

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

June 2—WHITSUNDAY.  
Morning—Deuteronomy xvi. to 18 Romans viii. to 18.  
Evening—Isaiah xi. ; or Ezekiel xxxvi. 25. Galatians v. 16 ; or Acts xviii. 24 to xix. 21.

APPROPRIATE HYMNS for Whit-Sunday and Trinity Sunday, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### WHIT-SUNDAY.

Holy Communion : 157, 207, 552, 563.  
Processional : 153, 154, 391, 470.  
Offertory : 152, 156, 507, 508.  
Children's Hymns : 154, 210, 338, 568.  
General Hymns : 9, 155, 208, 209, 211, 212,

### TRINITY SUNDAY.

Holy Communion : 158, 311, 321.  
Processional : 162, 163, 302, 392.  
Offertory : 159, 160, 275, 295.  
Children's Hymns : 168, 343, 346, 569.  
General Hymns : 22, 161, 166, 241, 509.

### WHITSUNDAY.

Whitsuntide sums up the lesson begun on Holy Thursday—the lesson that, if we would have our hearts raised to heaven, we must pray for the teaching of the Holy Spirit. The Collect for Whitsunday reminds us that God Himself is the teacher of His people. To-day we commemorate the first great outpouring of the Spirit upon the apostles on the Day of Pentecost. God taught their hearts by “sending them the light of His Holy Spirit.” This light was sent to them that they might spread the Gospel; that they might be able to teach all nations those things which they themselves had learnt of Christ. That was the great work they had to do. Now, the same Spirit that taught the apostles teaches each one of us. We may go to our Heavenly Father and ask Him to give us a “right judgment in all things,” just as he gave it to St. Peter when he was doubtful how to answer the message of Cornelius (Acts x.) Mark, too, that we say “in all things.” It is a great mistake to suppose that we are not called to serve God in the daily business of our lives—even in our hours of pleasure—as well as

in our private and public worship of Him. There is no time when we cannot serve Him. If we are engaged in any matter in which we dare not ask Him to direct our judgment, then such matter, be it what it may, is no business of ours at all—we must turn from it at once. Only let us at all times listen heedfully to the voice of conscience, knowing that it is indeed the voice of the Holy Spirit in our hearts, teaching us to choose between good and evil, and we shall surely taste of that true “joy” which is one of the “Fruits of the Spirit” Gal. v. 22; the petition we make in this collect will be granted—we shall “rejoice evermore in His holy comfort.”

### HOLY DAY OF OBLIGATION.

This is a solemn feast in honour of the descent of the Holy Ghost in tongues of fire on the Apostles. It is ten days after the Ascension, and the fiftieth after the Resurrection, hence it is called Pentecost, which is a Greek word signifying fifty. It is called Whitsunday because the Catechumens, who were admitted to Holy Baptism on the eve of this feast, used to be clothed in white. The Holy Ghost is the Third Person of the ever-blessed Trinity, and proceedeth from the Father and the Son, and is in all and everything equal to the Father and the Son; that is, He is God, eternal, infinite, omnipotent, Creator and Lord of all things, as much as they are. “He is the Inspirer of Faith, the Teacher of Wisdom, the Fountain of Love, the Seal of Chastity and the Cause of all Virtue.” Until after the Incarnation and Death, Resurrection and Ascension of the glorified Humanity of the Lord Jesus, God the Holy Ghost was not fully given to dwell in the hearts of men. In the Incarnation “God was made Man, that men might receive into themselves God, Who descended on them from above” (St. Gregory.) Therefore the Holy Church exults in this as one of her highest festivals, and the hearts of the faithful rejoice in the descent of the Holy Ghost, by Whom “the whole body of the Church is governed and sanctified.”

### BISHOP SCHERESCHESKY'S GREAT WORK.

The translation of the Bible into the literary language of China by Bishop Schereschewsky takes high rank among the most heroic of human achievements. When he was struck down by paralysis and compelled to resign his work in China, it seemed to those who knew his wonderful linguistic qualifications an irreparable misfortune. But by sheer force of an indomitable will and a devotion rarely equalled, he has succeeded in accomplishing a task of the utmost consequence for the future Christian work of China. The Bible has already been translated into the Mandarin dialect, in which it may be read by the common people, but it is a dialect despised by the cultivated classes or gentry, who will read nothing not expressed in the literary language of their own classics. Among these people Christianity has had hitherto little or no influence. Yet they must be reached if any lasting impression is to be made on the people in general. For seven years the Bishop has pursued his work under the most discouraging disadvantages. There were no Chinese scholars in this country who could assist him. He had lost the use of his hands, and was physically almost

helpless. The utmost of which he was capable was to spell out his copy with one finger on a typewriter, every line involving the most exhausting toil. In this way he has been occupied for the last seven years, eight or nine hours every day. It still remains that the whole work be transferred into Chinese characters. This will occupy from three to five years, and must be done in China, where expert assistance may be had. He now has the courage to face the difficulties of the long voyage to China, in order to complete his work before he passes away. At least \$2,000 are needed in order to print 1,500 copies. It is not possible that the amount needed should be long withheld. Apart from the circumstances, which are such as to constitute the strongest possible appeal, the intrinsic excellence of the work itself is assured, since Bishop Schereschewsky is well-known as among the foremost of Chinese scholars, and it need not be said that its value to the work of Christian missions is simply incalculable. It would undoubtedly be a great consolation to one who has fought a good fight against great odds, to see the reward of his labours in the completion of this important, we may say, epoch-making work.—*Living Church.*

### THE CHURCH'S CHILDREN.

We hope very sincerely that the synods throughout the country at their approaching sessions will seriously consider the great question of education. We consider it the living question of the day. We have come to such a state that year by year the Church's loss on account of want of definite training of the young in the principles of religious truth is forcing itself upon the minds of the most indifferent. Many parents are filled with anxiety at the way their children are growing up. Want of reverence, carelessness in conduct, rudeness in speech, and a sad knowledge of sin are bringing grief to many a parental heart. We have also reached such a pass that among teachers there is a declining number of Church people who offer themselves for the profession, for the reason that it is almost a barrier in the way of employment and advancement to belong to the Church of England. Many parents are sending their children to Church schools. We know of no such school which is not filled with pupils. Many scholars are the children of people who do not belong to the Church. The time has come for joining with our Church brethren in Manitoba in a firm demand for Separate schools, and made with a stern determination not to stop until we have got them. All efforts to reach some method of imparting Christian instruction along with the ministers of the denominations around us have failed, and will fail. They do not look at this matter as we do—they have not the same fears with regard to the future morality and consequent prosperity of this country. From one end of the Dominion to the other they are preaching up secular schools. This we shall never submit to, and we ask, What reasons are there that the Roman Catholic should desire his child to be taught the principles of his religion that do not apply to us? And what justice is there in permitting a Roman Catholic to be relieved from Public school taxation, and apply his taxes to the support of his own school, while a Churchman has no such privilege, but is compelled to pay taxes to support Public schools and also pay for the support of his own