

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

20th SUNDAY AFTER TRINITY

Morning—Ezek. XXXIV; Colos. I 21—II 8

Evening—Ezek. XXXVII or Dan. I; Luke X 17.

Appropriate Hymns for the 20th and 21st 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 Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTIETH SUNDAY AFTER TRINITY.

- Holy Communion: 315, 316, 322, 307.
- Processional: 270, 271, 280, 385.
- Offertory: 202, 210, 280, 385.
- Children's Hymns: 330, 334, 338, 342.
- General Hymns: 196, 274, 285, 286.

TWENTY-FIRST SUNDAY AFTER TRINITY

- Holy Communion: 259, 310, 311, 555.
- Processional: 447, 474, 548, 555.
- Offertory: 224, 235, 273, 280.
- Children's Hymns: 175, 176, 571, 574.
- General Hymns: 359, 477, 630, 633.

The New Bishop of Melbourne,
The Rev. Henry Lowther Clarke, M.A., Vicar and Rural Dean of Huddersfield, and Hon. Canon of St. Oswald in Wakefield Cathedral, has accepted the Bishopric of Melbourne, Australia, to which he was recently elected by the Board of Electors of the Diocese of Melbourne, in accordance with the provisions of an Act of the Church Assembly of that diocese, in succession to the Right Rev. Dr. Goe, who held the appointment from 1887 to 1902. The Rev. H. L. Clarke was a scholar of St. John's College, Cambridge, and graduated as Seventh Wrangler in 1874. He was ordained deacon and priest by the Archbishop of York (Dr.

Thomson) and was licensed to the curacy of St. John's, Hull. In 1876 the Archbishop nominated him to the vicarage of Hedon, and in 1883 he became for a short time assistant master at St. Peter's School, York. In 1884 the Dean and Chapter appointed him to the vicarage of St. Martin, Coney-street, York. He was appointed vicar of Dewsbury by Bishop Walsham How in 1890, and only a few months ago became vicar of Huddersfield. He has been an honorary Canon of Wakefield Cathedral since 1893, and is proctor in Convocation for the clergy of the Huddersfield archdeaconry. The Melbourne Bishopric was formerly worth £2,000 a year, but through monetary disasters it has fallen to £1,500. It is intended, when the Province is formed, to make Melbourne the seat of an Archbishopric. Canon Clarke expects to leave England in January next. The Rev. Canon Clarke was strongly recommended for the high office to the members of the Board of Electors of the Diocese of Melbourne by His Grace the Archbishop of York as well as by the Bishop of Wakefield.

Piggott.

The claims set up in London by this poor man Piggott to be in very truth the returned Messiah are very shocking. But is not the conduct of the mob, (not all vulgar or ignorant people) still more shocking? We read that they reviled, assaulted and would have murdered him but for the interposition of the police. Human emotions are the same in all ages when uncontrolled. From our infancy we have been taught to abhor the conduct of the Jews to Jesus. He prayed that it might be forgiven. But wherein did the London mob differ from them? Does not their language, conduct and state of mind give us a better conception of the passion of the mob in Jerusalem nineteen hundred years ago?

Our Own Needs.

In our notice last week of the Rev. Paul Bull's appeal for a greater effort to educate priests in the Church in England, we concluded the portion of our brief outline by an appeal to our richer laymen to supply the money needed to train men for the overwhelming needs of our missionary fields, and in so doing we feel justified in asking aid from the faithful English laymen, who, Mr. Bull says, "are coming forward with a generosity all the more splendid because it is anonymous, to support the experiments which are being made." There need be no experiment in sending funds to any of our missionary Bishops, the field is there, the flock is trooping into it, from England to a large extent, and such men as the Bishop of Calgary and Saskatchewan are left with decreasing funds to minister to them. How is it possible that they can do so? All the questions Mr. Bull raises should be a greater stimulus on our behalf. He says:—"If men are doubtful whether priests drawn from other than the moneyed classes will be acceptable to the nation, they have a sufficient answer in the facts of life. For half the nation has refused the ministrations of the Church, and chosen from

among themselves as ministers those whom the Church would not have ordained. The widespread and most bitter hostility to the Church which has been awakened and organized by Dissenting Ministers on the subject of Christian education would, I believe, have been impossible if the Church had not drifted into this fatal policy of excluding from her ministry 95 per cent. of those whom God has called. I believe that these vast and highly-organized religious bodies in England, united for a time by a common hostility to the Church, are largely the creation of this miserable plan of a class ministry with a money qualification. But as soon as Churchmen awaken to their sin in this matter, we cannot doubt that a new era will dawn on our Church. And we may be sure that the Church will be able to provide what she so sorely needs." This is the teaching of the Bishop Gore who was so strenuously opposed.

The Mirfield Community.

Continuing and curtailing our notice of the manifesto of the Rev. Paul Bull in support of his scheme for supplying the need of priests in England we quote in part what he says of the type which he says are now excluded, what is doing and what might be done. "At a time when the Church is paralyzed for want of priests we are losing many of those whom God calls to His service, because we insist on a money qualification. As I wrote last year in the Pilot: "It is mocking God to talk about awakening vocations. We are hard at work stifling them. As an ex-schoolmaster in a Woodard school, I have seen it often. It is a mere question of money. 'A' is a boy deeply spiritual, good, diligent, clever, but not up to scholarship form. He passionately longs to be a priest. But his father has not £500 to spare. So at sixteen 'A' goes off into an office—stifled. It is a mere matter of money. Parents—retired officers, merchants in poor circumstances—often desire to consecrate their boys to God in the priesthood, but dare not awaken desires which they cannot satisfy. 'We cannot afford seven years' more education.' It is a mere matter of money. It is no question of spiritual fitness." "The nation is rapidly developing new Universities and a vast scheme of secondary education. The Church must provide same means of meeting this development, so that lads may pass naturally from elementary to secondary schools, and thence to Hostels, at the new Universities, or to theological colleges, where their vocations can be tested and encouraged, and so to the priesthood." . . . "The main lines on which such a system might develop seem to be these: 1. The education must be free. The Church has a right to call on parents to encourage their sons to listen to God's call. But we have no right whatever to demand that parents shall undertake the expenses of 5 or 7 years' further education. Nor ought we to subject candidates who are ready to offer themselves, body and soul and spirit, to the Divine service, to the degradation and uncertainty and depression of incessant begging. 2. The education must be thorough—not a cheap and hurried cram to

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