

# Canadian Churchman.

TORONTO, THURSDAY, NOV. 28, 1912.

## THE OUTLOOK

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### CANADIAN CHURCHMAN.

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**SINGLE COPIES 5 CENTS.**

November 30.—St. Andrew, A. & M.  
Morning—Isai. 54; John 1:35—43.  
Evening—Isai. 65:1—17; John 12:20—42.

December 1.—First Sunday in Advent.  
Morning—Isai. 1; 1 Pet. 3:8—4:7.  
Evening—Isai. 2 or 4:2; John 11:47—12:20.

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.

### 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 Advent Sunday and Second 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.

### ADVENT SUNDAY.

Holy Communion: 237, 241, 250, 257.  
Processional: 58, 59, 63, 527.  
Offertory: 65, 394, 413, 506.  
Children: 685, 697, 702, 704.  
General: 454, 460, 481, 548.

### 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.

## The Royal Commission on Divorce

The report of the Royal Commission on Divorce, which has just been published in England, has had the inevitable and expected result of dividing opinion into two bitterly hostile camps. There is a unanimous endorsement of the provision that the two sexes should be on an equal footing as regards divorce, but on the very far-reaching recommendations in the direction of enlarging the grounds for divorce there is a minority report of three in opposition to the majority report of nine. If by any possibility the recommendations of the majority are embodied in law, divorce will hereafter be obtainable in England on five grounds other than the usual one—wilful desertion for three years and upwards; cruelty; incurable insanity after five years' confinement; habitual drunkenness found incurable after three years; and imprisonment under a commuted death sentence. The report of the minority, which includes the Archbishop of York, is strongly opposed to any such extension of facilities as certain to have a demoralizing effect upon the life of the country. It is too early at present to gauge the situation, and, meanwhile, the subject is giving rise to strong discussions and fundamental differences of opinion. It remains to be seen how far the conclusions of the report will be embodied in a parliamentary bill. But in view of the solemn and awful object-lessons of the evils of cheap and easy divorce it is impossible to avoid the conviction that the majority report opens the door to very serious evils. This is not the time to do anything to lower the sense of the sanctity of marriage or to make divorce easily obtainable. On the contrary, it is imperative to stand firm on the ground set out in Scripture, and confirmed by experience in all ages, that nothing short of the one great sin should affect the sanctity of the marriage bond.

## A Deplorable Utterance

The other day a speech was delivered by an exalted and well-known personage, whose name we do not give because we are concerned with principles and not with personalities. He made an urgent appeal to the people of Great Britain for a stronger army and a more powerful navy, alleging as his ground that Germany, when she feels herself ready, will assuredly make war as she has done in the past, and that therefore Britain must arm and prepare for the ordeal that is at hand. It so happens that at the present time leading men in both Britain and Germany are doing their very best to remove friction and to improve the relations between the two countries, and for this reason such an utterance, in our judgment, is entirely reprehensible, both because of its effect on Germany, and still more, because of its malign influence on many in our own Empire who will naturally heed the utterances of so important a man. We are firmly convinced of the duty of our Empire to make adequate provision both for defence and offence, but this is very different from saying or doing anything that might be regarded as provocative to a friendly Power. We are glad to observe that the words have already been the subject of adverse comment and genuine blame from leading men in the Old Country, including some who are on the same side in politics as the speaker. Bishop Boyd Carpenter, the other evening at the Laymen's Missionary Movement, reminded those present that a few years ago at a time of great provocation between two friendly nations, it was the influence of the Christian men on both sides that led to the removal of the difficulty and the

renewal of friendlier feeling. In the same way to-day it is the bounden duty of the Christian people of Britain and Germany to let it be known that there is no vital and fundamental reason why the two Powers should go to war. The speech to which we have referred has been appearing daily in a London paper of large circulation, no doubt in order to emphasize to the full the imperative "call to arms." But the real call is to something far different and far greater, and it is no mere dream of unpractical men to turn to God and lift up their hearts to Him in prayer. With all our preparations we must not fail to take God into consideration, for "Except the Lord build the house, their labour is but lost who build it."

## A Spiritual Barometer

In the "Sunday at Home," for November, there is an article with the title, "Stands Scotland Where it Did?" by one of the best known Scottish journalists, Mr. Hector Macpherson. Into the many valuable points of his article it is impossible for us to enter, though we would commend it to the careful consideration of all who are interested in Scotland. What we are now concerned about is the subject of Sabbath Observance and its corollary, Family Worship, as to which, Mr. Macpherson writes as follows:—

"There can be no doubt that, as regards Sunday observance, a marked change has taken place in Scotland. Family worship, which is a kind of spiritual barometer, is on the decline. Here and there one does come across a family where the old custom is held in honour, but in the hustle and bustle of modern life, the hour once set apart for meditation on the unseen and eternal is encroached upon by the increasing demands of a materialistic age. Attendance at church shows a falling off. A generation ago both diets of worship were well attended. Now a mere handful turn out to the evening service."

He may well say that family worship "is a kind of spiritual barometer." This is true not only of Scotland, but of Canada, and Mr. Macpherson believes that not only Scotland, but the Empire needs a revival of the religious ideal. In individual life, in family matters, in social and national affairs, there never was a time when we needed to be told more definitely of "In the beginning, God."

## The True Missionary

In the course of a sermon preached the other day in Trinity College Chapel, Dublin, when a man was ordained for missionary work in the Province of Fuh-kien, China, the Bishop of Fuh-kien, Dr. H. M. Price, spoke thus of the requirements of a missionary to-day:—

"In many mission fields—China among them—it was well the missionary should realize that his work was not so much to rule as to support and help his native fellow-workers. It was the aim of missions to establish effective native churches, and then deliberately and thankfully to give place to them. In the diocese of Fuh-kien, for instance, the mission, as such, has ceased to exercise the control which it formerly had over the native Church councils. Its place in that respect had been taken by the native Church Diocesan Synod; and they would easily understand that the type of missionary which would be most really useful to a native Church at this juncture was not the man who could not be happy unless he was on top, but rather the man who could sympathetically and tactfully support his native brother by

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