

The Canadian Churchman

TORONTO, THURSDAY, OCT. 30, 1913.

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EVERLYN MACRAE,

Publisher.

PHONE MAIN 4643.

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.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

(November 9th.)

Holy Communion: 234, 249, 260, 646.

Processional: 386, 398, 533, 636.

Offertory: 513, 617, 624, 632.

Children: 689, 694, 701, 707.

General: 448, 449, 503, 524.

The Outlook

The King's Example

At the Centenary Meeting of the Wesleyan Methodist Missionary Society, held ten days ago in London, England, the following message from the King was read:—

I am commanded to express the sincere thanks of the King for the message of loyalty and good-will forwarded by you in the name of the Wesleyan Methodist Missionary Society, now celebrating its centenary, which is attended by representatives from all parts of the world. His Majesty gratefully recognizes the religious and philanthropic work so universally extended by the Society in promoting the noblest aims of Christianity, and he offers his hearty congratulations upon the high results achieved during the one hundred years of its ministry.

Nothing could be finer or more welcome than this "grateful recognition" by His Majesty of the work of the Society "in promoting the noblest aims of Christianity." To the same effect was a letter from a Dean in the Protestant Episcopal Church of the United States enclosing a subscription to the Centenary Fund of the same Society, expressive of his interest in a Society with which his Methodist father was associated, and in connection with which his own early life was spent. The Dean added that, though belonging to another Church, he

preached the same everlasting Gospel as his father and other Methodists had preached in days gone by. We rejoice in these testimonies to the work of another Communion, and we believe that the King's example will be esteemed and followed by many Churchmen. We may take this opportunity of expressing our own good wishes on the occasion of the inauguration of the new Chancellor of Victoria College, Toronto, Dr. Bowles. After twenty-six years of splendid service Dr. Burwash has retired, and the new Chancellor inherits a fine work, and buildings that would do honour to any institution. The influence of the work of Victoria is felt in every part of the Methodist Church, and through that in the entire Dominion of Canada. Many good wishes will follow Dr. Burwash into his retirement and Dr. Bowles on his assumption of a position of great importance and ever-increasing possibility.

What is a Saint?

The recurrence of All Saints' Day and the recent sermon by the Bishop of London has once again raised the natural enquiry as to the meaning of the word "saint." In the minds of many people it would seem as though the term were to be strictly limited to the faithful departed, and this is probably due to the influence of two well-known hymns, "The saints of God! their conflict past," and "For all the saints who from their labours rest." But it is important to remember that such a limitation is not only not according to the New Testament, but tends to subvert the truth for which the New Testament stands. The title is applicable to every Christian from the moment of his entrance into association with Christ, and we remember that many epistles are addressed to "the saints." The word has a very simple meaning, implying separated ones, those who belong to God, those who are consecrated to Him. It refers to spiritual position, not to spiritual condition; to privilege, not to character; to attitude, not to attainment. We must, therefore, be particularly careful in our use of the term lest we do anything to make people forget this primary, fundamental, and vital meaning. Not even our employment of it as a term of honour before the names of the Apostles and other eminent followers of Christ must blind our eyes to the fact that the humblest Christian is a "saint" in the sight of God. When this is borne in mind we see at once the responsibility laid upon us to live "as becometh saints."

"As Others See Us"

However disagreeable, and even vexatious, it may be to read criticisms on our own position, it is often very salutary to put ourselves at the point of view of other people. Quite recently the scholarly and able President of the Baptist Union, Dr. Gould, made a reference to the Anglican Church which it seems impossible to overlook:—

"Among the services—and I have no desire to disparage them—rendered by the great Anglican Church, not the least is that which she unwillingly renders to Non-conformists like ourselves by demonstrating the utter futility of her own bonds of union. In the Congress of that Church there are meeting to-day in Southampton men who are far removed from agreement with us, but who are still further from agreement with one another."

These words are unfortunately true to fact, and they have a very decided bearing on our own position in Canada. The subject of Church Unity has been much before our minds

during the last few months, and it is, perhaps, well for us to realize the need of uniting our own forces before we attempt anything in the way of union with those outside our boundaries.

Modernism in Italy

In a recent letter an English correspondent expressed the opinion that Modernism is dead, and the fact that the last Modernist periodical in Italy has just failed might be taken to support this view. It is certainly curious that several publications advocating Modernism in the Roman Church have come to an end. But it is probably not true to assume that these things indicate any real decline in the number of Modernists. The "Guardian" has just urged that more important than the failure of a regularly published Modernist organ is the fact that without subventions not a single religious paper would be published by the Roman Church in Italy or France at this moment. "Not one of them could subsist on genuine public support," and our contemporary goes on to remark that, with the exception of the official and officially *Osservatore Romano*, a little periodical, "La Vera Roma," which has more than once announced its own demise, is the only religious paper published in the capital of Roman Catholicism. That Modernism is not to be regarded as dead because Modernists just now are silent may be seen by a review in the current "Hibbert Journal," written by a well-known Modernist priest, who writes in the following significant terms:—

"If Modernism is dead, Catholicism, as an intellectual system, is damned; for the final rejection of the former by the latter shows that the Church, as represented by the Pope and Curia (and these are more than ever the Church now), has resigned herself to be the Dead Sea of faith, the receptacle of past beliefs and theories, which no longer have any living connection with present thought, and, except for her continual attempts to galvanize them into a show of life, would long ago have found a place in a museum of intellectual curiosities."

Then the writer closes with a quotation from M. Loisy, who seems to have entirely given up his Roman, and even Christian beliefs. "Roman Catholicism is destined to perish, and it will deserve no regrets." Whether all these statements are true or not, the fact that they are made cannot but be a matter of solemn interest to those who endeavour to watch the progress of events in the various Christian communities.

God or Mammon

Under this title Archdeacon Peile preached a sermon the other Sunday in Westminster Abbey, dealing specially with the ideal of poverty set forth in the Gospels. The Archdeacon pointed out that to an impartial observer the Church, as represented by its leading men, might well appear to profess at this time an almost unlimited belief in the power of money. Appeals for spiritual objects are expressed, and their success or failure estimated, quite frankly in terms of finance, and it is the big figure in print that catches the eye, and is meant to do so. Churchmen are apparently ambitious to collect and administer increasing sums of money year by year. It was then urged that the system is fraught with the gravest dangers, for people get the impression that the Church is simply an organization for gathering money; a false standard