

# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 16, 1902.

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS  
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning, for the following week's issue.

Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

Office—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSON FOR SUNDAYS AND HOLY DAYS. SECOND SUNDAY AFTER EPIPHANY

Morning—Isaiah LV. ; Mat., XI.

Evening—Isaiah LV I., or LXI. ; Acts XI.

Appropriate Hymns for Second Sunday after Epiphany, and Septuagesima Sunday, 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:

### SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 192, 193, 319, 553.

Processional: 76, 235, 239, 586.

Offertory: 75, 77, 172, 281.

Children's Hymns: 78, 334, 341, 568.

General Hymns: 186, 213, 285, 477.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 182, 187, 555, 556.

Processional: 4, 83, 489, 547.

Offertory: 168, 262, 533, 538.

Children's Hymns: 330, 333, 340, 343.

General Hymns: 172, 210, 520, 534.

### Candidates for Orders:

We have for several years mentioned the anxiety felt, both in England and the States, at the want of candidates for orders. At present there is one of the rush of letters and suggestions which takes place periodically. Father Dolling, who has done so much already, has contributed a letter which seems to give in a few words as possible the present need and his proposal.—“Whether we like it or not, we must accept it as a fact that our clergy are not going to be drawn in the future from the class from which they were drawn in the past. Fifty years ago it was common for one of the squire's sons to “go into the church.” There were fewer professions open to him; there was a family living; his father could usually allow him a little income, and as a minister he could live much the same life as his brother the

squire, only on a smaller scale. Now this is all altered; therefore if the priesthood is to be replenished, it must be largely, but not altogether, drawn from another class, and the Bishops must recognize that that class will be neither public school nor University men. I have, I suppose, helped to educate from twenty to thirty men for the Priesthood. Now that I am living in London my method is this: A man comes across me who seems to have a vocation, I test it, and, without saying anything to him, watch it. Very often the man is quite unconscious of the vocation, because there does not seem to him the least chance that he could achieve it. When I am sure of him, and he is sure of himself, I let him attend a theological course at King's College, London, allowing him to do hardly any parish work, but enabling him to mix freely, not only with my clergy and fellow-workers, but with the people amongst whom we live. He then gets to know and study the characters of all sorts and conditions of men. I have a man just leaving me who, I am sure, is far better equipped for his work than the majority of candidates. Of course, there is always the usual difficulty—the money. A lady gave me £50 for two years for him. I have two men now waiting to come here if I have the money for them. I am quite sure if we are to get sufficient priests to do the work of the Church of England, it must be done by some method like this.

### Notice to Subscribers.

The Rev. J. Dagg Scott is not the agent for the Canadian Churchman, and has not any authority to solicit, or receive, subscriptions for the Canadian Churchman.

### London Churches.

As we recently mentioned the diocese of London has been re-arranged into 18 rural deaneries including the areas of the 18 boroughs. It was felt by the late Bishop that such a movement was necessary and his scheme was referred to a committee and finally came into force on the 1st January. That something should be done for the dwellers in the city is evident from the following letter which appeared in a London paper. It appears that the new rector of St. Olave's, Hart-street, has “obtained permission” to live away from his parish and let the rectory house. Can you tell us who has given this dispensation from fulfilling his duty to his parishioners, and is any reason known? Who is responsible? As the income is stated to be £900, it cannot be from poverty. As the house is to be let, it is not unfit to live in; as the parishioners, rich or poor, healthy or sickly, live in the parish, the parish is good enough for them to live in—why not for their priest? My parents were married at St. Michael's, Cornhill, and when I went there some years ago for their marriage lines the rector was living in the parsonage adjoining the church; in an ideal position, with a door opening from the parlour into the church. Now I see the parsonage is to let. Is this just to the parishioners whose forerunners provided the parsonage for them to have God's minister re-

siding among them? The parsonage at St. Olave's, Hart-street, also adjoins the church, I believe. I think that at St. Alban's, Wood-street, also does so, or did so. One Sunday afternoon when Dr. Liddon drew many of us to St. Paul's, I met the rector of a City parish leaving his church. He had been my school-master thirty years before, and so recalling myself to his recollection I greeted him, and he talked of his parish around us as we started for his home in the West. He said there was “hardly any congregation—no parishioners.” “There must be some people in all these houses,” I said. “Only caretakers, 600 or 700 perhaps.” “A very good congregation,” I said. “All Jews and Dissenters.” No wonder, I thought. The City of London is a notably healthy place for residence—e.g., the present incumbent of a church near Watling-street has brought up a large family, including sons in holy orders, in his adjacent parsonage.

### Our Hymns.

The Rev. C. R. Williams has published three articles on this subject in the Church of Ireland Gazette. Our only regret on reading these essays was that they were so condensed. We take the liberty of printing this extract.—“No one can doubt the power of hymns in forming the religion and shaping the life. This power is only second to the Bible itself, and like it hymns also live on age after age. They are with us “to animate all earnest Christian effort; with us as the rich consolation of individual hearts; and as one common bond of fellowship between the living members of Christ's Mystical Body.” They are the exclusive property of no one Church, Sect, or Party. This can be easily seen when we look to their authorship. None less than a king wrote what Trench calls “the loveliest of all hymns in the whole circle of Latin poetry”; while to a ribbon-maker we are beholden for some of the tenderest of verses. Charles Wesley has written above 6,000; his brother John, and Count Zinzendorff 2,000 each. Bishop Ken left but three, yet these have attained a world-wide fame. Thomas, of Celano, wrote only two, beside the Dies Irae, this last is truly a host in itself, and has been oftener translated than any one book, save and except the Holy Bible. Thus a single hymn has conferred immortality. Wearing this one decoration a man goes down to posterity and outlives the most famous of his time.” Strange! when we take up the history of literature, we do not find our Shakespeares, and Spensers, our Miltons and Tennysons, to have had a share in bequeathing to us these heavenly lays: a poor country parson has done more than the poet of a nation. And, turning to Holy Scripture, the same fact meets us: Job, Isaiah, Daniel, although their writings abound with the most exquisite imagery and the sublimest poetry, have not given to us a single “sweet lyric song.” Rather to Simeon, the aged saint waiting, with feeble limbs and snow-white locks, daily in God's temple “for the consolation of Israel”; to a Virgin, Mary, the young, the pure, the blessed; to David, the whilom shepherd lad,