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# Canadian Churchman.

TORONTO, THURSDAY, MAY 29, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

1st SUNDAY AFTER TRINITY

Morning—Jos. III. 7—VI. 15; John XIII to 21

Evening—Jos. V 18—VI 21 or XXIV Heb. VIII.

Appropriate Hymns for First and Second 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:

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.  
Processional: 306, 390, 534, 545.  
Offertory: 170, 216, 223, 235.  
Children's Hymns: 175, 304, 338, 344.  
General Hymns: 514, 526, 539, 542.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.  
Processional: 189, 302, 544, 547.  
Offertory: 275, 293, 296, 308.  
Children's Hymns: 240, 336, 335, 337.  
General Hymns: 1, 21, 36, 520.

### Child Training.

It is strange how the human race follows a leader. Let a fresh idea be thrown out and all follow in the same line, not always, often the best suggestions die and are forgotten, but something will attract attention and then we find how many have come to the same conclusion. Last week we noticed the report in favor of Sunday Schools in the Presbyterian Church Economist of New York and now we find that the religious journals in the States are going further and urging the proper religious education of the children. The Church Economist says that parents are altogether too indifferent in this matter, especially in the cities. In this connection it might be said that the Sunday School is a splendid supplement to church

attendance, but a poor substitute for it. In this age of specialization, many look upon the Sunday School as the children's church. This is a grave mistake. The Sunday School has information for its keynote, not worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence which is the very first essential of public worship. The best Sunday School for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary services of the church. Strange language from New York, the pendulum must be swinging. But there is more than this. "The Outlook," a Methodist organ if we mistake not, goes more fully into the question. One has only to look at the year-book of the churches, to satisfy himself that church after church with very large schools are receiving by confession a beggarly few of their many children. There is only one conclusion to come to—namely, that the great crowd of children that make up our schools slip through our fingers out into the great churchless world, while in the whole order of nature they ought to pass into the church as the boys pass from the grammar-school to the high-school. The writer adds: "The membership of to-day was largely recruited from revivals of religion, but revivals seem to have had their day. The only hope of the future is in holding the children. On this we are all agreed. There seems to be little faith, however, in the possibility of doing this. But I believe it can be done; and I believe the time is coming when the Protestant Church will take every child into its bosom just as the Roman Catholic Church across the street from me is doing." After declaring that it is essential that in every church there should be one man at least, well trained, religiously educated and of consecrated personality, who should make it his special work to train the parish children, the writer goes on: "Let him take these children at ten and instil into their minds the idea that the church is just as much to be thought of as having a place in their future as the home, or trade, or profession. Make them think that they are born for the church just as they are born for the state, and that while the common schools are educating them for citizenship in the state, he is training them for citizenship in the church, and that one follows just as naturally as the other. But this training must have all the system and regularity of the public schools. Above all, the children must be taken at this early age and put through a regular course of training in religious things, until at fourteen they are received into the church and become its efficient workers. (You would be surprised to find how many are ready and desirous to join the church before the age of fourteen.) Where this suggestion has been faithfully carried out, these results have almost invariably followed: (1). Almost all of the boys and girls passed over naturally into church-membership. (2). Most of them have grown up seriously interested in spiritual things. (3). They have all of them gone out into life with a thorough knowledge of the Christian religion and of the teachings and ethics of Jesus, and with a high ideal of manhood,"

### The Probable cause.

What led to this unanimous expression of convictions? Although we have only taken two journals, what they have said is repeated with variations in others. We believe that it is an address by Mr. Rockefeller, supposed to be now worth \$300,000,000: one can fancy how any address by him would ensure attention. The address was delivered on the Fiftieth Anniversary of the Euclid Avenue Baptist Church in Cleveland; his subject being the pastors for the first twenty-five years. Mr. Rockefeller joined the Church when he was just fourteen, and has remained with it ever since. "I recall," he said, "one of our customs in those days, which may prove interesting to the young people—a custom which might have made some of the young people of to-day reluctant to attend the services in that little room. There was a requirement—it seemed to be an unwritten law—that the ladies all sat on one side of the room and the gentlemen on the other. We hadn't any carpets, and I don't remember that we had any oil paintings, but what precious memories cluster round the dear old place." In this address Mr. Rockefeller gives a glimpse into the methods of care and economy in his early youth, which were undoubtedly the foundation of his fortune. "I have a little book," he said to his audience—"I was very economical in those days, and I try to be now, and this little book was an account-book of mine, Ledger A." And then he told how he was earning at the time 16 dollars a month—and how, even out of that, he managed to find some money for his church. And then he read out of his account-book, items, carefully noted down, showing Pew Rent \$1.00 in November and March; \$1.00 to the Y.M.C.A., and other sums from five to twenty-five cents, and on this subject he ended as follows:—"I have never mentioned a certain account which I have against this church. It seems too bad to call it up on this joyous occasion, but it will be some time before we will have such another meeting as this . . . and you can pay it or not as you think best . . . In 1855 I advanced to this church, as per page 74 of this ledger, postage and paper, four cents; this was cash. Again, in 1859, on the 28th day of January, for postage and paper, three cents. Again, on the 12th March in the same year, 1859, for paper, twelve cents. And then I see—and when I read this, I hope your minds will be relieved—the entry, 'Let it go.' Let it go, dear friends, it is all right; I forgive you the debt."

### Diocese of Huron.

We regret that we are unable to insert in full the Rev. T. G. A. Wright's valuable letter. Mr. Wright had written at great length asserting the progress of the church throughout the world. But that is not the point of the discussion as to its decline. It is confined to the Province of Ontario and based on the revelations of the last census, which show that our beloved church relatively and actually has lost members while other bodies round us have increased in numbers. As a rule the writers have sorrow