

August 24, 1905.]

# Canadian Churchman.

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Phone 4643 Main. Box 34, TORONTO.  
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

August 27—Tenth Sunday after Trinity.

Morning—1 Kings 12; 1 Cor. 7, 25.  
Evening—1 Kings 13 or 17; Mark 2, to 23.

September 3—Eleventh Sunday after Trinity.

Morning—1 Kings 18; 1 Cor. 12, 28 & 13.  
Evening—1 Kings 19 or 21; Mark 6, 14 to 30.

September 10—Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 2 Cor. 1, 23-2, 14.  
Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 10, to 32.

September 17—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 9.  
Evening—2 Kings 6, to 24, or 7; Mark 14, to 27.

Appropriate Hymns for Tenth and Eleventh 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:

## TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.  
Processional: 291, 299, 303, 393.  
Offertory: 218, 240, 258, 280.  
Children's Hymns: 213, 217, 280, 339.  
General Hymns: 4, 26, 226, 231.

## ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.  
Processional: 34, 274, 516, 542.  
Offertory: 210, 215, 233, 546.  
Children's Hymns: 336, 338, 340, 571.  
General Hymns: 7, 21, 288, 294.

## Church Colonies.

Why should it not be both possible and feasible to form here and there in the Northwest Church colonies? At the outset many people may argue that such attempts would be foredoomed to failure, being contrary to the genius of a young and free people, possessing and rejoicing in the possession of democratic institutions. This, in our opinion, is begging the question. The prime requisite of success for any such enterprise would be a thorough understanding on the part of the Church authorities in the Motherland and in Canada, arrived at by an amicable and thorough discussion of the subject and a decision to join in mutual aid and sympathy of the undertaking. There are without doubt a goodly number of people in the British

Isles who would be attracted by the invitation to join a colony of Churchmen over sea. To the advantages of life in the New World would be added the welcome privilege of continuing here the Church associations, traditions and relationship which were so dear to them in their old home. Mingled with the new comers should be a due proportion of Canadian Churchmen. The citizens of the Old World would thus, by daily contact and intercourse with their brethren of the New, more speedily become familiar with the conditions of their new life, and to this would be super-added the cordial sympathy begotten of religious relationship.

## The General Synod.

So much importance do we attach to the triennial meeting of the General Synod of the Church in Canada to be held at the historic City of Quebec next month, that we are making every effort in our power to provide our Church people with a full, fair and adequate report of the proceedings. This, of course, means to us an expenditure commensurate with the undertaking. We do not hesitate to make it in the interest of our beloved Church on this exceptional occasion. We have engaged the services of a reporter, specially qualified to present to our readers a graphic and intelligible record of the proceedings of the Synod from the standpoint of an informed and capable Churchman. We purpose, both in letterpress and illustrations, to provide our large and increasing circle of readers—which is by no means limited to our Church or even our country—with an issue of The Churchman which will both be gratifying to our patrons and memorable of an occasion which gives fair promise of being epoch making in the history of the Church in Canada.

## An Appeal to Our Friends.

In view of the constant effort of The Churchman to uphold the standard of Church faith, life and doctrine, and to extend the influence by disseminating the cardinal principles of the Church, and having regard to the Special General Synod issue, we venture to ask each of our subscribers, whether of the clergy or laity, to do us the favour of obtaining a new subscriber. We are assured that the coming issue well warrants us in making this special appeal, and that our friends throughout the length and breadth of broad Canada will fully appreciate and enter into the spirit of our motive in doing so. We have never appealed in vain, on a just occasion, to our comrades in the Church. We acknowledge it with a thankful heart.

## Canada and the Navy.

Canada is never without a reminder of her Imperial relation to other parts of the British Empire. The protection always afforded her citizens and commerce through grace of the British taxpayers, the generous loyalty on the part of the British Government to the Imperial bond, and patriotic sentiment, which, under certain conditions, make all parts of the Empire one; and the heroic self-sacrificing response which each and all of those parts make to a demand upon their common honour constitute a strong and durable influence which time has broadened, strengthened and matured. The presence of a portion of our fleet at Quebec, under command of one of the most skilful officers of the Navy, Prince Louis of Battenberg, is noteworthy. Glad we are that the occasion is one which calls for thoughts of social amenities and festivities, and not of the sorrow and suffering of war. All Canadians, we are sure, will respond in the heartiest way to the spirit of kindness and

cheeriness with which the gallant sailors are visiting our shores.

## A Scholar of Note.

We learn with regret from the Church Times that Dr. Gifford died recently at the age of 84. Through his death, the Church loses a very distinguished scholar. One of the many brilliant classics of whom Shrewsbury School can boast, Dr. Gifford had a distinguished career at Cambridge, where, to the Pitt Scholarship, he added the distinctions of a Senior Classic, Senior Chancellor's Medallist, fifteenth Wrangler, and Fellow of St. John's. In 1848, he was appointed to the headmastership of Birmingham School, in succession to Bishop Jeune, and during his fourteen years there he continued, with success, the great tradition of another of his predecessors, Bishop Prince Lee. Another twenty years were spent in parochial work, until he became Archdeacon of London and Canon of St. Paul's. The quiet life of the student, however, being more after his heart in his later years, he resigned his ecclesiastical preferment in 1889, and lived in Oxford, where he was an incorporated member of Pembroke, the college of his old friend, Bishop Jeune. His contributions to Biblical and patristic learning were considerable, and were marked by the insight and accuracy of a fine scholar.

## The Peace Conference.

Whatever the result of the gathering of notable Russian and Japanese diplomats at Portsmouth may be at the time of writing, they have made good progress—there can be no doubt that the conference will have had a good effect. It will show that on many points in dispute it was possible, by a fair spirit of compromise, to make and accept important concessions. The pity is that it has required a prolonged war, with all its horrors, to bring about the state of mind which rendered a peace conference possible. Human pride, it seems, can never be guided by reason—till suffering, loss and disaster prepare the way.

## The Yacht Race.

What a blessed provision it is that the natural spirit of emulation and rivalry between neighboring nations can find a legitimate and praiseworthy outlet in the recreative contests of friendly sport. Man must have a due proportion of rest and play to round out his life and tone up his mental and physical being. The visit of the capable representatives of the famous Marylebone Cricket Club gave the lovers of that gentle and manly game an unusual treat. Those to whom the curved sail, swift keel and moving wave appeal have had their turn of wholesome excitement in the spirited contest for the Canada Cup between the Iroquois and Temeraire. May the true spirit of generous and manly sport always govern such contests! Let us win by all fair means if we can. But first and foremost let the love of the game be our animating principle. Then we may rest assured that whoever wins it will always be played fairly, and defeat by an honorable opponent will be the next best thing to victory.

## Dogmatic Theology.

There is a running fire always being kept up in the daily press—whether by occasional editorial, correspondence or in other ways, against what is called "Dogmatic Theology." The opinions—or rather "doubts"—of some cultivated, scholarly—and, it may be, gentle men—are perhaps the chief weapons of attack. We have this to say—that we prefer to accept, in its entirety, the whole body of orthodox dogmatic

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