

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 19, 1912.

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CANADIAN CHURCHMAN.

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SINGLE COPIES, 5 CENTS.

September 21.—St. Matthew A. Evan. & M. Morning—1 Kgs. 19:15; 2 Cor. 12:14 and 13. Evening—1 Chr. 29:1—20; Mark 15:42 and 16.

September 22.—Sixteenth Sunday after Trinity. Morning—2 Chron. 36; Gal. 1. Evening—Neh. 1 and 2:1—9, or 8; Luke 1:1—26.

September 29.—St. Michael and All Angels, Seventeenth Sunday after Trinity. Morning—Gen. 32 or Jer. 5; Acts 12:5—18. Evening—Dan. 10:4 or Jer. 22 or 35; Rev. 14:14.

October 6.—Eighteenth Sunday after Trinity. Morning—Jer. 36; Eph. 6:10. Evening—Ezek. 2 or 13:17; Luke 7:24.

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 Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 439, 464.
Proclamation: 307, 448, 494, 653.
Offertory: 388, 408, 641, 765.
Children: 502, 686, 688, 697.
General: 423, 523, 654, 764.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 245, 256, 262, 630.
Proclamation: 376, 433, 449, 542.
Children: 697, 700, 707, 715.
Offertory: 329, 573, 599, 753.
General: 2, 416, 580, 664.

The "Canadian Churchman" warmly welcomes to Toronto, every member of the Brotherhood of St. Andrew, attending the Dominion Convention, both clerical and lay, and wishes this splendid work for the spread of Christ's Kingdom, God-speed.

HARVEST.

Let songs arise to Thee, O God,
From every harvest field,
And let the nations praise Thy name
For what the earth doth yield.

We to Thy holy altar, Lord,
The fairest flowers do bring,
And with the first fruits we present,
To Thee our offering.

For Thou hast in Thy goodness great
With plenty filled the land;
No sparrow falleth to the ground
Except by Thy command.

O give us grace that we may first
The heavenly Kingdom seek,
In confidence that Thou for us
Dost earthly treasures keep.

Enable us to look beyond
The things of time, and see
That greater harvest when we shall
Be gathered unto Thee.

Not in a temple made with hands,
But in the mansions high,
Prepared for us by Thy dear Son,
In heaven above the sky.

Rev. L. Sinclair.

DIOCESE OF BRITISH HONDURAS.

The Archbishop of the West Indies, as being responsible for the oversight of the Diocese of British Honduras, which has been without a diocesan since 1911 owing to Bishop Bury's resignation, has invited the Right Rev. Walter Farrar, D.D., formerly Bishop of Antigua, to become his assistant and commissary for performing the requisite episcopal functions in the diocese and preparing the way for certain changes in the territory of the Bishop's jurisdiction. These will probably be determined upon at the Convention of the Protestant Episcopal Church of America in October, 1913.

"TO LOVE AND OBEY."

Dealing with the alleged unfairness of the marriage ritual in requiring a woman's promise to obey her husband, the following paragraph, by Frances Power Cobbe, seems to put the matter in a very sane light:—

"Love naturally reverses the idea of obedience, and causes the struggle between any two people who truly love each other to be, not who shall command, but who shall yield. There is in the world no harder duty than to oppose the will of our best friend. Says Chaucer:—

"When Mastery cometh, then sweet Love anon
Floppeth his nimble wings and soon away is
flown."

"It is an insult, a wrong, a deadly wound to love, for one of the lovers to turn round on the other and claim, not the sweet right to serve, but the bitter right to command and control. Practically, we know in happy marriages this claim rarely crops to the surface, but the mere fact that it is sous entendu in any discussion

seems to me to take the bloom off conjugal love."

INDIAN NOT INOCULATED YET WITH INTOXICANTS.

Chief Thunderwater, of the Tuscarora Reserve Indians, delivered an eloquent plea in the St. Catharines Police Court last week, when Joseph Smith, also an Indian, was charged with intoxication. Thunderwater explained the reason for the red man's weakness on taking firewater. He argued that the Indian has not yet become inoculated with the intoxicating beverage, as he has been drinking it but four hundred years, whereas the paleface has been drinking it for several thousand years. He reminded the Court that even Noah was unable to withstand the effects of intoxicants, because the white race was then not so inoculated. He stated that the Indians of this district have formed a society for their own protection. Anyone supplying the red man with firewater will be prosecuted by Mr. Martin, an officer of the new society. He asked that no option of a fine be given to Indian "bootleggers," as the white men who employ them are too willing to pay the fine. Smith was fined \$5.

SAVED FROM SUICIDE.

The Bishop of Manchester, preaching on a recent Sunday in Blackpool Palace of varieties, related a remarkable incident illustrating the incalculable value of a mission such as he and his colleagues had conducted at Blackpool. That morning, said the Bishop, he had received a letter from a poor woman, who wrote to thank them for the Mission. She said in her letter: "When I came on to the shore I was just going down to a watery grave, for there seemed nothing else to be done, but your Mission stopped me." The cause of the trouble, added His Lordship, was the perpetual drunkenness of the woman's husband.

RELIGION IN FRANCE.

Atheism in France draws more attention to itself than in other countries. It may exist in Germany or elsewhere, but France leads, and so we hail anything in the way of religious and family revival. A few months ago a letter from a well-informed Englishman appeared in a leading English journal, in which he said:—

"I have talked with intelligent men of the middle classes in France, and have not found, as a rule, that they deny the Christian faith. Many of them do not go to church because the ritual wearies them. Its mystical meaning appeals to the very poor, to women, and to a rarer type of man—often highly refined and cultivated. But the great mass of men appear to be untouched. A difficulty lies in the discrepancy between the lives of the priests and the very high ideal at which they are expected to aim. A Catholic priest claims great powers and authority, and the people naturally expect from him a sanctity above that of ordinary men. This sanctity is not always found, though it is found more often than is generally supposed. Frenchmen complain, further, of the complexity of their religion. It is true that many of the services and ceremonies are not obligatory, but many people feel overwhelmed by the mass of material presented to them. It is reported that the Vatican is contemplating a simplification of the breviary. If this is so, many Frenchmen may be induced to return to religion without abandoning their historic faith."

He was correctly informed. We find now advertised the First Reformed Breviary containing the new Psalter, and in complete conformity with the Decrees of July, 1911, and January, 1912.

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