

The Canadian Churchman

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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.

SEXAGESIMA SUNDAY.

(February 15th).

Holy Communion: 374, 397, 525, 630.
Processional: 308, 384, 433, 448.
Offertory: 399, 402, 465, 516.
Children: 488, 608, 721, 727.
General: 436, 452, 459, 470.

The Outlook

Popular Government

The visit of ex-President Taft to Toronto has rightly been the subject of a very warm welcome, and his utterances have been followed with keenest interest. In his address before the University at the Convocation Hall he had much to say that was wise and suggestive on the subject of popular government, and expressed the opinion that it is the best form of government, as is being proved on every side to-day. And yet, when speaking of popular government in the United States, Mr. Taft pointed out that while there was practical universal manhood suffrage, yet out of ninety millions of people only about eighteen millions had the right to vote, while of this number only about thirteen millions actually voted at the last election. So that the Electorate is nothing but a representative body of the total population, and on this account Mr. Taft pleaded for restrictions in carrying on popular government in such a way as shall make it useful and beneficent on the one hand, and permanent and abiding on the other. The following words are particularly valuable and have several definite applications:—

"No government, however popular or democratic it may be, that fails to do equity and justice, and in which the governing majority does not manifest proper self-restraint toward the minority and the individual can stand long. Those of us

who press the necessity for those restraints are the real and loyal friends of popular government as a means to popular happiness."

A Roman Catholic Attack

It was naturally to be expected that the Kikuyu Conference would be utilized by a man like Father Vaughan for the purpose of attacking the Church of England, but it may be questioned whether what he said will have any real weight with those who know the facts. His cleverness and witticisms are undoubted, but, as someone has said, witticism and wisdom are not necessarily the same thing. One of the ablest replies to Father Vaughan was delivered the other day in Montreal at the Olivet Baptist Church, when the Pastor, Dr. Sullivan, himself a former Roman Catholic, championed the cause of the Church of England in a very vigorous way, pointing out among other things that the Roman Catholics in England were a very small body compared with the vast numbers of people who are outside that Communion. Dr. Sullivan also said that the only places where Rome is making any progress is where people do not read and think for themselves, and he rightly added that:—

A Church that is founded on the invocation of saints and angels, on confession to priests, and on cleansing through purgatorial fire, cannot stand the searchlight of modern times.

Back to the Bible

One of the most striking testimonies to the value of the Word of God appeared recently in an American secular paper, well known as "Collier's Weekly." It is pointed out that writers of to-day may be very clever in their endeavours to get rid of the fact of the awfulness of sin, but "they do not speak to human need" in endeavouring to explain sin away. The heart of man longs for forgiveness and a fresh start, and this is only revealed in connection with the Bible. These are the striking words of the paper:—

In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life:—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the "Turn again, my daughters," is as wistful as when it breathed through the alien corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far

that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?

That a secular paper should put in such a noble plea for the Bible is a call to all preachers and teachers to proclaim far and wide the reality of the "Old, Old Story" as the one and only "power of God unto salvation."

A Splendid Testimony

We reproduce in this issue a copy of the Christmas Poster, which was seen in many places a few weeks ago. This Poster is the first evidence of the work of the Poster Advertising Association, which feels that every great business body should utilize its faculties for some practical work which will make men better. The Association decided to issue Posters to be shown at certain periods through the United States and in Canada, in every town of over 3,000 inhabitants, and the picture now reproduced is the first of these, and has been displayed in nearly every city and town of importance on the North American Continent. It is unnecessary to say that it bore no advertising, for its purpose was to remind men of the significance of Christmas, and to reach those who do not attend Church Services. The success of the movement has been most gratifying, and leading men have expressed their warm commendation both of the picture and of the spirit which prompted it. Instances from Toronto and elsewhere of good done have come before us, and we rejoice to know that the effort is to be followed by similar ones in the near future. The idea is capable of almost indefinite expansion and we are glad that so fine a testimony should be given to the realities of our faith.

What is a Christian?

If one cannot accept the revelation of Jesus, he should not call himself a Christian. It is said that Mr. Moody once found a man in an inquiry-room, and asked him whether he was a Christian. "Yes," he said, "I am a Christian, but not your kind." "Not my kind?" said Mr. Moody. "What kind are you?" "I am a rational Christian," replied the man. "Oh," said Mr. Moody, "you are a rational Christian; when were you converted?" "I never was converted; I don't believe in conversion." "But the Bible says, if you are not born again, you can't enter the kingdom of God." "I don't believe the Bible." "Oh, you don't believe the Bible; do you believe the dictionary?" "Yes," replied the man, "I believe the dictionary." "Well," said Mr. Moody, "the dictionary says that a man who doesn't believe the Bible is an infidel. You had better call yourself by your right name."

Personal Effort

An American paper reports that the largest factor for good living in a certain thriving city is a barber, Pete McCarthy, who is the inspiring spirit of a downtown Mission. He has a keen love for people, especially those who are down-and-out. After work hours he goes along looking for men who are hanging about the streets at night, sick at heart, with no money, no lodging, and little clothing. When he meets with such specimens of humanity this is what, according to the paper, the barber does:—