

[July 27, 1905.]

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

July 30—Sixth Sunday after Trinity.  
Morning—2 Sam. 1; Acts 26, 17.  
Evening—2 Sam. 12, to 24, or 13; Mat. 15, 21.  
August 6—Seventh Sunday after Trinity.  
Morning—1 Chron. 21; Rom. 6.  
Evening—1 Chron. 22, or 28, to 31; Mat. 19, 27—20, 17.  
August 13—Eighth Sunday after Trinity.  
Morning—1 Chron. 29, 9 to 29; Rom. 11, to 25.  
Evening—2 Chron. 1, or 1 Kings 3; Mat. 23, 13.  
August 20—Ninth Sunday after Trinity.  
Morning—1 Kings 10, to 25; 1 Cor. 1 to 26.  
Evening—1 Kings 11, to 15, or 11, 26; Mat. 26, 57.

Appropriate Hymns for Eighth, and Ninth 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:

**EIGHTH SUNDAY AFTER TRINITY.**  
Holy Communion: 213, 317, 319, 322.  
Processional: 274, 390, 447, 524.  
Offertory: 227, 268, 298, 528.  
Children's Hymns: 228, 330, 339, 340.  
General Hymns: 275, 290, 447, 633.

**NINTH SUNDAY AFTER TRINITY.**  
Holy Communion: 172, 173, 519, 552.  
Processional: 175, 179, 270, 547.  
Offertory: 167, 265, 512, 518.  
Children's Hymns: 261, 271, 334, 336.  
General Hymns: 177, 178, 255, 532.

## Archbishop Lewis' Memorial.

It is proposed to place an oak reredos in St. George's Cathedral, Kingston, at the cost of two thousand dollars, in memory of the late Archbishop Lewis, the first Bishop of the Diocese of Ontario. As the beautiful altar of the Cathedral was a gift from the Bishop himself, the reredos is to it a fitting complement as well as memorial to the lamented and honoured donor. We hope the cordial and generous response—not only from within, but as well, from without the late Archbishop's diocese, will be in the spirit of the Latin proverb, "He gives twice who gives quickly."

## Zeal with Discretion.

The Church in the Maritime Provinces has from time to time lost the able and energetic service of some most capable clergymen, to the

gain of the Church elsewhere in the Dominion. The reverse has been sometimes the case. A one time Ontario clergyman who is doing good work in Nova Scotia is the Rev. S. Weston-Jones. Mr. Jones, who is the rector of Windsor, has obtained two years leave of absence from his charge, to devote himself exclusively to the aid of King's College, which is already much indebted to his indefatigable services for its marked progress. The following extract from a published letter of Mr. Jones, well illustrates his success and energy. "A few days ago a gentleman gave me an assignment upon a paid-up life insurance policy for King's College, with an agreement to pay a certain percentage interest upon it during life. The very next day when I showed his written pledge no less than three gentlemen offered me sealed agreements to pay out of their respective estates after death \$200, with pledges to pay interest at 4 and 5 per cent. during life. On my again the next day showing these four agreements to another gentleman he at once offered me a fully paid-up endowment policy for \$250, with his pledge to pay 4 per cent. interest upon it up to the time of its maturity. Since then I have secured still a sixth similar sealed agreement."

## Welcome Bequests.

The great help small bequests—it matters not in what way they are made—are to the Church is clearly shown by the Rev. Weston-Jones. He says: "The truth is, bequests for small sums, sums to some of us as large even as \$200, are so rare that the rank and file of our people, farmers, mechanics, tradesmen, etc., have probably never thought the small sums they would be able to leave at death to the objects they specially wish to see prosper worth the acceptance of the Church. Some may even think for them to leave

## We are now taking our Annual Holidays, therefore the next issue will be August 17th.

\$10, \$25, or even \$50 to charity would bring ridicule upon them or their families. The Church ought to raise her protest against any such idea, and make it perfectly plain that she values the contributions of her poorer members, however small they may be, whether these contributions come by posts, obits, sealed agreements, or through bequests in wills." We are glad indeed to welcome this most sensible, practicable and helpful suggestion, and commend it heartily to our readers of small or moderate means, who really form the bulk of our congregations.

## Empire Day in the East.

That the patriotic heart beats warm and true under the Southern Cross, the Australian Churchmen proves thus true: "The glories of the British Empire were certainly not forgotten in Sydney on Empire Day. The service at the Cathedral was evidently appreciated by a large congregation, which included the Governor-General and Lady Northcote. At the University 'God Save the King' was played on the organ, and the day was honoured in other ways. Many distinguished guests were present at the Lord Mayor's luncheon, and among them the State Governor, the Admiral, and the Archbishop. The Archdeacons of Camden and Cumberland, Canon

Boyce, Vice-President of the British Empire League, and other clergy, delivered addresses at various centres. Empire Day is evidently destined to become a popular as well as a useful institution in the future. It is an occasion on which we may properly emphasize with advantage the truth that the best way to become a good citizen, and to have a share in the uplifting of the character of the Empire, is to become a good, that is to say, a consistent Christian."

## A New Bishop.

The following press reference to Bishop Lloyd shows that Canada is still giving what the United States is only too glad to receive. "A Canadian in the Episcopal Church in the United States has been elevated to a post of high honour. The Diocese of Oregon has elected as Bishop Coadjutor Rev. Frederic Ebenezer J. Lloyd, D.D., well-known in the two countries. Rev. Dr. Lloyd was born in England, and is a graduate of Dorchester Missionary College, Oxford. He was ordained deacon by Bishop MacKarness, of Oxford, in 1882, and took up missionary work in Labrador and Newfoundland. In 1885 he became rector of the Church of the Holy Trinity, Levis, Que., and the year following was ordained priest by Bishop Williams, of Quebec. He was afterwards stationed at Shigawake, Que., and later became rector of Georgetown and Cherry Valley, P.E.I. At one time Dr. Lloyd was assistant rector of St. Peter's Pro-Cathedral, Charlottetown, and was priest in charge of a parish at Summerside, P.E.I. He came to the United States in 1884, and laboured in several states. He founded the Society of St. Philip the Apostle, for the training of priests to teach missions, and is director-general of the order. He is editor of the American Church Directory. Rutherford College of North Carolina conferred upon him the degree of D.D. Dr. Lloyd is an adherent of the extreme Catholic party in the Episcopal Church. He will be the fourth High Church Bishop in this country to come from over the border.

## The Church's Reverence.

Earl Nelson in Church Bells repeats the following just tribute paid by a noted writer to the teaching of the spirit of reverence: "Dr. John Watson (Ian Maclaren), preaching (on one occasion) at Sefton Park Presbyterian Church, spoke thus of the Church of England: 'Her Spirit of Reverence.—Mr. Shorthouse had laid great stress on the note of quietness in the Church of England. It was a fitting tribute, her attitude in public affairs was never loud, garish, or indecorous. When a man entered one of her ancient places of worship he passed into a home of quietness. Not only did the noises of the street die out of his ears, but in her worship the noise died out of his heart. The garish light fell softly through glass enriched with pictures of saints, and many a Christian of our shallow and unbelieving age was melted in this solemn shadow. In a Church of England, from the font where infancy was received, through the Gothic interior symbolizing the mysteries of the Faith, to the altar where he received the sacred symbols of the Communion, the worshipper had portrayed at the beginning the progress, and the triumph of the Christian life. The prayers of the Church, handed down through prophets and apostles, saints and doctors, by their religious note and catholic comprehension, took us out of sense of time and place, and placed us amid things eternal and unseen. There were minds which resented this chastening shadow, hearts which would not cease to question even before historic catholic

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