

The Canadian Churchman

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Address all communications,

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Publisher.

PHONE ADELAIDE 2850.

New Offices—8 Sheppard Street, Toronto.

THIRD SUNDAY AFTER TRINITY.

June 28th.

Holy Communion: 246, 259, 507, 563.

Processional: 383, 465, 478, 612.

Offertory: 9, 22, 479, 670.

Children: 691, 700, 705, 714.

General: 213, 493, 494, 779.

The Outlook

M.S.C.C. Report

We congratulate the M.S.C.C. office on the report which reached the Church public last week. The missionary letters from the field are calculated to rouse interest by presenting the real state of affairs. The Report of the Acting General Secretary, Mr. R. W. Allin, who is taking the work of Canon Gould in his absence, is excellent. His emphasis on work for the foreign-born in Canada, we hope, will be fruitful.

Fresh Air

We trust that many of our readers will respond to the appeal of the Head Deaconess of the Church of England Deaconess House, Toronto, which was printed in our last issue. Imagine what it must be like for a child to have to play on the blistering pavement and in the dusty air of a city. Imagine what it must be like to be cooped up in the top flat of a house under the scorching roof and there to eat, to work, and to try to sleep. Just a day across the lake and back for the tired mother; just a day in the shady groves and on the water-lapped sands for the dusty children of a city street! Most of us know what a week, fortnight or month's change means to us. Let us earn the right to our own vacation by helping to provide a breathing space for some others who need it more than we do. Read what Mr. Moore says about the Twenty-third Psalm in this issue before you make up your mind how much you will give.

Ordination Services

It is an inspiring sight to see a number of young men dedicating themselves to special service for the Kingdom of God and their dedication being acknowledged and blessed by the Church. It is a moving thought, as the Bishop lays his hand on their heads, that thus for long centuries gone the Church has commissioned her ministers. The most solemn moments are when the young men are taking their vows, the congregation silenced in prayer for them and the Bishop actually commissioning them. But there is an element which enters into the ordination services, which reduces the solemnity for a great many. That is the element of weariness. The last ordination service we attended extended from half past ten to half past one. The majority of the congregation did not attend Morning Prayer, and so came at eleven. A three hours service, or at the least two and a half hours, is a physical strain. When the body is tired, the mind is tired and the spiritual forces lag. We admit everything that anybody can say in extolling our incomparable liturgy. If the length of the ordination service ministered to the edification of the ordinands or the congregation, then by all means let us have it longer if necessary. Did you ever observe a congregation at the close of an ordination? Do they linger on the scene of such momentous happenings, young men taking their vows for life? Nearly everybody scurries off—to dinner. When the ordinands come out of the vestry after service they see no groups of friends waiting to wish them success. The solemnity of the ordination services is not because of but *in spite of* its length. It is the occasion and actual ordination which are the truly emphatic things. We can understand why one Bishop of the Canadian Church never held ordination services on Sundays, Trinity or other. A Holy day that fell on a week day was chosen. But this is not the intention of the service, we feel sure. The service contemplates a congregation and not a handful of leisured people. We do hope that something will be done in the coming revision to relieve the physical strain by reason of the length of ordination services. If any of our readers have suggestions we shall be glad to give them publicity.

Brides' Month

June is the best of months to marry a pair. The Prince has come riding out of the west to claim his Princess and together they journey on with their faces to the rising sun and the shadows behind them. We are glad to notice that more and more the marriage services are being held in Churches. It is the fitting place for two of God's servants to plight their troths and pledge their vows. But why is it that so few of our Church members pause for the Holy Communion service at that time, as provided by the Prayer Book? Time is not the consideration here. Ten minutes is the limit for many a marriage service conveniently shortened. It is useless to say the people must hurry for a train. That reminds us the hour of marriage is set not according to the convenience of the clergy but according to the railway time-table. An extra half hour ought to be calculated. If a bride says she is in no frame of mind to partake of the Holy Communion at such a time, then she is in no frame of mind to hear the marriage service. The religious element in the marriage celebration of two Christians is all too small. We plead for the celebration of the Holy Communion as the best means of emphasizing the need of the

blessing of Christ on the union. By the way, do you think there would be so many hasty marriages or divorces if the man and the woman knew that they must solemnly engage in this highest act of devotion?

What is a "Saint"?

In a recent article in the "Times" a "saint" is described as "an artist in holiness; one who is good for the joy he feels in goodness without ulterior aim; who forgets his own soul in his love for the souls of others. He is a spiritual genius, the owner of inaccessible secrets of sanctity, of which he is unconscious, by which he lives. Above all, he loves good more than he hates evil." This is a striking instance of the extent to which modern writers have departed from the simple teaching of the New Testament. A "saint," in the proper sense of that term, is not one who is specially holy, for the word is applied in the New Testament to every follower of Christ, and refers not to spiritual condition or state, but to spiritual position in the sight of God. A "saint" is one who belongs to God, is owned by Christ, and is ready for Christ's service. Thus the title is naturally applicable to the weakest, humblest, most inexperienced disciple, because it describes God's possession and purpose rather than any spiritual accomplishments. It would be well if we could always keep in mind this New Testament idea, for it would help us to remember something of God's plan and object in claiming as His own every life that is united to Christ. The thought that a "saint" means one who possesses some exceptional character tends to create a distinction between people which is foreign to the New Testament simplicity and directness. Once again let it be said that in the strict meaning of the word the term "saint" refers to a believer's position, not to his condition.

A Needed Reminder

A well-known story has just received fresh attention and is eminently deserving of constant and varied applications:

It is said an acquaintance met Horace Greeley one day and said: "Mr. Greeley, I've stopped your paper." "Have you?" said the editor. "Well, that's too bad," and went his way. The next morning Mr. Greeley met his subscriber again, and said: "I thought you stopped the 'Tribune'?" "So I did." "There must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business going on the same as yesterday and the day before." "O!" ejaculated the subscriber, "I didn't mean that I stopped the paper; I stopped only my copy of it because I didn't like your editorials." "Pshaw!" retorted Mr. Greeley, "it wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the 'Tribune' by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

This goes direct to the point, and has a special bearing on religious newspapers. It is impossible to suit every reader, and the idea of a newspaper or a magazine never express-