

Canadian Churchman.

TORONTO, THURSDAY MAY 12th, 1904.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office, not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTON

Box 2640, TORONTO

Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Sunday after Ascension

Morning—Deut. 30; John 4, 31.
Evening—Deut. 34, or Jos. 1; 1 Tim. 4.

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—Isai. 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.

Appropriate Hymns for Whitsunday and Trinity Sunday, 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:

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

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.

The Old Paths and Good Ways.

It is very interesting to see the increasing observance of the holy days of the Church by all classes of Christians. When a great Nonconformist congregation like that of the City Temple in London, England, sets the example of observing all the days of Holy Week, and when Good Friday is specially observed by meditations on the "Seven Sayings from the Cross" by a Methodist minister, and when other days and seasons are used, here and there, by Nonconformists as days of special devotion, it should call forth our gratitude to God. To celebrate Good Friday by tea or comic operas or minstrel shows is, alas, shockingly common yet; but there are clear signs that a better day is dawning, and the Church's system is more and more appreciated with each succeeding year. Not only do we see increasing regard

for holy days and seasons, but we see on all hands a strong movement going on in the direction of a decent and comely vesture for the minister and his choir. The two great rules for worship laid down by St. Paul in 1 Cor. 14, viz.: (1) That all things be done unto edifying; and (2) all things be done decently and in order, are the distinguishing features of the Book of Common Prayer. The holy days and seasons are for edification, and vestments are for order and decency, and the Church has always valued both these instrumentalities as valuable helps in promoting true religion. It is, therefore, gratifying to see many other Christians, beside the children of the Church, walking in the "old paths and good ways."

St. Patrick's Day.

The reports that have come to hand show that "St. Patrick's Day" is gradually securing a firmer place in the affections of all classes of the Irish than it ever did before. The day was made a bank holiday for the first time this year, and for this and other reasons it was better observed than in past years. As far back as 1898 the Irish General Synod passed a resolution in favour of proper observance of this day; but as yet only one Bishop, the Bishop of Ossory, Ferns, and Leighlin, has sanctioned special services for this purpose. But though the official action of the Bishops has been hesitating and disappointing, it has been redeemed in some cases by hearty local efforts. In the National Cathedral the Archbishop of Dublin and some of his clergy held an important service on the evening of that day, when a sermon was preached on St. Patrick's life and his well-known hymn, the "Breastplate," or "Deer's Cry," was sung as an anthem. That hymn is supposed to commemorate the great conflict that occurred between St. Patrick and the Druid priests at Tara Hill, when he broke the back of the Druid religion and won the support, if not the conversion, of the great king of Tara.

A Cathedral for Massachusetts.

We are always delighted to chronicle deeds of generosity to the Church, and very noteworthy among such deeds is the gift of \$1,500,000 by the late Miss Mary Sophia Walker for the erection of a cathedral for the Diocese of Massachusetts. The cathedral is to be erected in Boston, or preferably on her beautiful estate in Waltham and Waterdown, a valuable property of woodland and field covering 75 to 100 acres. The fine brick mansion on this estate is to be the Bishop's residence if the cathedral is built there. Fifty thousand dollars more were given to other objects in Massachusetts Diocese, and \$50,000 to the neighbouring Diocese of Western Massachusetts. It is interesting to note that she was the daughter of a Congregationalist minister, though she inherited her fortune from an uncle, who made his money with East India trade and in the cotton business. How often are the noblest services and greatest sacrifices bestowed on the Church by those who in early life did not belong to her fold.

Russian Missions.

The story of "Russian orthodox missions" has recently been told by Eugene Smirnov, chaplain of the Russian Embassy in London, England. The common notion is that the Russian Church takes little or no interest in missions, but Mr. Smirnov reminds us that within the bounds of the Russian Empire there is a vast number of savage races and unfamiliar tongues, and the necessary mission work of the Russian Empire itself is beyond description. But not only does Russia try to minister to her own children, says the writer, but she maintains flourishing missions in Japan, China, and North-west America. Her

Japan mission began in 1865, five years after the American Episcopal Mission in Japan, which began in 1859, and yet the Russian mission claims four times as many converts as the American. The head of the Russian mission in Japan is Bishop Nicholas, and it numbers 25,231 converts and 34 ecclesiastics. All its clergy but one priest and one deacon are Japanese, and the mission is perfectly loyal to the country, and teaches the Japanese that it is their duty to fight for Japan.

The Chaco Indians.

The mission to the Chaco Indians in Paraguay is full of interest for Canadians, inasmuch as Canada has more than one missionary on the staff of the South American Missionary Society. The story of this mission has just been told by Mr. Barbrooke Grubb, who was sent out by the above named society in 1890, and was later appointed Governor of the Chaco by the Government of Paraguay. The chief dialect of the Chaco, called lengua, is a very difficult language, and the natural difficulties confronting a missionary are exceedingly formidable. They include swamps, floods, alligators, stinging ray-fish, wasps, and insects of various kinds. Mr. Grubb was nicknamed "Thickneck," because, on a challenge, he won a wrestling contest with the picked wrestlers of a clan. The witch doctors, whose chief qualifications are said to be quackery, cuteness and ugliness, are another source of great difficulty to the missionaries. The Indians are superstitious, and believe in spiritual body-snatching, being persuaded that the ghost of a witch can do its evil will, however far removed the body may be. The hopes of the mission are centred on the children; and parents are induced, sometimes with great difficulty, to leave their progeny under the care of the missionaries. Mr. Grubb possesses a keen sense of humour, an iron constitution, a bright, lively manner and great resource. His tact, firmness and endurance have enabled him to do a great work for Christ's Church in this neglected land, and furnished one more splendid instance of the blessings which the Gospel brings to a debased heathen people.

History Sunday.

An interesting anniversary is observed every year in St. James' parish, Sydney, the capital of New South Wales, in Australia. It is called "History Sunday," and commemorates the first service of the Anglican Church on the Australian continent. The first fleet reached Sydney on Saturday, January 26th, 1788, and next day the troops and convicts met for worship under a gum-tree in Sydney Cove. That spot is now within the bounds of St. James' parish, and thither the clergy and choir of the parish went as usual this year to celebrate the humble beginning of 115 years ago.

St. George's College, Jerusalem.

Will shortly be finished. The funds are in hands for everything except the organ for the College Chapel, and some fittings for the rooms. It is the headquarters of the Mission. Attached to it are (a) St. George's School, attended by about seventy boys, with a hostel for Christian boys who come from a distance; (b) St. Mary's Home and Orphanage (twenty-four girls), with a free day school of about 100 children; (c) a Nursing Institute. The Bishop succeeded last year in obtaining a firman authorizing the building of schools anywhere in Palestine by Anglicans or Presbyterians, and to be free from all taxation. At Haifa the fund has built and maintained St. Luke's Church, a free hospital and dispensary, a boys' school and a girls' school. Members of all the missionary societies in Palestine came under the treatment of the resident doctor there last year; 5,392 per-