

# Canadian Churchman.

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## Lessons for Sundays and Holy Days

November 21st—Twenty-third Sunday after Trinity

Morning—Eccles. 11 and 12; Heb. 13.  
Evening—Hag. 2, to 10; or Mal. 3 and 4; John 7, to 25

November 28—First Sunday in Advent.

Morning—Isai. 1, 1; Pet. 1, 22-2, 11  
Evening—Isai. 2; or 4, 2; John 11, to 17

December 5.—Second Sunday in Advent.

Morning—Isai. 5; 2; Pet. 2;  
Evening—Isai. 11, to 19; or 24; John 14.

December 12.—3rd Sunday in Advent.

Morning—Isai. 25; 1; John 4, 7.  
Evening—Isai. 26; or 28, 5 to 19; John 19, to 25.

Appropriate Hymns for Twenty-fourth Sunday after Trinity and Advent Sunday, compiled by Dr Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

## TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 261, 262, 270, 274.  
Processional: 379, 384, 386, 479.  
Children's Hymns: 433, 696, 700, 701.  
Offertory: 634, 647, 652, 657.  
General: 586, 619, 626, 632.

## ADVENT SUNDAY.

Holy Communion: 261, 271, 512, 513.  
Processional: 68, 71, 75, 324.  
Offertory: 70, 72, 496, 511.  
Children's Hymns: 679, 686, 706, 709.  
General: 69, 73, 83, 595.

## Young People and the Church.

Now that the winter is at our doors and large numbers of young people, especially in cities have no regular place of rest and recreation for their evenings an opportunity is offered to the churches to meet this very want. Why should the taverns be the chief places of attraction, with their warm, well-lighted rooms, and not seldom, music and other drawing influences glossing over the temptation of the bar? Would it not be wise and generous on the part of Church authorities were they to make provision for this yearning of young people for rest and recreation during the long winter evenings, not only on certain special evenings, but on each evening of the week? It can be done. It should be done. Many a young man would not only be saved from

temptation in many ways but he would be led to love the Church and to long for its cheering, heartening influences, and gradually be drawn to identify himself with one or more of its devout and beneficial activities. We earnestly commend this point of view to Churchwardens and earnest Church members throughout Canada. The Church must be up and doing, not only on Sunday, but on every other day of the week as well.

## Sermons Short.

Well worthy of serious thought to preachers are the following published words of a lady, who is described as being "a true daughter of the Church and a diligent parish worker": "Discourses not long, earnest, and even pungent do a vast deal more good than your would-be rhetorical or scholarly productions. True scholarship is bound to show itself. We need less of the husk, whether in the way of good taste or of ad captandum twaddle; and more of the kernel of Gospel truth and Catholic doctrine, which, indeed, are one and the same. A priest should preach from the inside of things, not from the outside; from his own experience, not from the borrowed and exploited experience of others. This makes him a sort of playactor. Most sermons are failures. They are like arrows sent flying about in all directions without one of them going home. And, when they have thus aimlessly been spent, the archer closes up his quiver, and the people wonder what it has all been about. Never preach what you do not feel yourself. If you do, no virtue will go out of you. And do not preach out of a book. We can read book-sermons for ourselves, and at our leisure. And we can sniff the bought article afar off. And, oh, the dishonesty and the shame of it!" An honest, outspoken and intelligent expression of opinion from the pew should not be lightly set aside by the pulpit. In this instance it is all the more weighty, being seasoned with the salt of an experience of many years faithful service in the work of the Church.

## Sermons Long.

One serious objection to long sermons, and a grave one it is, is the fact that people nowadays do not want them. They are relics of the past. This is an age when short, straightforward speech in clear and vigorous English (or Canadian if you prefer it) is what people look for from the pulpit, and when they don't see it in the pulpit then the preacher must not blame them if their eyelids grow weary and show an aptness to close. Without at all contrasting the sermon with the service, it should not be forgotten that to many Church people the service is the principal thing. To offer up their tribute of prayer and praise to God in the apt and stirring words of our noble Liturgy, farmers with their wives and children, in winter, and summer, drive many a weary mile to church. Is it fair? Is it just that they should be kept in church a quarter, or it may be a half hour longer than necessary by lengthy old-time sermons? We recently heard two (model) sermons by a lay-reader. Simple, direct, scholarly, doctrinal and devout, they were delivered with a calm, persuasive earnestness that added greatly to their effect. Fifteen minutes sufficed for the delivery of each. The congregations were unwearied, instructed, and could not fail to be impressed by them. Brevity is said to be "the soul of wit." That most desirable and efficient quality shines conspicuously in the sermon.

## Marsh's Library.

Old treasures turn up in unexpected quarters and by unlooked for accidents. Here is the

record of a discovery as contained in the report of the annual visitation of Marsh's library in Dublin last October. "The most important event in the history of the Library during the past year has been the deposit on loan, of about 580 vols. belonging to the Diocesan Library of Cashel. This library consists almost entirely of the collection made by Theophilus Bolton, Archbishop of Cashel, from 1730 until his death in 1744. It consists of about 6,000 books. Very early in the year the Dean of Cashel wrote to me to the effect that, although the books were well housed, there was not adequate provision for a librarian. He suggested that Marsh's Library might receive on loan such of them as were likely to be of interest to scholars and bibliophiles, Dublin being more accessible than Cashel. I welcomed the suggestion. . . . The selected volumes arrived just before the summer vacation, and are now safely placed in a special bookcase. Nearly half of them have been examined, and some treasures have come to light. Chief of these is a fragmentary specimen of Caxton's printing. Mr. Phelps called my attention to some English poetry on the end paper pasted to the covers of an Exposition of the Canon of the Mass, printed at Tübingen in 1499. As it was the original binding, and I thought that I recognized the type, I inquired from the British Museum, and received the following reply from Mr. Alfred W. Pollard: 'The leaf about which you write is clearly from Caxton's edition of Chaucer's "House of Fame," printed about 1493 in Caxton's type 4.\* This is one of the rarer Caxton's, only four copies of it having been located. We have one of them here, and also two single leaves.' The Cashel book has two leaves, one at each end, containing 38 lines on each page. Another book, Beza's "Commentary on Job and Ecclesiastes" (London, 1589), has the signature "Francis Bacon," probably that of the great philosopher. There are several examples of very rare Irish printing, not only Dublin (1641), but also Waterford (1649), and Kilkenny (1648). Other noteworthy items are the first edition of Burton's "Anatomy of Melancholy," 1621; J. Herolt's "Sermones," printed by Julyan Notary, 1510; and about six or seven of the fifteenth century, printed abroad."

## Our own Libraries.

Such a report as the foregoing leads us to indulge our fancy upon local possibilities. In a year or two we will have in Toronto the new provincial library, and we would suggest to Mr. Pardee that down the centre he might have a series of cases in which to display to visitors some rare or quaint specimens. In a local library in the south of England the writer chanced upon a stirring placard a hundred years old, calling for defenders of the country. Such relics might adorn and interest visitors to our own local centres. There is really nothing to excite interest in having the door opened by an attendant and to see a large room filled with books, and a few readers scattered here and there.

## Canadian Labour.

Whilst there is much to admire in the independent and self-helpful spirit that exists in the Labour Organization in Canada, there is reason to believe from their public utterances that seeds of mischief are being sown in this country by some of the Labour Leaders visiting it from the United States. In this country we are taught to respect the Judiciary. We believe it to be improper and ill-advised because a Judge has held that a member, or members, of the Labour organization, on the evidence before him, has or have wilfully broken the law of the land, and should therefore be punished according to law,