recent article in the "Spectator" the writer quotes the remark that a leading statesman was often the worse for flattery, and then takes this as the text for dwelling upon the various forms of mental stimulant for which a man may be "the worse." Among these are flattery, money, leisure, and even work. The subject is one of real interest and significance, for it is certainly remarkable how every race seems to tend towards some "intoxicant" or other. The higher the race the more subtle its stimulant. This is a fact which is found not only in the physical, but also in the mental and moral worlds. Sometimes public meetings are denounced as moral intoxicants, while the books that involve mental intoxication abound on every side. The fear of stimulants is real and serious, but, like everything else, the question arises as to how best to meet it. The only adequate way is what Chalmers once called "the expulsive power of a new affection." When the Apostle warns against wine he at once proceeds to show the opposite in the fullness of the Spirit, and when for any reason there is a danger of mental or moral intoxication the supreme safeguard is pos-

session by the power of the Spirit of God as He reigns and rules over every faculty of our being.

Bishops as Chief Pastors

Often the criticism is made of Bishops that they are not pastors, and have no pastoral relation whatever with the people of their diocese. To tell the truth, there is little opportunity or time for cultivating this. "The Churchman" suggests that no doubt many of the Bishops would join in the same regret. Bishop Johnson, of Los Angeles, makes a good suggestion in his annual charge:—

After the service in the church, I may have a hurried dinner and rush for the train to take me to my next appointment. I always feel under such circumstances that I have sustained a great loss. I have not had a chance to know the people, who, as chief pastor, are essentially mine. If I could go to any parish on any day of the week with the understanding that I was to meet the workers in the afternoon, that I was to meet the officials at an informal dinner or tea, that Confirmation would take place at an early hour in the evening, to be followed by a social hour with the people, is it not likely that the result would be more helpful? It would introduce me to the official, social, and spiritual life of the diocese and divest my visits of the sense of hurry and rush.

England and Islam

Thirty years ago in Egypt Christian England met Mohammedanism. Cairo was its intellectual centre, and the whole land had been in its grip for twelve centuries. Islam had failed. Intolerance, oppression, opposition to progress, degradation of women, slavery, dishonesty were some of its fruits. Under Palmerston and Gladstone, England wished only to save its trade with Egypt. But slowly and hesitatingly England faced the difficult task of helping to govern the country. As Mr. A. E. Lavell says: "Her sailors, soldiers, engineers, diplomats, quiet, brave beyond praise, honest and patient, did their day's work as it came. Her financiers faced the crushing debt, the craftiness and business chaos. These men followed the gleam. Britain has made Egypt. The Christian has won where the Mohammedan failed, and slowly this is dawning on the unwilling mind of the people of Islam." He finds himself safer under British rule than his own. Egypt is England's sermon to Islam. It is a sermon in the spirit of Christ. It gathers strength with years. It is one of the decisive factors in the downfall of Mohammedanism.

Theosophy and the Truth

The Madras High Court has ordered Mrs. Besant to restore the boy Krisnamurti to his father. She claimed that the boy was an incarnation of Christ, and worship was offered to him. Mrs. Besant puts in line Hermes, Zoroaster, Orpheus, Gantama and our Lord Jesus Christ, as a series of incarnation of the Great Being. Krisnamurti is to be sixth embodiment. E. R. McNeile went to India to assist Mrs. Besant in her propaganda, has turned "King's Evidence," and has written a pamphlet on "Theosophy and the Coming Christ" (S.P.G.).

"The acceptance of the Christ of Theosophy involves the denial of the cardinal doctrines of the Christian Faith and a reconstruction so drastic as to be no reconstruction at all, but a substitution of something violently contradictory."

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