

Canadian Churchman.

TORONTO, THURSDAY, JULY 28, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Tenth Sunday after Trinity.

Morning—1 Kings 12; Rom. 7.
Evening—1 Kings 13 or 17; Mat. 20, 17.

Eleventh Sunday after Trinity.

Morning—1 Kings 18; Rom. 11, 25.
Evening—1 Kings 19, or 21; Mat. 24, to 29.

Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 1 Cor. 1, 26 & 2.
Evening—1 Kings 2, to 16, or 4, 8 to 38; Mat. 27, to 27.

Thirteenth Sunday after Trinity.

Morning—1 Kings 5; 1 Cor. 8.
Evening—1 Kings 6, to 24 or 7; Mark 2, 23—3, 13.

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, 211, 314.
Processional: 291, 299, 305, 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, 549.
Processional: 37, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 288, 294.

The Primus of Scotland.

Perhaps there are some of our readers who do not know the meaning of Primus in the Scottish Church. It is simply the "First," and is used until, in happier times, the title of Archbishop may be fittingly resumed. Owing to the resignation of the Bishop of Moray, the Scottish Bishops at a Synod held in St. Ninian's Cathedral, Perth, appointed Dr. George Howard Wilkinson, Bishop of St. Andrew's, Dunkeld and Dunblane his successor. It seems strange that the two English Archbishops should be Scotchmen, and the Scotch Archbishop, an Englishman. Dr. Wilkinson is seventy-one years old, having been born in 1833. He was of Oriel College, Oxford, and was ordained deacon in 1857. His most important charge was St. Peter's, Eaton Square, London, of which he be-

came vicar in 1870. When Bishop Benson was translated to the Archbishopric of Canterbury in 1883, Dr. Wilkinson was consecrated Bishop of Truro. On leaving St. Peter's, the parishioners raised nearly £4,000, and gave other expressions of their affection and regard. But the climate of Cornwall, and his untiring labours were too much for him, and after prolonged absences in search of health, he felt compelled to resign, but fortunately two years afterward, in 1893, he was elected and collated to his present see, where the rigorous climate has suited him and restored his health and vigour. Dr. Wilkinson's spiritual life and character has deeply impressed all religious bodies in Scotland, and he was mainly instrumental in bringing about a remarkable manifestation of brotherhood and unity which was expressed in the manifesto issued by the leading clergy of all persuasions about five years ago. It is not too much to say that he has won the love and regard of all truly religious in the Northern Kingdom. Dr. Wilkinson has published many works, including "How to begin a New Life," "First Steps to Holy Communion," "Instructions in the way of Salvation," "Penitentiary Work: Its Principles, Methods, Difficulties, and Encouragements," "Prayers for Children," "The Power of Suffering," "Thoughts on Calvary," and "Some Laws in God's Spiritual Kingdom."

the present position of the Church in the great Northwest. He then announced to the meeting the fact that a scheme for closer co-operation between the Council of the Association and the S.P.G. had been agreed upon, and would come into operation at once. Speaking of the present position of the Diocese, he said that from information that he had received from Bishop Grisdale, he learned that during the twenty years that have now passed since his consecration as the first Bishop, fifty-one churches and twenty-one parsonages had been built, all of which were practically free from debt, and 76,000 dollars had been raised for the endowment of the clergy. Tens of thousands of settlers were coming in, and if the Church were not helped in the work, that work would be exceedingly difficult, if not impossible. The Bishop of Calgary who is in England followed up this address by a vivid statement of the needs of the Church in the Northwest, which the Bishop of Rochester aptly characterized as in the state of "gristle." At present, population was pouring in, without means or cohesion. As population thickened, parishes would become self-supporting, but just now, the work absolutely needs help. It is of interest to refer to the Synod meeting which is reported in our number of the 14th.

Ignotus.

A death which is much regretted in England is that of Canon Freer, the rector of Sudbury, and formerly Archdeacon of Derby. The Bishopric of Birmingham, if the House of Commons will ever allow it to become so, owes its existence to Canon Freer. When it seemed impossible to raise the necessary funds, he, under the name of Ignotus offered to give £10,000 provided that the endowment was raised within a certain time, and this opportune offer was successful. He died very suddenly in church on the last Sunday in June. He was present at the service as usual, and was apparently quite well when he entered the pulpit to preach. He gave out the text: "All things work together for good to them that love God," and was picturing the glory that would be revealed hereafter, when he suddenly stopped, and murmuring, "Dear people, I can say no more," sank down and expired almost immediately.

Roman Troubles.

The movement which was widespread on the continent and acquired the title "Los von Rom" or Freedom for Rome, has been little heard of recently. The Record has printed the following as the result of an enquiry. "Up to June, 1903, there had been 22,766 conversions to the Lutheran Church, 2,276 to the Reformed Church, and 9,393 to the old Catholic Church. In addition, some 4,000 persons had separated from the Roman Catholic Church, but had not officially returned themselves as members of any other. The following particulars indicate the progress of the movement: Within this period 58 Protestant places of worship have been erected; in 134 towns and villages regular Protestant services have been conducted for the first time since the Anti Reformation, and 108 preaching stations have been formed; some 90 young preachers have devoted themselves to the work, and about a dozen have been banished from Austria, for excess of zeal in their new spheres. Although we hear a great deal of the peace and union prevailing among the adherents of the Roman Church, that body has its own peculiar troubles, and on the continent of Europe they differ from the questions in North America. In Europe, the old spirit of a national Church still exists, and naturally the desire to be free from domination by Italian clergy crops up in one way or another.

We are now taking our Annual Holidays, therefore the next issue will be August 18th.

Vexations.

Mrs. Craigie is not a writer for whom we have much liking, but we copy with pleasure the opening paragraph of an article on vexations in the Academy. It contains and very aptly states a truth which we are all ready to admit in the case of others, but fail to take heart ourselves. "The other day I read of a recluse who had carved on the oak mantelpiece of his library this sentence: 'I am an old man now; I've had lots of trouble, and most of it never happened.' There is strangeness, yet more truth than strangeness, in that confession. We are not told that all the trouble never happened, but that most of it never happened. The meaning, beyond doubt, is that no matter how tragic actual events may be, they are rare in comparison with those distressing states of mind and soul which occur daily, which form the perpetual moral atmosphere of certain individuals, which are called matters of temperament by the unimaginative, which are known by spiritual and all other doctors of experience to be forever incurable."

Qu'Appelle.

We can never be sufficiently grateful to Bishop Anson for his continued interest in his old Diocese, and in the Northwest generally. To him we owe the existence and the continued interest in the Qu'Appelle Association which celebrated its twentieth anniversary on St. John the Baptist's day, by a celebration in the northwest chapel of St. Paul's in London, after which the associates breakfasted together, and in the afternoon held the annual meeting at the Church House. Bishop Anson, president of the Association and first Bishop of Qu'Appelle, occupied the chair. In his address he referred to the great loss the Church in Canada sustained in the death of the first Archbishop of Rupert's Land, attributing to his foresight and prudence

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