

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

June 24—Second Sunday after Trinity  
Morning—Judges 4  
Evening—Judges 5 or 6, 11.

July 1—Third Sunday after Trinity.

Morning—1 Samuel 2, to 27; Acts 9, 23.  
Evening—1 Samuel 3, or 4, to 19; 1 John 4, 7.

July 8—Fourth Sunday after Trinity.

Morning—1 Samuel 12; Acts 14.  
Evening—1 Samuel 13, or Ruth 1; Matthew 3.

July 15—Fifth Sunday after Trinity.

Morning—1 Samuel 15, to 24; Acts 18, 24—19, 21.  
Evening—1 Samuel 16 or 17; Matthew 7, 7.

Appropriate Hymns for Second and Third 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.

## SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.  
Processional: 189, 302, 544, 547.  
Offertory: 275, 293, 296, 308.  
Children's Hymns: 240, 335, 336, 337.  
General Hymns: 1, 21, 26, 36, 520.

## THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.  
Processional: 175, 179, 274, 305.  
Offertory: 220, 275, 366, 549.  
Children's Hymns: 231, 271, 339, 340.  
General Hymns: 6, 21, 283, 520.

## Steadfast Fear and Love.

How wise and how far-reaching was the conception of the compilers of the Church Collects of the true relation of the Churchman to the Head of the Church? How deep and real is the perception of the absolute dependence and intimate relationship of man to his Creator and Judge, disclosed in the prayer, "Keep us, we beseech Thee, under the protection of Thy good Providence, and make us to have a perpetual fear and love of Thy holy name?" Fear that we may by thought or deed grieve the Holy Spirit of God. Love, which is the true mark and expression of the indwelling spirit. The obedient and affectionate child fears to wound its Father's heart; and above all things rejoices in the expression of the Father's love. "Perfect love

casts out fear." Yet holy fear refines and sanctifies human love by the power of a Divine alchemy.

## Church Union.

The act of Bishop Williams and the members of his diocese who accompanied him in his visit to the Presbyterian assembly in London, Ontario, was gracious and sympathetic. We do not know of any more effective way of demonstrating the kind and sympathetic interest with which all broad-minded and tolerant Churchmen regard denominational Christian effort than that adopted by the Bishop of Huron. We fail to see any harm in a friendly visit accompanied by kind expressions of sympathy and good will. It certainly promotes what all wish to see—friendly intercourse and wider sympathy in the great object which is common to us all on ground which calls for no compromise of doctrine or practice by either party.

## British Justice.

Wherever the British people have wandered—and where have they not wandered?—one is tempted to ask—they have carried with them the proud tradition of their race, which is so clearly and concisely expressed in the words of the Church Catechism: "To be true and just in all my dealing." This simple ideal of duty taught to the child, illustrated in the life of his parents, enforced by examples in the private and public life of his fellow-citizens, and in the public acts of the nation has, indeed, been the corner stone of the foundation on which has been built the honour of the British nation, and its greatness as well. In whatever other way we may attempt to improve on the ideals and methods of our forefathers let us not deceive ourselves in this matter. The old land from which we received our first lesson on the subject can still teach us in a helpful and fatherly way how to be true and just in all our dealings, and we cannot learn the lesson too well.

## St. Luke's Church, Kingston.

At last week's Synod of the Ontario Diocese the alleged desecration of All Saints' chancel by the congregation of St. Luke's Church was brought up. The rector of the Church explained to the entire satisfaction of the Synod that the congregation were innocent of any intention of breaking faith with the Bishop or of committing any act of desecration. It seems that the chancel in question slipped out of the hands of the Building Committee of St. Luke's through the contractor, and that the congregation became aware of the transaction too late to prevent it. The rector remedied the mistake by purchasing back the chancel and having it taken to pieces.

## A Church in a Day.

Chester, a suburb of Toronto, has shown the Church at large what Church enthusiasm really means. On St. Barnabas' Day about day-break the Church people in the vicinity assembled and after a short service began the building of a Mission church with a seating capacity of 150, and named in honour of the Patron Saint of the St. Andrew's Brotherhood, "St. Andrew's Church." At 8 o'clock in the evening the building was sufficiently advanced to have a crowded thanksgiving service held within its walls. The energy of the Rev. Frank Vipond and his co-workers of the laity cannot be too highly commended. Would that in each diocese of Canada Churchmen would cease to doubt, delay, and argue, and would like the loyal Churchmen and women of Chester seek for aid and put forth their latent power in the noble cause of Church extension.

## Increase in Episcopate.

In an introductory note to a book with the above title of which Mr. C. E. A. Bedwell is the author, the Bishop of St. Alban's strongly favours "a reasonable scheme, by which, as the population increases and funds are provided without the necessity of separate acts of Parliament, new dioceses may be established, old boundaries revised and cathedral chapters formed" in England. The learned Bishop's suggestion has weight with us in Canada. What we want in this country is more of the courage of conviction and a downright enthusiasm for Church extension. Of luke-warmness and timidity there is enough and to spare. No cause can prosper without conviction. Conviction is worthless without courage. Courage is half-dead without enthusiasm, and enthusiasm needs a man to give it power.

## German Expansion.

The power which is suspected by other great ones is Germany. Why it should be so is not very apparent, but, we think, it is because, while the German race is a colonizing one, it is not successful as a colonizing power. Other countries expand and annex large tracts of the world's surface, without suspicion, and with little resentment. Our own Empire is a notable instance, and of recent years the United States has acquired Porto Rico, Panama, Guiana, the Philippines, Alaska, almost without attracting notice. Like our own Empire it has given up Cuba, as we have frequently relinquished territory. But Germany, with the exception of some unhappy tracts of South Africa has no colonies. Yet the German land is feeling the need of outlets, and that is one reason of the world's suspicion. Recently our pacific Government re-enforced the garrison in Egypt, because the Turkish Government was taking territory in the Gulf of Akabah, which is claimed by Egypt. The Turks really did not care, but the Germans have pushed a railway east and south of Palestine and desired to reach the seaboard. Now we read that Belgium is most uneasy as German trade invasion is having a marked effect in Brussels, and the leading towns. But the strangest development of policy is a movement in Russia, as well, to re-establish the Kingdom of Poland. The Germans then hope to unite the German part of the Austrian Empire, and expand thence to Southern Russia, and on the north-eastern border to recover the Baltic Provinces. With Poland as a buffer there is not the same fear of Russia. At the same time a leading Russian professor proposes to free Poland to prevent the present importations of Polish goods, and to build up the central Russian Provinces. It would be a strange result of years of oppression and of ambition. But of such imaginings, earthly dreams are made.

## The Church and the Empire.

The Bishop of Ossory recently preached an eloquent sermon in St. Paul's Cathedral at the annual festival of the Society for the Propagation of the Gospel in which amongst other things he thus dwelt on the need to the emigrant from the Old World of the ministrations of the Church in the New: "How can we provide that our sons and daughters, whose conduct after all will appeal more forcibly to native races than moral teaching, how can we expect that they will maintain the standard of Christian living which it is so hard to reach at home where Christian influences abound unless we follow them with the Bible and Prayer Book, with the services and sacraments of the Church which we so often value so lightly at home because we have never