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Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 25, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS.

18th SUNDAY AFTER TRINITY

Morning—Jer. XXXVI; Gal. VI.

Evening—Ezek. II or XIII to 17; Luke IV to 16.

Appropriate Hymns for the 18th and 19th 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:

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 382.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 421, 423.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 550.
Children's Hymns: 333, 564, 569, 570.
General Hymns: 296, 540, 541, 546.

General Synod Report.

Owing to the pressure on our columns this week on account of the publication of the balance of the report of the General Synod, we shall be obliged to hold over all ordinary diocesan news, correspondence, British and Foreign news, etc., until next issue.

English Views.

An expression of opinion by one of the English teachers, who has been inspecting our systems, appeared in a Montreal paper, but failed to attract the general attention that it deserved. Briefly, this gentleman pointed out that our system dwelt too much upon the material side. He explained that the pupil's

views were bounded by the paying of money value of everything. He considered that our details of teaching were in some respects mistaken, but he chiefly insisted on the fact that religion must be the basis of all true education, ethical teaching was a delusion, religious sanction was indispensable.

Farm Training Schools.

Another point which struck him was our failure to take advantage of our unequalled opportunity for agricultural training. So satisfied was he of its success that he had purchased a tract of land in the North-West, and intended to use this in connection with his school, Birkhamstead, and he added that the other teachers had similar plans. This is very gratifying, as we have for years lamented the partial failure of the Guelph College. That is kept in existence, it could hardly fail to be so, but it has no imitators. Surely by this time there should have been half a dozen training farms in Ontario and the Government farms could be used for that purpose also. Unfortunately, to send a boy to a farm has been treated as a punishment and degradation instead of a reward.

Dr. William Stratton.

Too little notice has been taken of the death of this young man, whose life promised so much. Born in Toronto, he went steadily through the common school, the Jarvis Street Collegiate Institute and the University of Toronto and always with the highest honour. Afterwards he was at Johns Hopkins at Baltimore and the University at Chicago, where his attainments had become so marked that he was promoted to a very high position in Poona, in India. His untimely death occurred before his learning bore fruit.

Church Influence in Colleges.

Some years ago it was determined in the United States to have Church Halls or Colleges as far as possible in all University centres. The question has again been raised by the Rev. Dr. Wilkinson, who impresses, in a letter to the Living Church, the importance of the work. Bishop Gillespie, of Michigan, states that the late Bishop of that State was anxious to found a Church House at Ann Arbor, but found it impracticable. He advocates attractive services and a strong pulpit in such centres. Another writer, J. William Jones, of Clinton, Iowa, gives instances where such institutes have been and are successful. As Mr. Jones says of the States:—"Education in our land is developing along two very distinct lines: on the one hand, the Church school with its religious instruction, ideals, and influence; on the other, the State school with none, or if any, only such as may result from individual and unofficial efforts within or without the school. Private and endowed institutions of learning which are not Church schools class with the State schools, as a rule, in their attitude towards religious instruction. While this State ideal of education can never be accepted by the Church as the true ideal, and she must ever set forth her conception of the highest

education in the Church school, yet we must accept the fact of the State ideal as it is expressed in the numerous and ever increasing number of State institutions. And the only course left for the church, unless she is to prove grossly negligent of a large number of her children, is to go into those student communities of the State Universities and supply what is lacking in the State education." To a great extent this language applies to ourselves, and it is our bounden duty to look after our students at the places of learning not under Church control. Much may be done, at least what Bishop Gillespie advocates, attractive services and a strong pulpit, should always be provided. The editor of the Living Church suggests: "In almost all small college towns there is a considerable line of social demarcation between the 'townspeople' and the college element." The former are thought by the latter to be, sometimes rightly, sometimes wrongly, provincial and narrow in their way of living and of thinking. The college people on the other hand are held by the townspeople to be exclusive and unfriendly, if not arrogant and snobbish. The one class of population is largely stationary; the other constantly fluctuating. Between the two there is, in many instances, not even the desire for social mixture. It is evident therefore, that with the control of the parish entirely in the hands of the stationary population, the choice of a rector is at least not made with a view toward his probable adaptability to work among the student class. Too often he proves to be a man only too ready to fall in with the narrow view of those who called him, and to neglect the work among those gathered within the precincts of the college. Not perhaps being brilliant or magnetic, he is apt to be looked down upon by the college men, among whom humility is not ordinarily alarmingly prevalent, and this partially disguised contempt naturally reflects itself upon his wounded spirit, and certainly hampers him very materially in his student work." Every place of learning has its own needs and every set of students their own preferences and prejudices. The Church's influence must be kept in view by those clergy and professors in authority in the city or town and the best done for the students. It is always the safest plan to take advantage of residential Universities like Trinity, in Toronto, when practicable.

Algoma.

We took occasion recently to object to appeals to English generosity except for purposes thoroughly justified, consequently it is with peculiar pleasure that we note the visit of Miss E. E. Green, the Secretary of the Algoma Association for Prayer and Work (England), on her first visit to the diocese, for which she has worked so well and so successfully. On her return to England, Miss Green will be better qualified to speak of the needs of this missionary field, and being so, we doubt not will be doubly successful in aiding it.

Hymn Books.

In an article in the Nineteenth Century,