

The Canadian Churchman

TORONTO, THURSDAY, APRIL 16, 1914.

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Address all communications,
EVELYN MACRAE,
Publisher.
PHONE MAIN 4645.
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.

FIRST SUNDAY AFTER EASTER.

(April 19th.)

Holy Communion: 161, 262, 249, 259.
Processional: 163, 168, 172, 173.
Offertory: 157, 159, 167, 140.
Children: 612, 715, 718, 730.
General: 158, 160, 164, 790.

SECOND SUNDAY AFTER EASTER.

(April 26th.)

Holy Communion: 169, 251, 397, 584.
Processional: 50, 168, 412, 624.
Offertory: 433, 476, 520, 536.
Children: 214, 701, 707, 718.
General: 494, 605, 614, 617.

The Outlook

Easter and Justification

St. Paul tells us that Jesus Christ was "raised for our justification," and it is worth while reminding ourselves afresh of what justification really means, especially because there is not a little confusion between it and forgiveness. The truth has lately been well put in the following words:—

Justification is the act of God by which the soul is put into the same position as if it had never sinned. There is nothing like it in human affairs; if a man has done wrong, there may be some justification of his act, but the act remains against him, he is as guilty as he was. In justification through the precious blood of Christ, I am put back in Eden as if I had never sinned. The merit of Jesus Christ stands for me, in some mysterious way that I cannot understand; but I know, and know upon God's testimony and my own blessed experience, that between me and God, since I have accepted Jesus Christ, there is no barrier; I can go right

into His presence, and He deals with me as His own child.

This is the marvel of the Gospel, that, in the words of our great Hooker, "Such we are in the sight of God the Father as is the Son of God Himself. Let it be counted folly, or frenzy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this, that man has sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God."

An Interesting Ordination

In the "Church Missionary Gazette" for March attention is drawn to an Ordination in Lahore Cathedral, India, on St. Thomas' Day, when six persons were ordained. The special feature was that it added reinforcements to the Mission of the Punjab of the Church of England, to our own M.S.C.C. in India, and to the indigenous National Missionary Society of India, besides the fact that the candidates hailed from three different Continents. Nothing could better illustrate the unifying power of Christianity than the bringing together in one common rite of one Englishman, two Canadians, and three Punjabis. Nor would the natural gulf which severed the three Westerners from the three Easterners be much more complete than that which severed the three Easterners from one another, but for their common Christian faith. By birth and education one had been Sikh, the next a Mohammedan, while the third was a Christian born and bred, who traces descent from the converts of the time of Francis Xavier. We rejoice in every illustration and proof of the great New Testament truth, "All one in Christ Jesus."

Criticism and Criticism

A monthly magazine has just pointed out that the fundamental difference between constructive and destructive criticism is the difference between a statement and a question. The constructive critic begins his examination of the Scripture with the statement: "God has said," and the destructive critic begins his examination with the question: "Has God said?" The difference between these two is, therefore, one of personal attitude. The former believes reverently in a Divine revelation, and seeks to ascertain the character and meaning of it. The latter really questions whether there is a revelation, tests Scripture by reason, and accepts only what can be proved by investigation. The writer in question well sums up the matter:—

Between these two positions there is a gulf fixed which can never be bridged. And hence, every Bible student must choose between the two, as between things wholly and forever opposed. It was thus at the beginning, even in the garden of Eden, where we have the two statements, "God hath said," and, "Hath God said?"

The difference will continue as long as good and evil exist, for it is a question between truth and falsehood.

A Futile Method

The Church of Rome has just put the works of Maeterlinck on the Index, and now the great Belgian writer has joined the ranks of a band

which includes Dante, Milton, Bacon, Hume, Pascal, and many more. It is perfectly true that Maeterlinck is an Agnostic and an uncompromising secularist, but the curious thing from the standpoint of the Church of Rome is that he has not been put on the Index long ago. For twenty years he has been one of the most prominent of writers and honours have been simply showered upon him. Even in his native country and under a clerical government he has been awarded the highest distinctions, and it is therefore surprising that what is regarded as poisonous doctrine should have been allowed to permeate the mind of a whole generation. But in these days the censorship of the Index is really useless, because the placing of a book on the Index usually tends to advertise it and increase its circulation. To show, however, what the Index will do in out-of-the-way places a well-known writer gives this bit of personal experience:—

Quite recently the writer of these lines had an entertaining experience of the terror which the Roman Index still inspires in the mind of the Catholic population of Belgium. A few years ago, on my relinquishing an old chateau in a Flemish province, a neighbouring farmer in the employment of my family kindly offered to store my books. Last autumn I received an urgent request from the Belgian farmer to have the library immediately removed. The farmer's wife had discovered many suspicious volumes, including the works of Voltaire. She had shown them to Monsieur le Curé. He had told her that on no account should she keep those books in the house. Things had been going wrong in the family and on the farm. A hailstorm had damaged the crops. There had been illness amongst the children. There had been an epidemic amongst the cattle. And neither Monsieur le Curé nor the farmer's wife had any doubt but that my books were responsible for those domestic visitations and natural calamities. In a frenzy of terror, the farmer's wife decided to burn all the books in her charge, and she would have acted on her decision but for the vigorous interposition of her overlord. It was with a sigh of relief that, a few days ago, I again got possession of my ill-fated library, which had so narrowly escaped an ignominious *auto-da-fe* at the hands of a well-meaning Flemish rustic.

The curious thing is that educated Roman Catholics do not seem to be at all concerned whether a book is placed on the Index or not, for although Montaigne and Balzac are there, yet even devout Roman Catholics continue to read the works of these men. Indeed, as the Index includes every classic of French literature it would seem impossible for French Roman Catholics to attend school, to pass public examinations, or even to receive a Degree if they trouble themselves about ecclesiastical prohibition. The only apparent way out of the difficulty is to regard the Index as a dead letter. It is for this reason that the condemnation of the Index seems to be so futile. But it is very sad as well, for it shows how entirely the Church of Rome misjudges the true method of meeting error. By all means let us oppose Maeterlinck and everyone else who takes a similar line in opposition to Christianity, but to be effective it must be done in some way altogether different from