

Canadian Churchman.

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CANADIAN CHURCHMAN.

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SINGLE COPIES, 5 CENTS.

October 18.—St. Luke, Evan.

Morning—Isai. 55; 1 Thes. 3.
Evening—Eccles. 38: 1—15; Luke 13:18.

October 20.—Twentieth Sunday after Trinity.

Morning—Ezek. 34; 1 Thes. 5.
Evening—Ezek. 37 or Dan. 1; Luke 14:25—15:11.

October 27.—Twenty-first Sunday after Trinity.

Morning—Dan. 3; 1 Tim. 4.
Evening—Dan. 4 or 5; Luke 19:11—28.

October 28.—St. Sim. & St. Jude A. & M.

Morning—Isai. 28:9—17; 1 Tim. 5.
Evening—Jer. 3:12—19; Luke 19:28.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Twentieth and Twenty-First Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 262, 373, 397, 525.
Processional: 377, 509, 601, 635.
Offertory: 463, 478, 631, 638.
Children: 305, 509, 702, 707.
General: 11, 309, 317, 710.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.
Processional: 349, 550, 598, 601.
Offertory: 302, 397, 501, 564.
Children: 508, 553, 562, 686.
General: 400, 507, 556, 565.

"THE STORY OF THE CURATE WHO WAS NEARLY DISMISSED."

We hope to print next week a remarkable story of one of the former clergy of St. Paul's, Halifax, by one of the former rectors. It has been widely published in England, and will appear for the first time in the Canadian Churchman.

THE PHARISEE AND THE PUBLICAN.

Unto God's House in olden day
Two men together went to pray;
This for his right deeds sought reward
That for mere mercy low implored.
When in Thine House to Thee I cry,
Lord, whether of the twain am I?

Oft times I kneel, a Pharisee
In sinful self-complacency,
Though nought I have, and all I owe:
Thy pardon, gracious Lord, bestow,
And grant that humbler mind which stayed
Far off in temple courts, and prayed.

I dare not lift mine eyes on high
To search the glories of the sky;
But, seated on Thy throne of light,
Thou, Lord, canst pierce this earthly night;
Thine eyes can count each contrite tear,
No sigh but finds Thy listening ear.

My breast I smite in sorrow sore,
And lo! I knock at Mercy's door:
Be each unlocked—my breast to Thee,
Thy kingdom's boundless realm to me:
So make my heart, from sin washed pure,
Thy kingdom, Lord, for ever more.

After the Icelandic of Bishop Valdimar Briem.

INCREASE OF DIVORCES.

In the United States, says the "Living Church," the divorce rate has risen from 30 in every 100,000 in 1870 to 85 in 1906, and is estimated at 100 in 1910. Except for Indiana and Nevada, California has the highest ratio of any of the States. By geographical sections the ratio of divorces per 100,000 inhabitants has increased from 1870 to 1906 as follows:

North Atlantic States from 26 to 40. South Atlantic States from 8 to 43. North central States from 45 to 109. South central States from 18 to 117. Western States from 65 to 150. Pacific States from 68 to 156.

Thus no part of the United States has been free from the growth of the evil. Yet when we compare the figures of Japan, we find that the evil is there a diminishing one. The number of divorces in Japan has fallen from over 124,000 in 1897 to about 60,000 in 1908; the ratio per 100,000 of population from 287 to 122. Not only have the divorce ratios of Japan and the United States nearly met, but the ratio in our western and Pacific states is now much worse than the ratio in Japan. Why is it that Japan can stem the tide of this grave social evil, and the United States cannot?

FOUNDER OF THE JEZREELITES.

The Jezreelites of Gillingham, who have once more come before the public, were better known twenty years ago. The founder of this strange sect was a certain James White, a private in the Sixteenth Regiment, who on his conversion took the names of "James Jershom Jezreel." White gathered enthusiasts round him, and like the early Christians the Jezreelites had all things in common. It was a principle of the sect that its members were the first portion of the 144,000 twice told who will receive Christ when He appears to reign upon the earth. Shortly after the foundation of the sect Jezreel and his followers commenced to build a huge temple, intended to hold 20,000 people, hard by Chatham. Jezreel died in 1885, and the work was never completed, but the

temple, tenantless and bare, survives to-day as a memento of one of the maddest of modern dreams.

THE YOUNG PEOPLE.

The present president of the English Wesleyan conference is holding evening meetings in the leading provincial centres. To these, young people only between 13 and 20 are expected to be present. The intention is that these meetings may have a somewhat similar influence to confirmation. The need of this effort is partly accounted for by regarding the Sunday School as an end instead of encouraging the children to go to church for worship. Reading this statement, might we not have greater efforts made in this, our country, to have children not only to attend Sunday School, but to do so for the definite purpose of confirmation? And after confirmation, are not still greater efforts needed to prevent the lapse of young men especially from good and religious habits?

The Problem of the Sunday School is with us largely faced, and we owe much to Mr. Hiltz. But beyond and alongside of the children's training there, is required the parents' actual prayerful co-operation, and besides clean, bright schools and able superintendents and teachers. The clergyman must be the influence in that as in the other work of the parish. He must realize that more even than teaching, training is essential, as we find in an address to the clergy on this subject: Are they trying to train the boys and girls committed to their care into reverent, loving children of God, members of Christ and inheritors of the kingdom of heaven; into men and women who shall grow up into the nurture and admonition of the Lord, and be faithful to the Church which God's own Son established on earth, and particularly to that portion of it within which, by the providence of God, they receive the blessings of His grace. The answer to such questions will determine to no little degree the tendency and tone of the school; but whatever the answer be, there must be some answer if the school is to be effective.

HARVEST THANKSGIVINGS.

The change made a few years ago by the Dominion Government by which Monday was substituted for Thursday as the national Thanksgiving Day has always appeared regrettable to us. The old Thanksgiving Day, coming in the middle of the week, and breaking in upon the hurly-burly of our secular activities, was a striking reminder of the truth that "Men shall not live by bread alone." Now it comes so close to the Sunday services that a large number of our clergy, as well as many of those of other denominations, have ceased to observe it. The change, no doubt, had many weighty arguments in its favor, but none the less was it, from a religious standpoint, a backward step, for its direct result has been the virtual secularizing of the day. Under the circumstances, therefore, Harvest Thanksgivings assumed a greatly increased importance. It is customary, we believe, in many parishes, to hold the Harvest Thanksgiving on a Sunday. We should strongly recommend that a week-day be selected so as to emphasize the truth so effectively set forth under the old arrangement, that we owe an annual act of extra and special thanksgiving to the Giver of all good. Every Sunday is, in a sense, a Thanksgiving Day. But to pluck out a day from the three hundred odd annually devoted to the getting of gain and the pursuit of material things, brings home to the mind of the ordinary Church member the fact of his absolute dependence upon God, the reality of the unseen world, and the importance of spiritual things, in a manner far better calculated to impress his understanding and imagination, than the ordinary Sunday service is likely to do.

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