

# Canadian Churchman.

TORONTO, THURSDAY, JAN. 16, 1913.

## THE OUTLOOK

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### CANADIAN CHURCHMAN.

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### SINGLE COPIES 5 CENTS.

January 19.—Septuagesima.  
Morning—Gen. 1 and 2:4; Rev. 1—9.  
Evening—Gen. 2:4 or Job 38; Rev. 21:9—22:6.

January 25.—Conv. of St. Paul.  
Morning—Isai. 49:1—13; Gal. 1:11.  
Evening—Jer. 1:1—11; Acts 26:1—21.

January 26.—Sexagesima.  
Morning—Gen. 3; Matt. 14:13.  
Evening—Gen. 6 or 8; Acts 15:30—16:16.

February 2.—Purific. of Mary the B. V.  
Morning—Exod. 13:1—17.  
Evening—Hag. 2:1—10; Acts 20:1—17.

February 2.—Quinquagesima.  
Morning—Gen. 9:1—20; Matt. 18:21—19:3.  
Evening—Gen. 12 or 13.

Appropriate hymns for Septuagesima and Sexagesima Sundays, 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.

#### SEPTUAGESIMA SUNDAY.

Holy Communion: 232, 238, 448, 516.  
Processional: 226, 470, 536, 653.  
Offertory: 103, 483, 611, 641.  
Children: 422, 570, 650, 686.  
General: 50, 412, 629, 637.

#### SEXAGESIMA SUNDAY.

Holy Communion: 274, 397, 525, 630.  
Processional: 308, 384, 433, 448.  
Offertory: 309, 400, 465, 516.  
Children: 488, 608, 721, 727.  
General: 436, 452, 459, 470.

### The Mission of Help

The culminating phase, as it may perhaps be described, of the Mission of Help which was held throughout the Province of Rupert's Land last fall, will be reached at Westminster Abbey on January 21. There will be a great appropriateness in this, as the Missioners went forth from that place as an organized body. The Archbishop of Canterbury and the Bishop of London will take part in a Thanksgiving Service, including in the morning Holy Communion in the Abbey, and a conference with the Missioners; in the afternoon special thanksgivings and intercessions for Canada and the centres visited by the Missioners, and in the evening a public meeting to be addressed by several of the Missioners. It has been suggested that our Church people all over Canada, and especially those who had direct benefit from the Mission, should remember January 21 in their prayers. The results of the Mission, according to local testimony, have been very marked in the centres, and the question at once arises as to the many untouched Church points in each diocese. Is this not an insistent and pressing call to the leaders of the Church in the West to organize without delay Diocesan Missions of the same type, carefully planned and efficiently manned? Evidence abounds on every side that the need of a spiritual revival among Church people is urgent, and it will only be an inflow of a deeper, fuller, richer, spiritual life that the growing materialism of our Dominion will be met and overcome. Let us therefore pray the old prayer: "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

### The Liverpool Church Census

One of the Liverpool papers, the "Daily Post and Mercury," carried out a religious census in that city just before Christmas, and the figures have naturally been giving rise to widespread comment. The broad conclusion of the census is that the Church of England and the Free Church congregations have suffered a substantial decrease in the last ten years, while the Roman Catholics have materially improved their position. On the causes of the decrease the "Church Times," and the three Roman Catholic papers, the "Tablet," the "Catholic Times," and the "Catholic Herald," are unanimous in the conviction that the Roman Catholic increase is due to that Church's tenacious hold on its day-schools, and that the Free Church decrease is to be attributed to the lack of such training ground. The "British Weekly," approaching the problem from a different point of view, also finds the key to the problem in the Sunday School, and pleads for steady, daily work on the part of both ministers and congregations, to bring children to the Church, and then to lead them into the full responsibilities of their position. Without this, that paper declares, "the ministers and Sunday School teachers must see the people steadily slipping away, the Sunday School becoming smaller, the Church becoming thinner, the religious atmosphere falling year by year." Only a little while before the census the Roman Catholic Bishop of Liverpool expressed himself in very frank terms, by saying that:—

"The Anglican body, which was very strong in Liverpool, was spending half a million of money on a magnificent Cathed-

ral; but what were they doing for their schools? . . . The Anglicans and Nonconformists were wringing their hands and wondering what was the cause of falling off in Church attendance. . . . He assigned the cause to the fact that they were giving up their schools; for if Catholics had not got their schools they would very soon have empty Churches."

We are not able to pass any opinion as to the truth of the Roman Catholic Bishop's contentions, but his words are worth while noting on the principle of "seeing ourselves as others see us." Archdeacon Madden holds that much of the decrease is due to movements of commercial and other people from the centre of Liverpool to the suburbs, his own parish having gone down two thousand in a short time, while the main body of Roman Catholic people, being poor, are naturally compelled to remain in Liverpool. Whatever may be the explanation, the facts remain, and they have a message for Canada as well as for the Old Country. We shall probably return to this subject; meanwhile let us face the problem as it meets us in our own cities, towns, villages, parishes, and missions.

### Why?

The other day in Chicago the City Council passed an ordinance, granting to Marshall Field & Co. certain sub-surface rights, involving a passage beneath an important street. This ordinance has been vigorously opposed by a number of organizations on the ground of a dangerous precedent, the inadequacy of compensation, and the limitless complications possible with future civic developments in the matter of subways, drainage, and the like. During several months of agitation the news reports in the great Chicago daily papers were quite meagre in respect to any real information about this ordinance, and with one exception not a leading paper had a single editorial reference to the matter. The parties involved included the largest retail store in the world, a daily paper which every morning boasts that it is "the world's greatest newspaper," and one of the most concentrated business districts in the commercial world. Yet from a press that is often recklessly personal on questions of national politics there was not a word on social welfare. A single alderman earnestly opposed the ordinance, and a few days later practically every newspaper connected him with an unsavoury incident on mere hearsay evidence. Two papers, one socialist and the other independent, fought the measure strenuously, and the answer of the latter to the above question, "Why?" was simply these significant words: "The publishers have sold themselves, body, soul, and honour, to their advertisers." This episode provides food for thought in many other places besides Chicago. All who are interested in the problem of journalism naturally desire, and should demand, a press absolutely free from suspicion of taint or influence. As an American paper rightly says, the real importance of such disclosures lies in the reactions that are certain to come. "The masses who view the incident as another instance of the power of special privilege will harbour the memory resentfully long after the principals have forgotten it."

### Suffragan Bishops

A number of leading laymen in the county of Buckinghamshire, Eng., have written very strongly protesting against the proposal to sever that county from the Diocese of Oxford. They urge a

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