

# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 10, 1912.

BISHOP CECIL, SOUTH TOKYO.

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## CANADIAN CHURCHMAN.

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SINGLE COPIES, 5 CENTS.

October 13.—Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; Col. 2:8.  
Evening—Ezek. 18 or 24:15; Luke 11:1—29.

October 18.—St. Luke, Evan.  
Morning—Isai. 55; 1 Thes. 3.  
Evening—Eccles. 38: 1—15; Luke 13:18.

October 20.—Twentieth Sunday after Trinity.  
Morning—Ezek. 34; 1 Thes. 5.  
Evening—Ezek. 37 or Dan. 1; Luke 14:25—15:11.

October 27.—Twenty-first Sunday after Trinity.  
Morning—Dan. 3; 1 Tim. 4.  
Evening—Dan. 4 or 5; Luke 19:11—28.

### AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Nineteenth and Twentieth 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 the New Hymn Book, many of which are to be found in other hymnals.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 256, 630, 646.  
Processional: 632, 636, 657, 676.  
Offertory: 328, 621, 631, 639.  
Children: 508, 640, 697, 701.  
General: 10, 493, 467, 531.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 262, 373, 397, 525.  
Processional: 377, 599, 601, 635.  
Offertory: 463, 478, 631, 638.  
Children: 305, 509, 702, 707.  
General: 11, 309, 317, 710.

Our old friend, Rev. C. H. Short, writes from Takota, Echigo, Japan:—

The accompanying stanzas by Bishop Cecil, of South Tokyo, will be interesting to your readers. They were sent, with a letter, to each worker, as an answer to a present of an old bronze ornament, given to the Bishop by the catechists, after the last meeting of workers in the Provinces of Shinshu and Echigo, before the division of the Diocese. It should be remembered that Shin-Etsu is the official contraction for the names; and that the provinces are formed respectively for mountains and for snow.

To the friends in Shin-Etsu.

"On our hills the shadows sport  
Fade and vanish ever,"  
"Fades remembrance from your thought?"  
Shin shu answers "Never!"

"When our spring-time smiles anew  
Lightly melts the snow,"  
"Say you so of Friendship, too?"  
"Not in Echigo!"

Melt the Bronze beneath the moon!  
Change its ancient hue!  
Then shall hearts that gave the boon  
Change their purpose, too!

### CENSORSHIP.

It is impossible to make the censorship of our theatres too strict throughout Canada, better a thousand times better, to err on the side of over carefulness where the moral teachings and influence on our boys and girls, yes, and on our young men and maidens, is concerned, than to allow that which is not absolutely clean and pure to exist. If our laws are not sufficient, make them more stringent, this is a Christian land.

### BLONDE-ESQUIMAUX.

Word was received in Ottawa that explorer Steffansen, who discovered the tribe of Blonde Esquimaux in the most northernmost part of Canada has made an appointment with the Canadian Minister of the Interior for a conference with a view to keeping out both traders and missionaries from this newly discovered people.

He says that he desires to keep this race free from the disease of white or ultra civilized people, who have demoralized the North American Indian and other aborigines. As for missionaries, Steffansen says his people already have a religion that answers very well.

### LABOUR UNIONS AND SALOONS.

According to the Rev. Charles Stelzle, of the Men and Religion Forward Movement, in the twenty-five larger American cities 15 per cent. of the labour unions met in halls connected with saloons and only in one case does a labour union meet in a church, says the "Living Church" (Milwaukee). Liquor men are always active in trying to secure halls connected with saloons in which labour unions meet. They are not unselfish in this. They are after the money of the workingmen and are quick to bid for their patronage. As Robert R. P. Bradford, of the Philadelphia Lighthouse says: "The saloon cares nothing for the workingman who does not spend money over the bar. There are better places for unions to hold meetings than in saloons, but there are no worse places. Labour unions could probably secure school houses." In England the labour

unions are getting away from saloons and more and more of them are holding their meetings elsewhere. A secretary of one of these unions explains that by getting away from saloons they have increased their membership and fewer of the members are spending their money for liquor. The workingmen of this country should see that it is to their interest to keep away from saloons in their organization as well as individually.

### WHAT THE CHURCH OF IRELAND REALLY DID IN ULSTER.

So many statements have been made in disparagement of the Church that we publish without further comment the pastoral letter issued by the Archbishop of Armagh and the four northern Bishops.

To the members of the Church of Ireland in the Province of Ulster.

Dearly Beloved in the Lord,—

It would be idle to shut our eyes to the fact that we are face to face with a great crisis in the Religious and Political History of our beloved native land. Momentous changes are proposed for the future government of Ireland, the disastrous consequences of which, if carried out, none of us can forecast.

In this time of sore anxiety we implore of our people to be very earnest and constant in their prayers to Almighty God that of His bounteous goodness He will overrule all things to the glory of His Name and the greater good of His Church and people.

We ask especially that Sunday, September the 22nd, may be observed as a day of special humiliation and prayer in all our churches, for God's mercy and guidance.

Let our Services on that day be marked by deep personal humiliation and confession of sin: by intercession for all who are in positions of authority that they may have grace to be faithful to the public interest: by supplication on behalf of our fellow-countrymen of all classes and creeds that they may learn to work together for the common good: and, above all, by earnest and devout prayer that "truth and justice, religion and piety may be established among us for all generations."

If we thus wait upon God in humility and faith, He will bring us and our country in safety through the present crisis.

"The Lord sitteth above the water floods: He remaineth a King for ever. He will give strength unto His people. The Lord will give His people the blessing of peace."

We are, your faithful servants,

John B. Armagh, Archbishop.  
George A. Derry and Raphoe,  
A. G. Kilmore,  
Charles F. Down,  
Maurice Clougher.

### ABIOCENESIS.

This dreadful word has been brought into notice by Professor Schafer in addressing the British Association as president at Dundee, putting the alternative of either supernatural intervention or the evolution of living from non-living matter, and many honest persons now believe that their faith in God depends upon the success or failure of science to produce life by artificial means. The most eminent biologists have been hunting abiogenesis like a hare on the mountains for a great many years, and have not yet had a glimpse of it. The truth is that the alternative is entirely false and could only be held by persons incapable of clear thought and ignorant of Chris-

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