

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Second Sunday after Trinity

Morning—Judges 4; John 19, 25.
Evening—Judges 5 or 6, 11; James 3.

Third Sunday after Trinity.

Morning—1 Sam. 2, to 27; Acts 3.
Evening—1 Sam. 3, or 4, to 10; 1 Peter 4, 7.

Fourth Sunday after Trinity.

Morning—1 Sam. 12; Acts 7, 35-8, 5.
Evening—1 Sam. 13, or Ruth 1; 1 John 2, to 15.

Fifth Sunday after Trinity

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

Appropriate Hymns for Third and Fourth 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:

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 390.
Offertory: 220, 275, 366, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 339, 393.
Offertory: 165, 248, 256, 290.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

Japan.

One of our missionaries in Japan, writing of that land, says: "Japan has imported every kind of religion which has been made in the West, besides its literature, and the new form of industrialism is creating the familiar Western troubles. So, you see, to go to Japan is not to leave the world." Speaking of Church union, which will probably come when foreigners eventually withdraw, he remarks that the future national Church of Japan will certainly not be "Roman," for the Japanese will never be subject to a foreign bishop, nor will it be "Congregational," for under that system, the relations between congregations are incoherent and unsystematic, and this is in-

tolerable to the Japanese. There is no doubt at all, that though our numbers are small in Japan, our influence is very great, and our ecclesiastical system appeals very strongly to an orderly Japanese mind. The writer further remarks that the contrast between the rejoicing, in a Japanese town, over the recent victories, and the outburst, on a like occasion, on British soil, is very great. In Japan he observed no rowdiness—no blow—no bluster—no "spread eagles"—but rather calm, dignified, albeit, unmistakable delight. So far, he is able to state that the war has not injured missionary work, as it was expected it would do. Christians, like other subjects, cheerfully go to the front to fight for their country.

Religious Teaching.

Amid many discouragements, religious teaching and instruction in the Bible in the schools of the province are slowly making progress. With all the boasted belief in the Protestant Bible and knowledge of God's Word, a conviction is springing up that there is a greater and more real acquaintance with these subjects in the Separate Schools than among those who have plumed themselves so much and so long on their superiority. When the true state of the case has filtered down through the self-sufficiency of the mass of the people, we may hope for improvement and a more humble and less self-assertive spirit. One strange but widely spread error requires to be overthrown and that is the thought that where there is no teaching in the school, religious knowledge in some way or other finds its way into the young mind, that in some mysterious way, by absolutely refraining from all mention of the Bible, our school children will know all about it, that by avoiding all reference to Christianity its example and precepts will fill the memory and guide the actions of our young. We have it gravely advanced in fluent rhetoric, that the aim of our education should be to eliminate so completely every religious reference that an educated infidel would be unable to find one in what is read or said or done in our Public Schools. This is a degradation which could hardly be found in the States; in most of them there is a good deal of Bible reading and teaching. But there is great general ignorance of the facts contained in the Bible, and shrewd observers from Europe state that religion has been largely supplanted by a system of ethics taught in class books without any higher sanction. Senator Beveridge, in his book on the Russian Advance, recently published, refers, among other striking differences in the Russian ideals, to the fact that from highest to lowest the people are saturated with a profound belief in and reverence of the Christian doctrines, and a knowledge of Bible history. It is amusing, but worthy of earnest reflection, to note his repeated surprise at the thorough knowledge of both the Old and New Testament, which would accidentally crop out in ordinary conversation with people of every class.

Church Union.

The "Toronto News" deserves great credit for its continuous and hearty support of the movement in favour of "Church Union." Many letters have appeared in its columns on the subject, and on May 31st we find one by Rev. T. G. Wallace, rector of Oakville. Some of the letters and speeches on this question are decidedly frothy and unsubstantial, but Mr. Wallace's letter grapples with the principal elements of the difficult problem in hand. He thinks it wise that the three bodies now moving (Methodist, Presbyterian and Congregational), which have so many points in common, should, if possible, consummate their union, before attempting a wider one. Speaking of the attitude of the Anglican Church, he points

out that the Reformation and subsequent trend of Church opinion have left room enough in the Church for a wide diversity of thought. The Apostles' Creed is our baptismal symbol, and it is found in the catechisms of the three communions referred to. He remarks that we have not used non-liturgical services, very much, because those of that mind went out from us, yet the Church is not precluded from largely using such services. He alludes to Bishop Carmichael's examination of the doctrinal standards of the chief Protestant bodies, which shows no serious doctrinal gap between the Anglicans and the others. The Church has put forth a platform of union—the famous quadrilateral—and no other Church has yet formulated terms, so that our present duty seems to be to wait and watch and pray. "The great watchword of the united Church," he says, "must be charity. There must be no Kensits, who, however good their view may be, insist on thinking exactly as they do." Canada was the first British colony to build up a great Confederation. Let her be the first to carry out similar principles in ecclesiastical politics.

Diocesan Synods.

Many of the Diocesan Synods meet in June. At these meetings several interesting principles are in operation, which are liable to escape the notice of the casual observer. Although the bishop, clergy, and laity meet together, there is a fundamental distinction between them. In grave matters, like the election of a bishop, the "vote by orders," separates the clergy and laity, and ensures that the choice will be agreeable to both. The "vote by orders" should always be resorted to where the rights of any one order are distinctly in issue. Any motions respecting itinerary, for example, or the tenure of title, clearly concern one particular order, so that there should be an unmistakable expression of the opinion of that order. The "bishops' veto" is another interesting illustration of the distinction between the orders. It is a powerful weapon in the hands of any individual, and can be used at any moment to thwart the unanimous opinion of all the clergy and laity. The "vote by orders" and the "bishops' veto," show clearly that there is no obliteration of orders on the Synod floor. Corporation lawyers are fond of saying that the Synod is simply a corporation where majorities rule, but if there is no obliteration of orders on the Synod floor, then a Synod member should know not only something about the management of corporations, but also some of the main principles of the canon law. A Synod is not only a business corporation, it is firstly, and chiefly, a spiritual body.

The Southern Negro.

Brighter days seem to be in store for the negroes of the South. The attempts to improve them are numerous and the needs of the various sections are being carefully examined. One new and gratifying feature is the tone adopted towards the race. Formerly, we used to hear very magniloquent language and broad systems laid down and the whole of the old slave States generalized as the South; now it is being realized that there are many races of Southern negroes and that each district requires special care, and thus failures have brought about further enquiry and a desire to learn. Perhaps the burden of Imperialism, the duty of governing alien lands and subject races, is steadying the United States and the lessons learnt in Porto Rico, the Isthmus of Panama, and the Philippines may bear fruit in a more successful management of the black races in the Southeastern States at home. Two questions are at present being thought out. The one is the proper training or the system of education,