

Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 24, 1912

THE OUTLOOK

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Address all communications,

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Publisher.

PHONE MAIN 4543.

Office: Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

Subscription Price — **ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

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Single copies free to any one writing us for same.

SINGLE COPIES 5 CENTS.

October 20.—Twentieth Sunday after Trinity.

Morning—Ezek. 34; 1 Thes. 5.

Evening—Ezek. 37 or Dan. 1; Luke 14:25—15:11.

October 27.—Twenty-first Sunday after Trinity.

Morning—Dan. 3; 1 Tim. 4.

Evening—Dan. 4 or 5; Luke 19:11—28.

October 28.—St. Sim. & St. Jude A. & M.

Morning—Isai. 28:9—17; 1 Tim. 5.

Evening—Jer. 3:12—19; Luke 19:28.

November 1.—All Saints' Day.

Morning—Wisd. 3:1—10; Heb. 11:33—12:7.

Evening—Wisd. 5:1—17; Rev. 19:1—17.

November 3.—Twenty-second Sunday after Trinity.

Morning—Dan. 6; 2 Tim. 4.

Evening—Dan. 7:9 or 12; Luke 22:31—54.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Twenty-first and Twenty-second Sundays after Trinity compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.

Processional: 340, 559, 598, 601.

Offertory: 392, 397, 501, 564.

Children: 508, 553, 562, 686.

General: 400, 507, 556, 565.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.

Processional: 343, 391, 599, 605.

Offertory: 324, 555, 616, 657.

Children: 640, 687, 689, 692.

General: 463, 503, 678, 679.

The Moslem World

The call to prayer for the Moslem world last Wednesday, October 16th, the centenary of the death of Henry Martyn, together with the attention now being drawn to Turkey in connection with the war in the Balkan States, reminds us very forcibly of what has been rightly called "the Moslem peril." The problem appeals to the Church as it never did before, for, while on the one hand the peril of aggression is very real, on the other hand the opportunities have never been greater or the situation more full of hopefulness. Dr. Zwemer, one of the highest authorities on Islam, has recently accounted for the insistence and persistence of Mohammedanism by the phrase, "Supernatural—from beneath." Islam is, indeed, a religion which goes beyond the natural, but this is because it comes not from above, but from below. And only as this is realized will the Cross ever obtain victory over the followers of the Crescent.

An Admirable Work

Every day one hundred and forty girls have luncheon served to them at a minimum cost in the rooms of the Church House connected with St. Andrew's Presbyterian Church, King Street. Three lunch rooms are set with tables accommodating four each, and there is also a rest-room provided with couches and easy chairs, and a reading-room with magazines and books available. Just now a large institute building is being erected, in which it is hoped that many more girls will be cared for in the same way. A similar work, on a smaller scale, because of the lack of accommodation, is being done at St. James' Cathedral under Canon Plumpton, and we earnestly commend the idea to all other "downtown" churches where the need arises. No finer example of practical Christianity could well be forthcoming.

The Canadian North-West

At the Middlesborough Church Congress, in the course of a discussion on "The Duty of the Church to the Empire," Principal Lloyd, of Saskatoon, made the interesting suggestion that after 1915 Bishops should order that no clergyman be instituted into an English benefice who had not served at least two years in some Colonial Mission. Principal Lloyd went on to point out the strategic importance of Canada as the country of the twentieth century, that in far less time than it had taken the United States to become eighty-five million people Canada would reach one hundred million. The duty of the Church of England at home was not to the older Provinces, but to those gigantic new regions of the West which had so largely become settled within the last ten years. The Principal expressed the opinion that what was done and what was not done by the Church in the next ten years was of vital importance to the character of the people, because, judging by the rapidity of growth, the inherited wealth, and the independent character of the people, Western Canada would not be a missionary problem ten years from now. So that as a business proposition there was no field in the world where the Church of England could invest her missionary offerings with the certainty that the need would rapidly come to an end and the hope that reproduction would begin. We are grateful for the earnest efforts of Principal Lloyd to arouse English Churchmen to a sense of their duty to the thousands of Church people who are pouring into the North-West.

Lay Readers or Deacons?

Our correspondence columns have borne testimony to the need of much greater provision of Church services in out-of-the-way places in the Dominion. Only the other day we heard from a layman who lives in a place where it is the rarest thing for him and others to have a visit from a clergyman. But we wonder whether the problem would not be more effectually solved by the extension and modification of the Diaconate rather than by the multiplication of lay readers. Could not arrangements be made in many places whereby, by such a method, prayers would be regularly read every Sunday, addresses given, and Sunday Schools held? The permanent Diaconate is worthy of a trial "where it may be had." Early Church history offers no disproof of a Diaconate which does not necessarily become advanced to the order of the priesthood.

The Use of Church Halls

At the opening of a Parish Hall in his diocese the other day the Bishop of Liverpool spoke very frankly on the uses to which such places should be put. He showed that St. Paul taught that what was perfectly right for some people might be absolutely wrong for others. Thus congregations could not do many things that individuals might, and he held that nothing should be done in a Church Hall which would offend the minds of those whom they might call their "weaker brethren." In Dr. Chavasse's opinion, halls which were open for Church purposes ought not to be used for theatricals, dances, whist drives. A definite lead like this, coming from such a source, will do untold good.

Race in the Church

Side by side in that interesting and able quarterly published by the Society for the Propagation of the Gospel, "The East and the West," are two articles, one on South Africa, arguing for the segregation of black and white in Church; the other on India, pleading for an opposite policy. The following incident is told in the article on India by the writer, the Rev. C. F. Andrews, of Delhi, and as it concerns Canada we ought to look at it. The greatest living poet in India, Rabindra Nath Tagore, is a member of the Brahma Samaj, a deeply religious man, and an earnest student of Christianity. His verses are sung in every household in Bengal and far beyond its borders. He is now on a visit to England to study at first hand English ideals. The rest of the story shall be told in Mr. Andrews' own words:—

"I have been staying with him in an English country home, and he told me one day that he had hoped originally to return to India by the Canadian route. He was, however, informed by his shipping agents that there would be very great difficulty, indeed, for an Indian to obtain entrance into Canada by way of England, and that he had better make up his mind to travel through the United States. As he told me this incident it was not difficult to understand the shock it had been to him and the pain it had given him."

If these facts are true, the matter is one for Canadian Churchmen, and should surely be taken further.

Revision of the Bible

Some months ago a representative deputation of eminent men in England waited on the Archbishop of Canterbury to ask support for a revision of the Revised Version. The Archbishop did not feel that the time had yet come for such action, and now a committee of eminent Non-conformist scholars have issued a statement to the same effect. They deprecate any action just now, and plead for delay, because they consider that in the present state of our knowledge such a work would be impossible. They suggest waiting at least ten years, but, if such a delay cannot be conceded, they urge that under no circumstances should any revision be undertaken of an inadequate or superficial character. This conclusion will carry weight with most thoughtful people, and yet no one can doubt that the Revised Version has not realized expectations, and is almost as far off as ever from displacing the Authorized Version. The American Revised Version comes nearer the ideal, but even this is capable of improvement, and, besides, copyright considerations prevent its circulation in Great Britain and Canada.

Hear the Other Side

The Toronto papers have been giving prominence to "The Mission to Non-Catholics" by two of the Paulist Fathers, and while, judging from the reports, their exegesis of Scripture seems to be seriously at fault, nothing could be more admirable than the courtesy with which they met enquirers. A valued correspondent suggests that the various points raised should be met in our columns for the sake of those who are not acquainted with the Roman controversy. We shall always be glad to answer questions and meet difficulties as far as possible. Meanwhile, it ought to be remembered that there is another side to the Roman Church, which the Paulist Fathers naturally do not mention. Thus in Spain one can buy every year for fifteen cents what is known as "The Bull of the Holy Crusade," and anyone who has duly purchased this

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