

Canadian Churchman

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EVELYN MACRAE,
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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.

TWELFTH SUNDAY AFTER TRINITY.

(August 22nd.)

Holy Communion: 251, 260, 261, 446.

Processional: 386, 440, 443, 447.

Offertory: 28, 566, 622, 667.

Children: 686, 703, 706, 707.

General: 14, 27, 466, 467.

The Outlook

For Canadian Graves

We observe in a letter in a recent number of the "Times" an interesting suggestion made to the Over-Seas Club by Mr. Fane Sewell, of the Canadian Bank of Commerce, Spadina Avenue and College Street, Toronto. The idea is beautiful in its simplicity and appropriateness, and we are glad to learn that it will be taken up:—

"Dear Sir,—A few days ago, after a heavy wind, I noticed a great fall of maple seeds lying on my lawn, and it occurred to me that if I picked them up, packed them in a small parcel, and sent them to you, with a request that through the Over-Seas Club Headquarters you might send them over to France and in due course have them planted round the graves, cemeteries, or roads leading to the cemeteries where so many of our Canadian soldiers lie buried, it would be a suitable tribute to their memory. If, as I hope, some seeds bear fruit and thrive, they will remain a lasting monument to those who have fallen from this side of the Atlantic.—Fane Sewell."

The Over-Seas Club has decided to adopt the suggestion, and has already received from Canada a consignment of maple seeds. These seeds will be planted on all Canadian tombs in Flanders and France where practicable. The Over-Seas Club also proposes to plant an avenue of maple trees at Langemark after the war.

A Remarkable Petition

We append the following from the "London Letter" of the "Church of Ireland Gazette," written by one of the ablest and most far-seeing men of to-day. It will give our Canadian laymen an idea of what their English brethren are thinking:—

A remarkable petition has been presented to the Archbishop of Canterbury in opposition to any legalization of Mass vestments in the Church. It was evidently felt that some expression of lay opinion is necessary, and the difficulty of finding men who could be considered representatives of lay opinion of Evangelicals was got over by seeking the opinion of those who are responsible for the work of the great Evangelical organizations. Accordingly, the views were sought of the lay members of the Evangelical Trusts that nominate the Trustee livings, the lay elected members of the committees of great societies—C.M.S., London Jews' Society, Colonial and Continental Church Society, Church Pastoral Aid Society, and South American Missionary Society, and the lay members of the Boards of the Evangelical Theological Colleges. These embraced some ninety-nine names, and of these ninety-five signed the memorial to His Grace. No such unanimity could be obtained on any other subject of current Church controversy, and all the men who signed are those who to-day take the most prominent part in our Church work in connection with one great section of the Church. Their opinion cannot fail to carry great weight, as it means that the elected representatives of those who maintain home and foreign Church work in connection with the organizations named are solid in their convictions. For example, all the C.M.S. lay elected members signed with the exception of one who is on active service with the army. The signatories declare that the position of many lay communicants in the Church will be rendered more difficult by the sanctioning of vestments.

A Kaleidoscopic Professor

The mental processes of Professor Conybeare, of Oxford, since the war began are interesting and suggestive. He began as a pacifist, convinced of the justice of England's cause. Then he gradually veered round to the opposite position, which he stated in a private letter, but which was published in a pro-German paper in America. In this he described Sir Edward Grey in opprobrious terms as a "sinister liar," whose fate was the "gallows," because he had "utterly hoodwinked" the House of Commons. Naturally this diatribe has been widely circulated by German sympathizers. But now comes the Professor's recantation, for further study of official documents has convinced Mr. Conybeare that he was "quite wrong" in his charges against Sir Edward Grey, and he wishes to undo some of the harm caused by his "hasty judgments and intemperate language." But what we are concerned about is the revelation thus afforded of a professor's mind. Here is a man, presumably trained to clear thinking, allowing himself to write in these diverse ways on one subject within only a few months. Mr. Conybeare happens to be regarded as an authority on Armenian Christianity, and some time ago he put forth a theory of the authorship of the last verses of St. Mark, which, although without real sup-

port, was accepted almost with avidity by a number of scholars. All this suggests the wisdom of giving pause before accepting the opinions of professorial minds which have not come in contact with the realities of life and do not take into consideration all the facts of a case. The war is doing much to illuminate for us the vital difference between theory and practice, between fancy and fact.

A Layman's Letter

In the "Outlook," of New York, a letter appears with the above heading addressed to "The Protestant Clergymen of America," and the burden of it is that our Protestant Churches have not kept pace with the development of the country in regard to numbers, power and grasp on the masses. The letter then suggests that each clergyman should ask himself whether he is responsible for this state of affairs, and then the writer adds his own comment:—

I believe that our Churches no longer adequately impress upon men's souls the nature and the awful and inevitable results of sin; that a prevailing mental impression has been created that pardon, and not punishment, is certain; that our pastors, as the result of a progressive renunciation of their proper authority, have too frequently ceased to be leaders and masters of men; and that there has thus been caused a wide dissemination of the conception of a spineless Deity, represented often by an inefficient Church, itself a feeble instrument for individual regeneration.

The layman expresses the opinion that the time has come to deepen the note of authority in preaching, to recognize that the appeal to fear cannot be dispensed with, and to emphasize the absolute necessity of the performance of duty to God, man and Church. "Men will throng when the minister who does not argue, but tells; who does not palter with the sins of the day or with their consequences." This is a timely word and contains truth to which we shall all do well to take heed. Certainty in the preacher will do much to produce certitude in the hearers.

Theory and Practice

In the midst of our criticism of the rationalism which, we believe, has been at the root of the recent outbreak of German callousness and cruelty, it is refreshing to be reminded that there are those in Germany and in the German army who hold fast to the "old paths." A rationalistic pastor in Berlin has been giving utterance to his views in a German paper, and this has prompted an officer in the trenches to write the following letter:—

I have just read, here in the Argonne forest, your "German Christianity a Caricature of Bible Christianity." Pray come out here in the trenches. Suffer and struggle weeks and months, undergo the rain of shrapnel and take part in the attacks. Then you will thank God that there is a way to Him through the Lord Jesus and to heart peace. This way is repentance, forgiveness of sin, eternal life. The Scriptures call it conversion. It would be a bad day for Germany if there were not hundreds upon hundreds of men, officers and privates, here and on the East front, who as Christ's converts draw daily new strength from the dear Word of God. They are examples for their fellows, men to whom death signifies little more than entrance into life, heroes of the