

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Whitsunday.

Morning—Deut. 16, to 18; Rom. 8 to 18.  
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21.

### Trinity Sunday.

Morning—Isaiah 6, to 11; Rev. 1, to 9.  
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

### First Sunday after Trinity

Morning—Jos. 3, 7—4, 15; John 16 to 16.  
Evening—Jos. 5, 13—6, 21, or 24; Heb. 11, to 17.

### Second Sunday after Trinity.

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

Appropriate Hymns for Trinity Sunday and First Sunday 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:

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 165, 167, 179.  
Offertory: 162, 164, 170, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 163, 509, 514.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.  
Processional: 306, 390, 534, 545.  
Offertory: 170, 216, 223, 235.  
Children's Hymns: 175, 304, 338, 344.  
General Hymns: 514, 526, 539, 542.

## A Good Suggestion.

In the "Ascensiontide Appeal" reference is made to the need of parsonages for the married clergy in the newer settlements of the Canadian West. We are told that Bishops are sometimes prevented on this account from accepting the services of married men who have offered to serve in that field. It is suggested to establish a fund for the erection of parsonages. The suggestion is timely, and if such a fund were begun and kept before the minds of Church people it would soon grow, and it would prove an inestimable boon to the struggling Church in the West. The suggestion is too good to be allowed to drop, and, therefore, we repeat it here in the hope that it may be put into practical effect.

## St. George's Day.

In these Imperialistic times St. George's Day receives more and more recognition every year. "There is a right way and there is a wrong way of observing the day," says Church Times; and it adds: "We should be woefully disappointed if the revival of the observance of St. George's Day led to nothing more than blatant expressions of pride in our conquests, our wealth, our position among the nations." Not national greatness, but Christian manhood and chivalry is the true keynote of the day. The emblem of St. George being the blood-red cross, which is the token of victorious faith, the day should be kept as a day of worship. So long as the influential society known as the Royal Society of St. George exists, the day is not likely to fall out of notice. The last president of this society was the late Duke of Cambridge, and it includes among its members Bishops, Cabinet Ministers, judges, noblemen, and people of every rank, high and low. Its members are banded together to promote the interests of a true patriotism, and remembering that righteousness alone exalteth a nation, they do not forget the duties of praise and prayer.

## Does the Church Progress?

Since the publication of the last Year Book its figures have been carefully scanned to discover what it reveals concerning either decline or advance in the Church. We know that the Liberation Society and some prominent Nonconformists are fond of asserting that the Church is declining, but Church Bells, in a short, crisp article headed "Does the Church Progress?" shows several solid grounds for believing that it does progress. The Christian World is authority for the statement that the Congregationalists lose to the Church of England and elsewhere every ten years the equivalent of one year's ministerial output of their colleges. This would seem to indicate an important leakage to the Church from this source. The statistics concerning the Church's own work are favourable. Ordinations for the year ending Easter, 1903, show a distinct advance on the previous year. Communicants, communicant classes, baptisms, confirmations, Sunday Schools and Bible classes all show increase for the same period. The contributions to strictly Church purposes were £8,107,835, and this does not include gifts to general objects, like the Religious Tract Society, Bible Society or Hospital Sunday. As far as figures are a test, they show unmistakable progress all along the line of the Church's activities.

## Accessions of the Church.

St. Andrew's Cross is authority for the statement that the Protestant Episcopal Church of the United States has, in ten years, gathered in the ministers of other religious bodies in the following numbers: 109 Methodist ministers, 38 Baptist, 57 Presbyterians, 44 Congregationalist, 21 Roman Catholic, 17 Reformed, 11 Lutheran, 8 Reformed Episcopal, 8 Adventists, 6 Unitarians, and 37 miscellaneous. This is a remarkable record. It totals more than 350 in ten years, and gives an average of 35 each year, or three each month. We hear enough of the occasional leakages from the Church, but how seldom do we hear the other side of the Church's story? The quality as well as the number of these accessions to her ranks is noteworthy. They include some of the most distinguished Bishops and some of the most gifted leaders in the history of the American Church.

## Holman Hunt's "Light of the World."

From a recent English journal we learn that Mr. Charles Booth has acquired from Mr. Hunt a replica of the famous picture now hanging in

Keble Chapel. The copy is twice the size of the original, and Mr. Booth's intention is to send it for exhibition throughout the British colonies before presenting it to one of the national galleries. Giving praise to the idea—an ideal link in the chain of federation—the writer further suggests that replicas from the National Portrait Gallery—a "travelling Imperial gallery" might be sent forth to stir the hearts of the far-off kinsmen who never forget their share in the heritage of a glorious past. We are told that a text from Ruskin greets every visitor to the great picture in Keble Chapel; one from Carlyle—"of indisputable certainty homegrown"—is offered for the proposed "Imperial gallery of memories and inspirations."

## Ritualistic Practices.

In the General Synod of the Irish Church, which met in April, Mr. R. Lindsay Crawford moved a resolution deploring the spread of Ritualistic manuals and practices, and asking the earnest consideration of Archbishops and Bishops. He complained particularly of a service at St. John's Church, Sandymount. The Dean of Cork in reply observed that out of 1,200 incumbents only one was objectionable to Mr. Crawford. The Bishop of Cork objected strongly to such a question being thrust on the attention of the General Synod or of the Bishops, as it was a domestic affair of the Diocese of Dublin. The resolution was virtually a vote of censure on the Archbishop who ruled that diocese. The Bishop of Derry considered the motion insulting to the Archbishop, and moved the previous question, unless Mr. Crawford would withdraw, which he wisely decided to do. The principle enunciated by the Bishops of Cork and Derry is undoubtedly wise and right. Such a case as was mentioned, being a diocesan affair, the General Synod was not competent to take it up, for the simple reason that it had to depend on Mr. Crawford's statement, and did not have the records or proceedings of the case before it. Too often the resolutions that are levelled against Ritualism are spasmodic shrieks that are based on no proper evidence, but such resolutions receive little countenance in the General Synod of the Irish Church.

## The Siberian Railway.

The Church Family Newspaper published an interview with an engineer who travelled over this railway within the past year. Dalny is its real terminus, and is distant from Moscow 5,343 miles. A branch runs into Port Arthur for tourists and business men. The Siberian Railway is really two railways: (1) The Russian railway, which runs from Moscow to Lake Baikal, and (2) the Manchurian, commencing on the other side of Lake Baikal and running through Manchuria to Vladivostock and Port Arthur. This railroad was constructed quickly and badly, and is utterly unequal to the requirements of a military campaign such as is now in progress. The rails are too light, the sleepers are short and soft, and are often found embedded in the sand. The cuttings are too steep, the gradients are too heavy, and the curves are very sharp. The locomotives cannot stand the wear and tear to which they are subject because the engine-drivers do not keep them in good order, and the result is that the sidings are congested with disused and discarded engines. There are thirty miles of bridges, there being one of 980 yards over the Yenasei and one of 840 yards over the Obi. These bridges are strongly built, but in war are liable to be blown up. The country around Lake Baikal is mountainous and difficult for engineering, but it is intended to run a railroad around the lake by August. The average speed from Moscow to Dalny is slow—only seventeen miles an hour. If the road was rebalasted and relaid it might allow a speed of