

# The Canadian Churchman

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Address all communications,

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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.

## SECOND SUNDAY AFTER EASTER.

Holy Communion: 169, 251, 397, 584.  
Processional: 50, 168, 422, 624.  
Offertory: 433, 476, 520, 536.  
Children: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

## The Outlook

### Rural Mail Delivery

We have received from the Postmaster-General a booklet containing regulations about rural mail delivery in Canada. The system has been greatly improved during the past year, with special reference to the convenience of residents in rural communities. Among other new regulations is one by which rural couriers are authorized and required to accept for registration all classes of mailable matter, properly prepared, which may be tendered to them on any trip. They are also required while serving their routes to take applications and accept money for money orders and postal notes, each courier being supplied with blank applications for the use of intending remitters. There are other regulations of interest and importance, and it is urged that they should be carefully read throughout by patrons, postmasters, and couriers. The booklet can be obtained from any of the post-offices. The new arrangement will prove a great boon to many of our readers in rural localities.

### Is the Tide Turning?

A London daily paper recently had a suggestive paragraph that seems symptomatic of movements of which we have heard little at present, but which must inevitably appear before long. News comes from Paris that even among men the observances of the Church are again fashionable. But the particular point of the paragraph lies in the incident which happened a little time ago after dinner at a

club, when "five men were smoking and talking nonsense":—

There was a business man, a navy captain, a doctor, a soldier, and a journalist. None of them had ever been suspected of going to church within the past dozen years. Then, in the midst of frivolity, one asked, "What is your favourite bed book?" With sudden confession we all said, "The Bible." And then the business man, who is generally regarded as an "iconoclastic Radical atheist," announced boldly that "when you are really up against a thing, whether it is physical or mental or financial, there's nothing for it but the Bible." And after a surprised silence the doctor said quietly, "I always prescribe it, and I always take my own prescription."

This is another of the many testimonies to the words of the Apostle: "To whom shall we go? Thou hast the words of eternal life."

### Livingstone's Influence

It has been a great satisfaction to observe the part taken in the celebration of the Livingstone centenary by representative English Churchmen. The Archbishops of Canterbury and York, the Bishops of Winchester, Chester, and Glasgow, the Deans of St. Paul's and Westminster, and several other well-known men have been associated in several interdenominational demonstrations. There are few subjects which more easily unite Christian men of various Churches than the great project of world-wide evangelization. Livingstone has, perhaps, done more than any other individual man to bring this about. His presence in Great Britain inspired the Universities of Cambridge and Oxford to found the Universities' Mission, while in Scotland James Stewart, afterwards of Lovedale, South Africa, received the impulse from Livingstone which made him one of the greatest missionaries of the Cross. At a time when Livingstone was being praised by almost the whole of Europe, and there was a temptation to sink the missionary in the explorer, he wrote thus to a fellow-missionary:—

Cherish exalted thoughts of the work you have undertaken. It is a work which, if faithful, you will look back on with satisfaction while the eternal ages roll on their everlasting course. The Devil will do all he can to hinder you by efforts from without and from within; but remember Him Who is with you, and will be with you always."

Everything that Livingstone did and endured as he penetrated the forests of Darkest Africa was due to the supreme secret of fellowship with God in Christ. In all his journeyings, amid great privations, acute sufferings, and deep problems one principle actuated and dominated his career, the desire to make known the love of God in Christ.

### The Late Bishop Ridley

March 25th is the second anniversary of the death of Bishop Ridley, of Caledonia, and in a recent number of the "Record" Bishop Du Vernet makes an appeal for the Ridley Home as the most fitting memorial to the late Bishop. This institution was very dear to the heart of Dr. Ridley. He gave freely of his means to form the nucleus of an Endowment Fund, but, according to Bishop Du Vernet, unless this is supplemented it may be necessary to close the institution. The place is under the control of a Board of Trustees, and

is a Diocesan institution, reporting annually to the Synod. It was established for the provision of a home and training for children while they are being educated, with special reference to children of settlers living in isolated places where there are no public schools, and children whose homes have been broken up through the loss of parents. The Home is doing excellent work, taking mostly white and half-caste children, a total of thirty-one at present. As nearly all these children have lost one parent, or both, or else come from out-of-the-way settlements where there is no church or school, they would probably grow up quite uncared for except for some such institution. Bishop Du Vernet pleads earnestly with those who revere the memory of Bishop Ridley to mark the second anniversary of his death by enabling the trustees to keep the institution open which bears his name. We sincerely hope the appeal will find a hearty response.

### The Power of the Gospel

In an old paper of thirty years ago the following tribute was paid to the labours of Dr. L. Moody and other evangelists, whose work was before the public at that time:—

Their extraordinary success in bringing sinners to the Saviour is not attributable to them, but to the Gospel. Their celebrity, or it may be eccentricity, draws the people together to hear that story of the Cross which has an inherent, life-giving power, and which they set forth with an earnestness and pointedness not usual in pulpit ministrations. In this respect they are most valuable. They do not tell anxious hearers to go and study the Bible, attend Church, repent of their sins, amend their lives, and meditate and pray in order to be saved; but to believe now, and accept at once the complete forgiveness and salvation offered by Christ. It is not because of what the hearers can do, but of what Christ has done, that they are earnestly entreated to accept the offered salvation "here and now." It is this style of preaching that has given the extraordinary success which attends such ministrations, from the time of Peter at Pentecost and Paul at Philippi to the present day.

These words have a striking message for to-day. Circumstances alter, places and people change, but two things always remain the same: the heart with its needs, and the Gospel with its provision. As it was in St. Paul's day, so it is now: the Gospel of Christ is "the power of God unto salvation to every one that believeth."

### The Church and the Poor

A speech recently delivered in the House of Lords by the Bishop of Oxford, Dr. Gore, has attracted special attention because of its surprising candour and its unusual standpoint. Dr. Gore frankly said we cannot claim that the Church of England has really succeeded in being the Church of the poor, and he went on to remark that "the religions of the poor are the religions for which they have to pay." He then named the Primitive Methodists and the Salvation Army, adding that "the religions which are really in the hearts of the poor are those which take, and, so far as money is concerned, do not give." The Bishop has been severely dealt with by a number of Church writers in the "Times," and he has written to explain that what he meant was that the Church of England is a Church "for"