

# EASTER A.D. 1914

TORONTO, THURSDAY, APRIL 9, 1914

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## EASTER DAY.

(April 12th.)

Holy Communion: 163, 252, 253, 397.

Processional: 157, 164, 168, 169.

Offertory: 159, 166, 167, 173.

Children: 691, 701, 704, 751.

General: 160, 162, 165, 170.

## 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.

## The Outlook

### A Needed Reminder

A thoughtful and able writer has recently expressed the fear lest the Church is being rather elbowed out of things and lest other agencies are taking its work out of its hands. He is grateful to see the spirit of Christianity pervading the State and Municipality, and to see what are called secular agencies doing Christian work, but he is not at all willing that the Church should leave its own work to be done by others, and he remarks:—

Let us have all the social and economic reforms we can get, but my experience is that the improvement of external conditions often comes to very little unless there is a corresponding reform of the individual, a reform of character. And this is distinctly the work of the Church. No other agency can discharge it. It is vital to the well-being of the nation. It is absolutely essential if the nation is to reap the fruit of its great social reforms. The Church never had a greater responsibility resting upon it than to-day. Instead of standing aside, hesitating and apparently half-beaten, the Church must gird up its loins, and recover its grip of things. The first step is to recover its faith in its own message and its own power. A Church which is full of faith and zeal will not be apologetic, or half-hearted, or uncertain about itself. It will see clearly the work it has to do, and put its whole soul into it.

This is a timely word for Eastertide, with its theme of the risen and living Christ. Nothing can make up for the power of the Gospel for human salvation in and through Him Who was once dead, but Who now lives for evermore.

### The Late George Westinghouse

The death of Mr. Westinghouse, the great inventor, brings to mind the circumstances of the invention of the famous air-brake that bears his name, which is capable of stopping the fastest plunging train in remarkably quick time. It was when he was only fifteen that a collision, which he saw, started him on the road to the invention. By the time he had attained his majority he had worked out the system, but he spent years trying to get a railroad to adopt it. At every turn he was scoffed at. It is related that when he obtained an audience with Mr. Vanderbilt, the most prominent railroad man of his time, that great magnate said to young Westinghouse, "Do you mean to tell me that you can stop a train with wind?" "As air is wind," answered the inventor, "I suppose you may put it in that way." Vanderbilt is said to have replied, "I have no time to waste on fools." But Westinghouse was not easily daunted, and he met some leading men of another railroad to whom he preached his gospel of the air-brake. The experiment was tried, and on the first trip a collision was averted by the new brake. This was in 1868. Immediately the Westinghouse Air-Brake Company was organized, and within a comparatively short time every train in the United States was equipped with air-brakes. The invention spread to other countries and now its use is practically universal. It is a striking testimony to insight and persistence, and it is also profoundly satisfactory to realize how many lives have been saved by the invention.

### An Illuminating Distinction

In one of his lectures on "The Church under the Tudors," that great historical scholar, Professor Pollard, said that "at the time of the Reformation the Church in England became the Church of England." Previously it had been part of the Roman system in doctrine, practice, and government, but at the Reformation it became an independent organization without any breach of continuity of government. Of course, there were deep and fundamental changes in doctrine, and the reconstruction of services was decidedly drastic, but the break with Rome as manifested in the rejection of the Papal claims was one of the most striking results, and this break abides to-day in our Prayer Book and Articles, to say nothing of our national life. Within the last few weeks two leading ecclesiastical authorities in England have expressed the opinion that the English Church must keep in view the hope of reunion with Rome, one of them saying that if Anglicans could have reasonable terms they would gladly draw nearer to that Church. On this a London newspaper interviewed one of the leading Roman Catholics of England, who is reported to have said that

"there is no possibility whatever of Rome changing, and the only way by which the yearning of the Anglicans can be satisfied is by submission. Only on this ground can union be accomplished. Rome can concede nothing. Its position is fixed and unchangeable."

It is always well to have a position stated with clearness, and nothing could be more satisfactory in these respects than the state-

ment of this Roman Catholic authority. In opposition to it we may refer to the striking words of the late Bishop of Edinburgh, Dr. Dowden, who said: "It comes simply to this: Can we surrender the principles for which the Anglican Church has steadily contended for the last 350 years? . . . The only answer is, It is impossible."

### A Great Transformation

In several of the American papers the story has been told of the conversion of ex-Governor Patterson to belief in Christ, of the change in his private life, and of his complete reversal of opinion and practice on the liquor question. The one who had been called "the ablest champion of the liquor interests" now declares that he is marching under the flag with the Anti-Saloon League. It seems that Governor Patterson while in politics was led into debauchery which resulted in arrest and exposure. During his humiliation in prison a Methodist Pastor wrote a letter of sympathy, and pointed him to God through Christ. This led to correspondence and to interviews, the outcome being a bold decision for Christ. The sensation that followed the outspoken expression of repentance was astounding, and doubts as to the genuineness and permanence of Mr. Patterson's conversion are now no longer asked, since "the daily walk and conversation of the man answer all questions." The story is perfectly wonderful, and has recalled to several writers the transformation of Saul of Tarsus into Paul the Apostle. To use Mr. Patterson's own words, he went to the throne of Almighty God, and there on bended knees asked for light and strength, and they came:—

"The curtains of the night parted and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured. From a critic of others, I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."

We do not wonder that nothing of recent occurrence has had so inspiring an effect upon the Church as the conversion of Governor Patterson. But it would be well to remember that this is the very purpose for which the Church has been sent into the world. Let us but have faith that the same power seen in New Testament times is at work to-day, and we shall soon cease to speak of "wonderful conversions," and realize that they are the normal, natural, and necessary part of the work of every pastor and congregation.

### The Lord's Day

The Sunday after Easter is appropriately called Lord's Day Sunday. It is the first in succession of the glorious memorial of the resurrection of our Lord from the dead and emphasizes the fact of His reappearance to His disciples on the first day of the week. These things so impressed His followers, and the early Church, that there was a natural transference of the Day of Rest from the Sabbath of the Old Testament to the First Day of the week, since called Lord's Day. This fact is receiving general recognition by the