

The Canadian Churchman

TORONTO, THURSDAY, MAY 7, 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.

FIFTH SUNDAY AFTER EASTER.

(May 17th.)

Holy Communion: 252, 515, 567, 646.
Processional: 394, 481, 488, 572.
Offertory: 43, 177, 399, 533.
Children: 38, 175, 471, 494.
General: 6, 37, 176, 177.

The Outlook

Strange Contrasts

writing to "The Spirit of Missions," a layman recounts an interesting incident of a visit paid to the Indian mission of White Earth. The missionary, himself an Indian, was most courteous to the visitor and showed him over the reservation. In the course of their inspection they met another Indian whom the missionary introduced as a Sioux, saying: "This man's people killed my father. Now he comes two hundred miles to see me. He speaks no Chippewa; I speak no Sioux. We converse in English. See what the love of Christ can do."

Distress in Japan

The reports concerning the famine in Japan are most disquieting. Following three years of shortage there has been a total failure of the rice crop. A large section in the north is in great distress. Thousands of people are already living upon the bark and roots of trees, and straw and chaff made into a sort of gruel. The babies are dying rapidly on account of the feeble condition of the mothers. The young men have left their homes for the double purpose of seeking work elsewhere and of making fewer mouths to feed. The Japanese Government and the people are helping as best they can. Only by foreign aid can the lives of thousands be saved. Our own missionaries in this vicinity report most distressing conditions and join in the united appeal of all Christian missionaries of Japan for the interest and aid of their friends at home. Contributions may be sent through this paper.

Owe No Man

How far is it right for churches to be built and opened with a mortgage as the largest thing about the building? Opinions differ. Some think that in a new part of the country, with abundant resources only partially developed and promising well, that a heavy mortgage is the only way of building. It is the only way of building expensive churches where there is no ready money. But the work of a church is not gauged by the cost of its plant. Did you ever notice the moral tonic of getting on with what you can afford until you have the money for something better? Many churches not only miss this moral tonic, but carry a deadly depressant for the sake of being up to date. We know of congregations whose annual burden is the payment of interest only. Some say that the future generations should pay their share. When the fathers eat sour grapes the results will surely follow. The future generations will have problems and expenses of their own which we cannot possibly foresee. There are splendid examples in Canada of church building for which all the money has been paid or promised. In the Correspondence Column of this week you will read of a notable example in England. "Owe no man anything" is as binding as the other apostolic injunctions. The hope for a good building is easier to work under than the goad of a mortgage.

On Furlough

"I am glad to be going back to my field," said a missionary at the close of a strenuous "rest period." "It takes a couple of months to get over the wear and tear of a furlough," said another. Now a furlough is a good and necessary thing for the best work and life of the missionary. Personal acquaintance and touch with the central power-house is stimulating to the man at the end of the line. It is good for the missionary who has been one of the few believing and praying Christians at the front in the midst of a mass of unbelief to come back to be for a time one of the many believing and praying Christians at home. It is good for the Church at home to know intimately the triumphs and needs of the Church abroad, so that she may intelligently direct her prayers and giving. But the dictionary tells us that furlough means leave of absence from service. Every five years our M.S.C.C. missionaries get leave of absence from foreign service for nine months, including travelling time. They are supposed to get two months' holiday with their friends. For the rest of the time, probably six months, they rush to and fro in the earth on deputation work. In spite of the proverb, a change is not a rest. We ought to remember that the foreign missionary, willing and anxious as he may be to arouse the Church at home, has his own work abroad. Other men who have no foreign service are responsible for the Church at home. Undoubtedly, the real, live missionary can awaken interest in a way that the home man never can. But the necessity of working slack for a while to get over the rigours of a furlough suggests that sometimes the foreign work suffers unnecessarily.

The Y.M.C.A. has the best furlough system we have heard of. During the first three months, the missionary is not allowed to address a single meeting. He must take a rest. Only one thing he does and that is to report to the Central Committee on the conditions of his field. (By the way, how many of our missionaries have reported *viva voce* to the Executive or the Board?) His next three

months he spends in post-graduate study. What an excellent thing a course in apologetics, dogmatics or archæology would be for a man who has been confined to the special work of his field! The last six months he devotes to field work under the direction of the Central office. We should like to see the period of deputation work of our missionaries reduced to the lowest point consistent with efficiency. The ultimate impression of a good man in vigorous condition at a few centralized and massed meetings is infinitely better than the efforts of a tired man at small meetings. We appreciate the difficulty of the M.S.C.C. office in arranging for such work to the satisfaction of the whole Church. But along this line is true effectiveness. The missionary now is supposed to evangelize the Church abroad and galvanize the Church at home. But the Church abroad is his main task.

The Canadian Church Congress

It is quite generally known that in September, 1915, a Church Congress is to be held in Toronto, following the admirable one held in Halifax in 1910. Committees under the guidance of the Bishop of Toronto are now hard at work in devising plans, drawing up programmes, and taking other necessary steps, and we hear that there is every likelihood of a large and influential gathering, representative of the whole of the Anglican Church in the Dominion. Invitations are being sent to leading Churchmen in the Old Country, and it is fully expected that the subjects and treatment will be of direct value to the best interests of our Church and of Christianity in general. It is impossible at this stage to enter further into detail, but our readers will be glad to have this early announcement of what is contemplated, and will doubtless remember in their intercessions this splendid opportunity of proclaiming afresh the truth of Christianity as our Church has received it.

The Bishop's Parting Words

The Bishop of Bristol in his farewell sermon on his resignation of the See gave expression to the following words, which are not only a beautiful revelation of Dr. Browne's character, but a timely word for the Church as a whole:—

"If I were asked for a final word as to what I think the National Church in this twentieth century most needs, I should say a return to simple faith, to simple acceptance of the Word of God as it has been handed down to us. I am old-fashioned, and I believe that to be the best fashion. No one can more keenly enjoy than I the scrutiny to which all parts of the most wonderful Book in the world are subjected. The Book is well worthy of it. No one can more earnestly and honestly enjoy the many methods of search in Eastern lands for anything that may illustrate or test the ancient history set forth in that Book—set forth nowhere else. I may well enjoy that from my point of view, for the unearthed testimonies to the minute accuracy of the Book are simply marvellous. On another hand, I can fully appreciate the fact that minds of high intelligence must soar high, must probe deep, into even—and perhaps specially—the mysteries of the very Divine. It is one of the natural tendencies of such minds. It is one of the penalties a man so gifted has to pay for his gift. He must understand. Our Lord