

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 16—Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.
Evening—Ezek. 37; or Dan. 1; Luke 12, 35.

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.
Evening—Daniel 4, or 5; Luke 17, to 20.

Oct. 30—Twenty-second Sunday after Trinity.

Morning—Daniel 6; II Tim. 1.
Evening—Daniel 7, 9, or 12; Luke 20, 27—21, 5.

Sep. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.
Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Appropriate Hymns for 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 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, 306, 393.

Offertory: 202, 210, 280, 385.

Children's Hymns: 330, 334, 338, 342.

General Hymns: 196, 203, 285, 286.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.

Processional: 447, 474, 548, 603.

Offertory: 224, 235, 273, 280.

Children's Hymns: 175, 176, 571, 574.

General Hymns: 359, 477, 630, 633.

Obtaining Clergy.

The Bishop of Saskatchewan in his letter which we publish in this number, considers two interesting topics on which much has been and much will be written. Two subjects are considered. The first the obtaining of suitable young men as candidates for Holy Orders. And secondly, the training of those young men for their profession. The Bishop has been stirred by Professor Shailer Mathews' article on the need of an educated ministry, and from his own experience gives reasons why he agrees with him. He emphasizes the need of parents not only observing religious duties themselves, but teaching their children from their earliest years the need and the habit of worship. "Train up a child in the way he should go, and when he is old he will not depart from it," is always true. The habits must be religious habits, or the training by the parents is of no avail. Professor H. Sedgwick, in his "Practical Ethics," says: "If a man severs

himself from the worship of his parents, the religious habits in which he has grown up, he will in many cases form no new religious ties or none of equal stability and force; and in consequence, the influence of religion upon his life will be liable to be impaired, and with it the influence of that higher morality which Christianity in all our churches powerfully supports and inspires, so that his life will, in consequence, be liable to become more selfish, frivolous, and worldly, even if he does not lapse into recognized immorality." Exceptions to this rule will occur to all our readers, but when examined closely it will be found to be true in most cases. The man who breaks away does so sometimes for high motives, from a conviction that he has discovered nobler and more spiritual conceptions of religion. And of course there are too many who break away on a downward career and harden their hearts against God, and yet, deep down are the memories which often soften the callousness and recall the wanderer to a better life.

Educating Clergy.

As to the second point, the desirability of educated or college trained priests, there are no two opinions. But as we have not got them we are grateful to those men who do volunteer for the Church's forlorn hope. They deserve all honour. It may be that the effect of a college education has a deterring effect on young men, and turns too many into the class of clergy for whom the Bishop has no room. But so far as we can judge, the Bishop is mistaken in thinking that in the East it is thought that anything will do for the West. On the contrary, we have heard complaints from professors that the Western Bishops get too many of the best students, and that owing to their persistence (all honour to them for it), the young men are sent off with too meagre an equipment. And is it not better to accept circumstances and use them in the best manner that is possible for the building up of the Church? And is it not acting the part of a truly Christian priest to surrender personal and spiritual luxuries and to do his very best among many who would otherwise have no ministry at all. Who is the most worthy, the scantily taught man, working among the rude surroundings, or his brother, say, in England, working amidst the glories of a Church which the patient labour of other generations have developed? The words of the Apostle of Ireland, as preserved in his confession still re-echo through the centuries: There is great need that we should so set our nets that a vast assemblage and multitude may be caught to God; that there may be everywhere clergy to baptize and exhort a people who need and desire it.

Efforts in England.

From our exchanges we are glad to find that the Church in England seems thoroughly alive to the need of more clergy. The course suggested by the Bishop is being very generally adopted. For some years Father Kelly and the Community of the Resurrection have been working among the younger men of a poorer and lower rank in life than those from which the clergy have been recruited in the past. Diocesan training schools have increased their work among others. Lastly, the venerable S.P.G. has taken the field. A sub-committee appointed to examine the matter ends their report, as follows: "The urgent need of more workers on the one hand, and the many willing and waiting offerers on the other, seem a clear call from God to the society to make this new venture of faith, relying on His favour and blessing to bring the means, as He brings forward the men and women." From such efforts we may reasonably expect an increase in the number of the clergy, but as regards their education, it seems to us, as laymen, that what is greatly needed in Canada is a post-graduate school. The Provost of Trinity has spoken plainly of the need of such an institution, and we think that our Western Bishops could do much to improve the

men now working for them could they improvise an institution where young priests could spend a season in attending lectures and study and so supplement the knowledge acquired by experience in the field. Writing upon the "School of Life," Henry Van Dyke, after showing the advantages of being well prepared by a good education and a knowledge of books, proceeds: "There is no less virtue but rather more, in events, tasks, duties, obligations, to unfold and develop our nature."

Attendance at Sermons.

A discussion upon this subject in Church Bells has brought out a great number of letters, many of them very interesting. Of course there are all sorts of opinions. But we are safe in saying that they agree that the bad church-going is the want of good, well prepared preaching, and that wherever the preaching is good, the attendance of the indifferent class is good. As a rule, the writers agree with what Bishop Welldon says in the Nineteenth Century on the part of the preacher, of taking trouble in preparation: "I have never known a preacher, not the most eloquent or the most powerful, who would not, as it seemed to me, have preached better if he would have taken the trouble to write out his sermon." The following words should be inscribed on the walls of every preacher's study: "No sermon should represent less than six, or, if possible, eight hours' work; many sermons should represent more." Another feature of this correspondence has somewhat surprised us and that is the dislike to musical services; one correspondent says: "With the lamentable groans against ultra-musical services, I quite agree. They annoy me fearfully; though fond of music—good music, which church music rarely is—I do not like it with my prayers, except in the simplest forms of non-distracting hymns and chants. Again, the fashion of leaving all to priest and choir, and standing a spectator merely, is radically painful, and un-English, and abhorrent to the active man. Out of ten average Britons, nine would do anything you asked them, rather than stand by, and see you do it for them, and particularly if you did it badly." The complaint is made that slovenly reading of the lessons and often worse than slovenly rendering of the Liturgy, go with weak, poor, thin sermons, and dislike of men who in them "offer to the Lord of that which doth cost them nothing." The correspondence is valuable in bringing out the opinions of Church people who read Church papers, but who admit, for one reason or other, that they are irregular church-goers.

Confession.

There is a natural shrinking at the thought of being obliged, as a matter of duty, to go to more or less regular intervals, to any one and to detail the affairs of our own life. But there is an immense amount of confession in this world. Loving parents get the confidence of their children; and quiet men and women are visited by older people, often strangers to them, who detail their innermost thoughts and appeal for sympathy and advice. And clergy, not all of them, but certain of them, for it is not given to everyone to attract confidence, are most truly confessors sometimes. These remarks are prompted by the following paragraph in the Church Times upon a statement by one of the leading Nonconformist preachers of London: "We recommend to those excellent people who worry themselves and their friends with their unintelligent use of the words 'priest' and 'sacerdotalism,' some remarks made at Oxford by Mr. R. J. Campbell, of the City Temple. Mr. Campbell, it appears, hears confessions in his vestry, and his method; he frankly admits, savours of the confessional. He is also reported as saying that he did not fight shy of the fact that he was a priest; so were all who were Christian believers, and who had some sacramental function to perform. They acted as a mediator for God.' Moreover, he never