

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.

THIRD SUNDAY AFTER EASTER.

(May 3rd).

Holy Communion: 252, 257, 258, 259.
Processional, 384, 424, 601, 664.
Offertory: 387, 394, 422, 423.
Children: 688, 710, 714, 716.
General: 172, 174, 400, 642.

The Outlook

A Terrible Catastrophe

There seems to be little or no doubt that three sealing vessels have been involved in the awful wreck off the coast of Labrador, and the whole country, and, indeed, the whole world, feels intense sympathy with the sorrowing ones in Newfoundland on the loss of their brave men. The catastrophe is a fresh reminder of the risks run by those who "go down to the sea in ships," and the least we can do at such times is to express our sympathy in the most practical way. Many prayers have been going up to God for comfort, grace, and peace to enter the hearts and lives of those who have been so suddenly and terribly bereaved. Before such a mystery we can only bow in trust and hope, feeling assured, however, that the grace of God will be sufficient even for this mystery and sorrow.

Our New Archdeacon

We rejoice to hear that the Bishop of Mackenzie River, Dr. Lucas, has appointed the Rev. C. E. Whittaker Archdeacon of Mackenzie River. This is a fitting testimony to his splendid and heroic labours, and many prayers will follow him as he journeys back to his station in the Far North-West at Fort Macpherson. To hear the Bishop or Archdeacon Whittaker speak in public or private of their life and work is to realize that life in Eastern Canada is simplicity and luxury compared with the privations, inconveniences,

difficulties, and loneliness of these fields in the Far North. All the more reason, therefore, for our prayers and efforts to help our brethren as they endeavour to evangelize the "regions beyond" and bear witness to the Eskimos concerning Christ. We rejoice in the splendid heroism of our missionary brothers, and of our sisters as well, for we must not fail to think of the noble wives of these men. We notice that the Bishop of Yukon, Dr. Stringer, has impressed the British public with the need and importance of work in his diocese, and it is a great satisfaction to hear that his efforts to obtain money are being crowned with much success. We must continue to uphold these brethren in our prayers and by our definite co-operation in order that this truly missionary work of our Church may have ever-increasing success and blessing.

Unworthy Sensationalism

It is decidedly disheartening to see some of the methods adopted by religious bodies to make their meetings known. A short time ago in England a sermon was announced on "Will Mr. Lloyd George get to Heaven?" People came in force, but it turned out after all that the sermon was directed to show that only through belief in the Atonement could Mr. Lloyd George or anybody else reach heaven. It is nothing short of disgraceful that such announcements are made, and, while we of the Anglican Church are thankful that such irreverence is practically, if not wholly, non-existent in our midst, the facts constitute a warning, which we do well to heed, that nothing can make up for reverence in connection with religious work. The end does not justify the means, and every such method is certain to recoil with injury on the Church or Institution making it. Never had we greater need than to-day to remember that "Holy and reverend is His Name."

Spiritual Work

It is well known that in England there is a great movement connected with Men's Meetings on Sunday afternoons, which goes by the name of P.S.A., "Pleasant Sunday Afternoon." A leading American Sunday School authority, Mr. Marion Lawrance, has just written an "Open Letter," giving his impressions of these gatherings, and saying that so far as he has been able to judge they do not minister to increased attendance at other Services, or to any additional labourers in Sunday Schools or other forms of Church work. We are particularly glad that this notice has been taken of a movement which, while admirable in its original intention, has degenerated into a system of political, social, and often purely secular effort. The very word "Pleasant" is unfortunate, because it might seem to suggest that other parts of the Lord's Day are not "pleasant." Further, there can be no doubt that in many cases what men need beyond all else is not to have things made "pleasant" for them, but even "unpleasant," in the sense of reminding them of their sins and convicting them of their need of a true relation to God. On one occasion when the writer had to speak at a gathering for men he was told by a worker that while the meeting was called P.S.A. it did not mean "Perishing Sinners Amused." The greatest possible care must be taken lest meetings for men should degenerate into secular gatherings, which are all the more dangerous because held in a building connected with a Church. The finest model for men's meetings is found at St. James-the-

Less, Bethnal Green, where the new Bishop of Chelmsford, Dr. Watts-Ditchfield, has shown the power of attracting men by a spiritual service and the frankest Gospel message. The only way of "catching men" is the straight, definite way of our Master and His Apostles.

"With Audible Voice"

The old subject of "mumbled and muttered Services" has just been touched upon in an English paper by a well-known Anglican writer, who comments thus:—

"The other day I watched a girl pasting paper-bags. I understood the movements by which she prepared the paper for the pasting. But I could not have done it in ten times as long as she took. Long practice has made her fingers rapid. So, too, long practice makes a clergyman's tongue rapid, and long listening makes an educated man's ears quick at hearing. But most men are not very quick at speaking, and uneducated people cannot even understand what is said rapidly. . . . There is everything to be said for clear, distinct, and comparatively slow enunciation in delivering services which, if only for their literary beauty, ought not to be gabbled and rushed, and which, of course, have a yet more weighty claim for careful treatment."

There is a great truth in this contention, for familiarity is only too apt to breed indifference. Again and again clergy are guilty of manifest inaccuracies simply through the frequent use of phrases that are presumably known, but are read without proper consideration. How often, for instance, we hear the prayer for the King read thus: "We beseech Thee with Thy favour—to behold our most gracious Sovereign Lord." Nothing could well be more meaningless than this inaccuracy of pause. It was not without point, therefore, that the rubric ordered clearness and distinctness in reading of the Lessons, and a similar requirement in regard to the Homilies, that they should be read "diligently and distinctly that they may be understood of the people." We must not only read and preach in the mother-tongue, but so to use it as to make ourselves clearly understood.

"A Little Child Shall Lead Them"

A touching letter was received the other day by a Secretary of a Missionary Society, showing the value placed in some homes upon intercessory prayer for Missions. There was a new series of Prayer Booklets, and as the second was a little late in publication a prompt inquiry came from a little girl of ten, the daughter of a minister, who wrote thus:—

"When daddy read the book about Shan-tung to me I thought it was very nice, and we prayed for the missionaries there every day. Now, as February is come, I am writing to ask you if you will send on the next book. I came in to tell daddy good night, and when he looked at the Prayer Calendar to see who or what I was to pray for, it reminded him of the booklet, and he said I must write to you. I have made up my mind that if God is willing, I will go and teach the people about Jesus, and then, perhaps, my name will go upon the Calendar."

We trust that this beautiful testimony to the reality and power of intercessory prayer will find an echo in many hearts and congre-