

Canadian Churchman.

TORONTO, THURSDAY, DEC. 5, 1912.

THE OUTLOOK

Civil Service Reform

The country has been promised real and effective Civil Service reform, and judging from indications is in a fair way of getting it. An expert from England has been, and is still, we presume, at work and many of our leading politicians have of late spoken strongly on the subject. And who, but the most hopelessly wedded to the old system, will attempt to defend the present methods. We Canadians, as a writer in one of our periodicals recently stated, are not one whit more advanced in this respect than were our ancestors in Great Britain, at the middle and end of the eighteenth century, when public offices were frankly given away as rewards for personal service, and often for corrupt considerations. To-day we Canadians in the distribution of political patronage are a little more outwardly decorous than our forefathers, and only a little at that, but the evil is substantially the same. The old principle still obtains that it is perfectly right to quarter a political supporter on the public revenue, largely and sometimes almost entirely irrespective of personal fitness. The end of the state of things, we have reason to hope, or at least the beginning of its end, is now in sight. And no one, we feel convinced, will more heartily welcome it than politicians themselves, who are groaning under the burden of its administration in their various constituencies, with all the mean practices and evil passions that it engenders.

The Turk in Europe

"The London Spectator," in a thoughtful and temperately written article, indicates what in its matured opinion must be the ultimate fate of the Turk in Europe. He must withdraw to Asia, whence he came. Manifestly he has no future in Europe. His dominance there has been one long monotonous record of misrule and oppression, and his continued presence, constitutes an intolerable blot on European civilization. We say this fully conscious of the many excellent qualities possessed by the Turks and the many redeeming features of their religion, immeasurably the highest form of organized non-Christian belief in the world. But the Turk is hopelessly out of place in Europe. He has never made good, never succeeded in establishing a decently governed, stable state. In Asia, on the other hand, he may have a future, for the Turk is essentially an Oriental, but he can neither rule nor live in peace alongside the European. This the experience of thirteen centuries abundantly proves, and it is as literally true to-day as it was in the eighth century, when Charles Martel, the "Hammer of God" rolled back the Saracen flood on the field of Tours. The attempt of the Turks to establish an European State has been the most costly and disastrous political failure in history, and it is time this blood-stained chapter in the annals of the human race was finally closed.

The "Ne Temere" Decree

The reports of the great meeting of the Evangelical Alliance in London on November 19, at which the Ne Temere Decree was discussed, show that it was a gathering of great importance, and Dr. Hincks worthily represented Canada on the occasion. The Mayor of Toronto, Mr. Hocken, addressing an audience last week, declared that the revulsion of feeling in Canada over this Decree had resulted in an unprecedented increase in the membership of the Orange Order, that wherever the sacredness of the marriage tie has been questioned the local lodges have gained new members at a remarkable rate. Mr. Hocken pointed out that in the small town of Rivers, Man., it was difficult for some time to obtain a quorum of seven members in the Orange Lodge, but when the Roman Catholic priest told a young

Religion in the Schools

Principal Gordon of Queen's University, Kingston, made a strong plea the other day for religion in the Public schools. He said that:—

"We have suffered much as a people from denominational divisions, and we have allowed these to prevent the teaching of religion in our schools. In the very name of religion we have crippled religion."

These words will find an echo in many minds all over the Dominion. It is deplorable that our denominational divisions have been permitted to prevent the teaching of religion in our schools. Our comrades in New Zealand evidently realize this, for a definite movement is now taking place to bring about legislation which will permit the teaching of the Bible in the schools. This is already the practice in the State of Victoria, has been brought about by the united forces of the various churches, and is working well. If only we could unite in Canada on some of the outstanding and fundamental principles of our religion we should thereby lay a foundation in our children that would hold them in good stead in the Canada of the future. The syllabus of religious lessons now taught in the County Council Schools of London, England, would provide a fine basis for similar effort over here. Surely we are not going to allow our "unhappy divisions" to rob our children of their right. To quote Principal Gordon once more: "In the very name of religion we have crippled religion."

The Preacher's Method

We observed the following words in "The Mail and Empire" the other day:—

"The ministers of Hamilton are giving up Sunday, December 1st, to the pulpit discussion of the tuberculosis question, while the Calgary clergymen are to devote a Sunday in September to discussing civic politics. The pulpit as a secular agency is broadening out, but can as much be said for it as a religious force?"

This is a significant enquiry, coming from a secular paper, and we shall do well to give heed to it. There are so many different causes brought before our clergy from time to time that the day does not seem far distant when we shall require a Sunday for preaching the Gospel.

Sunday Schools and the Birth Rate

The great decline in the birth rate during the past twenty-five years in Canada has hit our Sunday Schools very hard. A rector in an eastern parish was recently relating his experience in regard to the falling birth rate, and its effect upon Sunday School attendance. In thirteen years there has been a decrease of fully thirty per cent. in the number of children in the parish. In his choir were four middle-aged married women with only one child among them. The largest family of children of Sunday School age in the parish numbers four, and what is still worse, the prospect for the future grows steadily darker. The parish in question is a small one with a total membership of, say, forty "families" or married couples. In ten or fifteen years from now, if this progressive decrease is maintained the Sunday School will be reduced to two small classes. In the small town in which he lives, with a population of about fifteen hundred the childless couples are rapidly increasing in number, over twenty being reported in one ward, and all belonging to the "better" or better-off class. This has been called the "Children's Age," but at this rate there will soon be hardly any children among whom to work.

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December 8.—Second Sunday in Advent.

Morning—Isai. 5; 1 John 2:1—15.
Evening—Isai. 1:1—11 or 24; John 16:16.

December 15.—Third Sunday in Advent

Morning—Isai. 25, 3 John.
Evening—Isai. 26 or 28:5—19; John 20:19.

December 21.—St. Thomas, A. & M.

Morning—Job 42:1—7; John 20:19—24.
Evening—Isai. 35; John 14:1—8.

December 22.—Fourth Sunday in Advent.

Morning—Isai. 30:1—27; Rev. 8.
Evening—Isai. 32 or 33:2—23; Rev. 10.

December 25.—Christmas Day.

Morning—Isai. 9:1—8; Luke 2:1—15.
Evening—Isai. 7:10—17; Titus 3:4—9.

December 26.—St. Steph., 1st M.

Morning—Gen. 4:1—11; Acts 6.
Evening—2 Chr. 24:15—23; Acts 8:1—9.

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 Sunday in Advent, 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 IN ADVENT.

Holy Communion: 235, 254, 260, 397.
Processional: 70, 298, 307.
Offertory: 319, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

THIRD SUNDAY IN ADVENT.

Holy Communion: 236, 240, 241, 252.
Processional: 10, 63, 396, 550.
Offertory: 323, 326, 569, 699.
Children: 56, 488, 687, 730.
General: 308, 396, 412, 767.

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