

June 13, 1912.

Canadian Churchman.

TORONTO, THURSDAY, JUNE 13, 1912.

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CANADIAN CHURCHMAN.

Subscription Price—**ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

CHRISTMAS NUMBER.—Advertisers desiring to secure special positions in our next Christmas number will kindly communicate at once with this office as space is already being taken up.

SINGLE COPIES, 5 CENTS.

June 16.—Second Sunday after Trinity.
Morning—Judges 4; Acts 1.
Evening—Judg. 5 or 6:11; 1 Pet. 1:22—2:11.

June 23.—Third Sunday after Trinity.
Morning—1 Sam. 2:1—27; Acts 6.
Evening—1 Sam. 3 or 4:1—19; 2 Pet. 3.

June 24.—Nat. of St. John the Baptist.
Morning—Mal. 3:1—7; Matt. 3.
Evening—Mal. 4; Matt. 14:1—13.

June 29.—St. Peter A. & M.
Morning—Ezek. 3:4—15; John 21:15—23.
Evening—Zech. 3; Acts 4:8—23.

June 30.—Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts 9:1—23.
Evening—1 Sam. 13 or Ruth 1; 1 John 3:16—4:7.

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 Second and Third 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.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 251, 256, 258, 262.
Processional: 384, 433, 468, 473.
Offertory: 610, 619, 646, 653.
Children: 688, 691, 694, 695.
General: 3, 26, 652, 664.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 207, 563.
Processional: 385, 612, 653, 664.
Offertory: 641, 648, 679, 775.
Children: 615, 693, 698, 707.
General: 622, 634, 642, 669.

THANKS.

The Publisher takes this means of thanking the Press and many kind friends for their warm expressions of congratulation and good wishes for the success of the "Canadian Churchman" under its new management, and also to the many new subscribers for the confidence shown by the subscriptions received.

THE SECOND SUNDAY AFTER TRINITY.

The Collect for this Sunday emphasizes our constant need of fear and love. This fear, for which we pray, must not be confounded with the servile fear which fills the sinner's heart with terror. It is rather that reverence which we feel when in the presence of God. This is one of the sevenfold gifts of the Holy Spirit, and it is a most necessary gift; for it is the great preventive of sin. Reverence preserves the soul in purity; and in our periods of prayer it saves us from distractions. Holy fear is, therefore, the foundation of all sanctity and love. We live a holy life. We love God, because we reverence Him and all connected with Him. The Epistle for to-day shows us the necessity of reverence. The unregenerate world hates the disciple of Jesus Christ, because it knows nothing of the supreme value of reverence. The basis of all hatred is irreverence, the lack of respect for God, for man, and for holy things. There is but one legitimate object of hatred, viz., sin, for no man can reverence sin or the devil. Our constant relation to God must be one of love founded on respect. Our constant relation to our fellows must also be one of love, based on respect for the good qualities which we surely find in every one of our fellows. There is little love in the men of the parable, who with "one consent began to make excuse." There is little love, because there is no respect, no reverence, for the host, and little regard for their own words. Irreverence is one of the prominent sins of our day. One often hears flippancy from the pulpit. It is sad that it is so, for reverence has an elemental value. We must be reverent towards God if we would love Him in deed and in truth. We must respect the good that is in men before we can love them. Therefore, let us earnestly pray for a perpetual fear and love of God, His Holy Name and His Word.

INDIA'S POPULATION.

The M.S.C.C. report for 1911 has recently been put in circulation, and those who issue it desire it to be widely and carefully read; and it repays careful perusal. Take, for example, this reference to India's population: The decennial census for India shows 315,000,000, whereas the most recent calculation for China is 312,420,025. A C.M.S. report is quoted showing that the increase of Christianity was 32.6 per cent. where population had increased 6.4 per cent. The report (p. 20) says: "India, not China, possesses the largest population of any country on the face of the globe."

THE JAPAN DIOCESE.

Bishop Designate Hamilton's letter in the M.S.C.C. report on our diocese in Japan (which was later entrusted to him) is of particular interest, now that he is the Church's standard-bearer in that field. He thankfully alludes to the national conference of Shintoists, Buddhists, and Christians as a proof that Japan "realizes

the need of religion," and that Christianity is "a part of Japan." He alludes to another encouraging fact: that a railway runs from end to end of the Canadian diocese, "so that less than twenty-four hours of travelling would take one from Toyohashi, the farthest south, to Niigata, the farthest north." He also points out that the diocese may lose by Canada taking it over, as the C.M.S. will withdraw its workers from the southern portion, and he pleads for lady missionaries to take up the work where the need is greatest. Miss Archer also makes a strong plea for women workers in Japan. "The importance of women's work in Japan has not touched the hearts of our women at home as it should. None but women can reach the hearts of the women, girls, and children. This is certainly the hope of Japan. Even Christian Japanese men do not yet see the necessity to teach anything quite so inferior as a woman."

NATIVE MISSIONARIES.

Rev. T. B. R. Westgate, of German East Africa, in M.S.C.C. report cites the good example of St. John's Church, Portsmouth, and Trinity Church Mitchell, in supporting native agents as their representatives in that part of Africa. He recognizes that organized Canadian dioceses may have superior claims, yet modestly urges the example of the two churches named as an incentive to further work of this kind. Mrs. White, wife of Bishop White of Honan, says \$25 to \$30 will support a Bible-woman there. Mr. Westgate draws attention to the importance of many congregations being represented, each by a native missionary. Any ordinary congregation would never miss \$25 or \$30 or \$50 yearly, and we trust that this pointed reference to this class of missionary effort may stir up other congregations to emulate the example of the two named.

SHIPBUILDING REFORM.

A matter which calls for reform in shipbuilding, so writes an English paper, is the degree of luxury and extravagance which has been reached in the interior decoration and appointments.

If a rich man, who makes a home of his yacht for months at a time, and entertains friends on it, chooses to furnish in this style, he may do so. But for public boats woven tapestries, carpets of the finest make, inlaid woods and mother-of-pearl, and so on, are unnecessary, and to many people's minds out of keeping with the simplicity and majesty of the sea. Fittings that are pleasant to look upon, but of no great cost, perfect cleanliness, good food and attendance, are all that can possibly be needed, even for the voyage to Australia, and any further outlay that can be afforded would be much better applied in giving more space to each passenger, especially those of the poorest class.

A DISTURBING ELEMENT.

The M.S.C.C. report for Moosonee presents a disturbing element. Bishop Anderson speaks in one place of the arrival of French-Canadians. "They are, of course, Roman Catholics, which means that we will likely have the opposition of Romish priests to meet soon." Again, in speaking of one of his teachers he says: "She will be well qualified not only to resume her teaching, but to meet the aggressive tactics of

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