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TWENTY-FOURTH SUNDAY AFTER TRINITY.

(November 2nd.)

Holy Communion: 233, 236, 248, 258.

Processional: 307, 384, 385, 555.

Offertory: 448, 509, 650, 678.

Children: 687, 688, 692, 695.

General: 496, 516, 550, 556.

The Outlook

A Question of Hair-Splitting

Mr. John D. Rockefeller, Junior, has just been speaking very plainly about theologians in Seminaries splitting hairs over doctrine instead of taking up more useful things. He remarked that with the great contrasts in New York between the rich and poor, between sickness and immorality on one hand and worthy Christian men on the other, he cannot see "where the hair-splitting theological critic comes in, what he is for, or why he goes on working night and day on creeds." We would, first of all, point out that there is something to be said for correctness of creed, even in these degenerate days, and Mr. Rockefeller probably does not know that while Carlyle at first sneered at the difference of a mere syllable between Homo-ousios and Homo-iouos, he came to realize before his death that the difference was vital to the very existence of Christianity. But in addition to this, it is impossible not to agree with a Toronto paper, who thinks Mr. Rockefeller must have a rare sense of humour to make these reflections on preachers in view of what he must know of something within his own family circle. In a sarcastic tone, which is certainly deserved, the paper writes thus:—

John D., Jun., is right. Those preachers ought to drop creeds for a little and go in for economics. Let them discover how John D., Sen., has been able in a lifetime to accumulate at least five hundred million dollars, and thus command the entire production, day by day and year by year, of

an army of twenty-five thousand men. For the terrific fact emerges from a brief analysis of the wealth of John D., Sen., that it would take the constant labour of 25,000 workmen, capable of producing \$1,000 a year each, to liquidate the interest claim that the richest man in the world has against humanity, without reducing by a dollar the principal.

This seems to suggest that if true doctrine were really at the basis of every life as its foundation, spring, and energy, we should not have the awful disproportion between the wealth indicated above and the poverty which is seen in all our great cities. Yes, there is something to be said for correctness of creed and doctrine, after all.

A New Departure

A great campaign has just opened for the evangelization of London, England. It will concentrate for three weeks on one area, and if it is seen that God is blessing the work it is extremely likely that other centres will be attacked in a similar fashion. The idea originated with a well-known evangelist, Mr. W. R. Lane, who saw that an alternative was needed to the big, central Missions, the result of which is that the vast majority of people that should be reached remain untouched. The present idea is to go right down where the people are, to hold services in various Churches and Halls, and to see that not a single soul in the area selected is overlooked. Instead, therefore, of one big, central Mission, there will be ten spread over the district, and instead of one leading and dominating missionary, there will be a number of evangelists, the Church of England rectors and Nonconformist ministers concentrating on the salvation of souls in their respective Churches. There will be no breaches of ecclesiastical discipline, because the Churches will be responsible for their own services. The district has been divided into ten sections, and in each there will be services and meetings of all kinds, while not a single house will be allowed to go without a personal visit. It is the aim of those who are responsible that every soul in the area covered should know that a great movement is in progress for the salvation of souls. The very fact that there will be no collections of any kind will serve as a powerful argument for those who are always ready with the old complaint that a Mission is "a money-making game." We shall watch the experiment with the greatest possible interest, for we believe that it is capable of extension and adaptation. If it succeeds in England, there is no reason why it should not succeed in Canada, and we should like to see some of our cities "attacked" in this way. One thing is certain, that only as the Churches prosecute the work of evangelism will they ever be truly normal in regard to their service for Christ.

Enlargement of Vision

It is wonderful what an influence travel has on deeply-set opinions. Mr. Raymond Robins, a well-known American Christian worker, has just returned home after seven months of travel, and he confesses to have come back with several of his theories exploded or evaporated. He went to South Africa pro-Boer in sympathy, but became thoroughly convinced that it would have been a calamity to South Africa and civilization if the Boer had triumphed. He went to the Philippines anti-Imperialist, but has become a firm believer in the justice and Christian helpfulness of the work the United States is doing in the Islands.

He found Australia at the forefront of the world in the development of popular government, but he found illustrations of the truth that man needs more than liberty and justice, for freedom and industrial peace exist there side by side with what seemed to him extreme looseness of morals. He went to the East prepared to be more hopeful for China than for Japan, but he had to change this judgment also, for China, in spite of its marvellous advance, is still a heterogeneous mass without real unity, and it will take at least fifty years more of struggle to fuse dissimilar elements. Japan, on the other hand, is a splendid unit, every Japanese, from the lowest to the most exalted, having the same desire to live, or if need be, to die for their country. With all Japan's faults, Mr. Robins believes that no nation is more eager to correct them and to learn from any who can teach her. Her greatest need is religion, for western civilization has only left her agnostic. Not only are these opinions interesting in themselves, but they are a reminder that we can all learn, and, as a well-known Oxford scholar once remarked to some undergraduates, "Not even the youngest of us is infallible."

Evening Communion

The recent resumption of Evening Communion at St. James' Cathedral, Toronto, has called renewed attention to this Scriptural and primitive observance, and by an interesting coincidence an article on the subject appears in the "Churchman," of London, England, for this month. It is a pity that any doctrinal questions should be associated with so natural, proper, and convenient a custom. The Prayer Book is silent in regard to any Communion except those after Morning Prayer, so that by the strict letter of our formularies both early and evening Communion would be ruled out. This shows that the matter should be decided on grounds of practical convenience, and it is interesting to recall that Evening Communion were associated with the High Churchman, Dr. Hook, of Leeds, and early Communion with the Evangelical clergyman, Dr. Close, of Cheltenham. All the New Testament accounts of the Lord's Supper refer to the evening, and the one at Troas is no exception to this rule, because St. Paul's preaching and the incident of the miracle postponed the breaking of the bread, while the Apostle also discoursed long after the Supper, as well as before it. There is, of course, no proof of any change made in the time by St. Paul because of the abuses at Corinth, for, as Bishop Lightfoot has pointed out, Evening Communion lasted until at least A.D. 150; indeed, the earliest account of a Morning Communion is found in Pliny's letter of A.D. 117. It need hardly be said that the idea favoured in recent years that the Holy Communion was at the beginning of the day because the Jews' day commenced with the evening is unworthy of serious notice, because the point is not so much the time of the celebration as the question of Fasting Communion. A well-known writer, the Rev. T. A. Lacey, has rightly said that there is no objection to Evening Communion as such, but in his judgment only to the Fasting Communion. So far as Evening Communion is concerned, there is a Bishop's prayer in the Liturgy of the Apostolic Constitutions (probably a second century document): "Accept favourably this our Evening Eucharist," and the Greek Church has a very ancient Evening Hymn, known as "The Lamp-light Eucharist." As to compulsory Fasting Communion, this has been condemned as unwarranted by the highest authorities in our