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LESSONS FOR SUNDAYS AND HOLY DAYS.

Fifth Sunday after Trinity

Morning—1 Sam. 15, to 24; Acts 10, 24.
Evening—1 Sam. 16, or 17; 2 John.

Sixth Sunday after Trinity.

Morning—11 Sam. 1; Acts 15, 30—16, 16.
Evening—11 Sam. 12, to 24, or 18; Mat. 4, 23—5, 13.

Seventh Sunday after Trinity.

Morning—1 Chron. 21; Acts 20 to 17.
Evening—1 Chron. 22, or 28, to 21; Mat. 8, 18.

Eighth Sunday after Trinity.

Morning—1 Chron. 29, 9 to 29; Acts 24.
Evening—1 Chron. 1, or 1 Kings 3; Mat. 12, 22.

Appropriate Hymns for Sixth and Seventh 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:

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 352, 333, 547, 574.
General Hymns: 196, 199, 202, 546.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 509.
Processional: 179, 215, 306, 393.
Offertory: 216, 243, 293, 604.
Children's Hymns: 217, 233, 242, 339.
General Hymns: 235, 239, 214, 514.

Synod Conferences.

Every year, before Huron Synod begins, two voluntary meetings are held, the one a conference, open to clergy and laity, and the other a breakfast for the clergy. At both these meetings, important programmes were arranged. The subjects discussed at the conference were: "Erasmus," and "Rural Deanery Chapters." Archdeacon Richardson gave an able address on "Erasmus," on which discussion was led by Revs. D. W. Collins and J. F. Rounthwaite. Canon Dann, who was a rural dean in Ireland, introduced the subject of "Deaneries." At the breakfast, Archdeacon Williams, in his usual thorough and clear style, introduced the subject of the "Oxford Movement," which was ably discussed by Revs. T. B. Clarke, B. A. Kinder, Dyson

Hague, Principal Waller, and Canon Dann. That such a subject could be discussed by a large gathering of clergy without a single word of acrimony or a single evidence of heated feeling was noted by those who attended the breakfast for the first time, and called forth a warm commendation from Rev. Dyson Hague, who contributed a most inspiring address on this subject.

What the Laity Can Do.

A movement of the most hopeful character was begun at this Synod of Huron diocese among the laity. They met together and resolved to draw up a memorandum addressed to the Bishop offering their services to the Bishop for a certain number of days in the year to go into any parishes where he may wish to send them in order to improve the finances of the Church in that place. The memorandum was signed by a large number of the lay delegates and presented by Mr. J. D. Noble, of Petrolia, and the Bishop received it with every token of gratitude. Time was when murmurs were heard respecting lack of interest of the laity in Synod matters, but the unexpected and spontaneous offer alluded to marks the beginning of a new and very hopeful movement among the laity which was aptly described by Mr. Noble as an army of workers willing to go anywhere in the diocese wherever a layman's help would promote the welfare of the Church. When this army settles down to work, no one can estimate what good they may do in the parishes, and also in stirring up similar efforts in other dioceses throughout Canada.

A Hopeful Future.

Two important influences will tell shortly on the future life of Huron diocese. The Bishop appointed four archdeacons, whom he described as "working archdeacons," and who have settled down to earnest work and grappled with such practical and difficult questions as parochial assessments, and other parish needs. Besides the work of these archdeacons, another powerful influence—the hearty co-operation of the laity—will tell effectively on the future of the Church. The finances of the Synod, and stipends of the clergy were a subject of lively discussion, but when the oversight of the archdeacons and the co-operation of the laity are felt in their full strength, it is hoped that the finances of the diocese will be placed in a sounder condition than they have ever been in before.

Clerical Stipends.

Judging from our exchange, this question is possibly the most serious one which the Church has to face. All over the world the complaint of starvation stipends is made, and in very many cases invidious comparisons with the more generous allowances to the "separated brethren," who are working alongside. Much of this thoughtlessness which has brought about, and which continues this state of things, is to be traced to the Old Country parish system, where the incumbent of the living has his income, large or small, quite independent of the parishioners. Too often this parochial indifference is imported by the emigrant, who waits for the Church to help him instead of helping the Church, as his Nonconformist brother has been taught to do. It is the fable of Hercules and the countryman in a new dress, and unfortunately it tells against our clergy, on the concession lines in other dioceses, as well as that of Huron.

Church and Trade Unionism.

Dr. George Hodges, Dean of the Episcopal Theological College, at Cambridge, Mass., has published a clever address, showing the points of agreement between the Church and trade union-

ism. He claims that the unions are as different as the churches. There are all sorts of churches and unions, but the only fair basis of praise or blame of the Church movement or of the union movement is that which rests upon such churches and unions as are well established after long experience. That, with a variety of character, gives a unity of purpose to benefit the community. It is expressed in the phrase of our common Master, when He said that He came not to be ministered unto, but to minister. A man ought to belong to a union in order that he may lift the common life for himself and his fellows. The same man ought to belong to a Church in order that he may develop himself on the spiritual side, keep alive in his soul the conscience of the unseen and eternal, and be helped to meet his daily temptations and to do his daily duty. Dr. Hodges has most to say upon compulsion, both in the church and the unions, and he sums it up with this advice: Institutionalism and individualism (what long words), are alike ordained of God. He has implanted in our souls the instinct of association and the instinct of independence also. They are both sacred. Both must be maintained. Men must be permitted to enter with all freedom into any kind of legal combination, and men must be permitted, if they choose, to stay outside all combinations, unmolested. The corporation which opposes the organization of its men, and the union which refuses to work with the independent workman, have each much to say for themselves, but they are contending against universal and eternal laws of human nature, and it is like contending against the law of gravitation.

The Congo.

The better class of United States journals are taking up the report of the British Consul in the Congo State on the shocking state of affairs in that region. This notice is taken partly because the Consul is acting United States Consul. After debating on his revelations, the lame and impotent conclusion is arrived at by the Outlook that it is the duty of the Government of Great Britain to act and of the United States people (not the Government) to give moral support. That is the outcome of a terse statement in the Outlook. The wails of the people to be left alone, the mutilation of dead bodies and of living men and women, the slow starvation of prisoners of both sexes, the enforcement of a tax which eats up half the pitifully small income, and the pitiless terrorizing of peaceable natives by a Government bound by treaty to abstain from oppression, ought to move the sluggish pulses in the States to a recognition of equal responsibility. The United States was the first to recognize the Congo Government, and ought to be the first to act, to say, as it did in Cuba, that such conduct shall be tolerated no longer.

Training of the Young.

The report of the Sunday School Committee of Huron diocese, at this year's Synod, gave rise to a discussion pronounced by the Bishop to be one of the best he had heard in twenty years. Rev. Dyson Hague, of London, roused the warm interest of the Synod by his able defence of the Church Catechism and the dogmatic system of the Church of England. However excellent other systems were, none was better than our own, and every loyal Churchman should adhere to the Church's system. The discussion led out to the further question of religious instruction in Public Schools, and while some members adversely criticized the bad grammar and ill manners of some Public School teachers and scholars, other speakers, like Judge Barron and Rev. J. Bushell, of Brantford (who is a Public School trustee), defended our Public Schools, and considered the work done to be amazingly good in