

The Canadian Churchman

TORONTO, THURSDAY, AUG. 28, 1913.

SUBSCRIPTION - \$1.50 PER YEAR

Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.

An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuance.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
EVELYN MACRAE,
Publisher.

PHONE MAIN 4643.
Offices—Union Block, 36 Toronto Street

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

SIXTEENTH SUNDAY AFTER TRINITY.
(September 7th.)

Holy Communion: 251, 397, 429, 464.
Processional: 307, 448, 494, 653.
Offertory: 388, 408, 641, 765.
Children: 502, 686, 688, 697.
General: 423, 523, 654, 764.

The Outlook

The Geological Congress

The great gathering of the geologists in Toronto has naturally received very wide attention, for in many ways the Congress was unprecedented. As President Falconer said in his words of welcome, the Congress has conferred an honour upon Canada and provided an inspiration that will extend far beyond this country. It seems to have been the first of a truly international nature. It is, of course, from the Christian standpoint that the gathering is of special interest to us, and we have no doubt that the researches of these men of science will tend eventually to confirm the beliefs of Christianity as to the universe. Everything that can be discovered relating to the earth, its history, progress, and formation, is to be heartily welcomed, for we may be perfectly sure that nothing can ever come to light to set aside the plain words with which the Bible opens, "In the beginning God."

The Hamilton Centennial

The whole of Canada has been rejoicing with Hamilton in the celebration of its Centenary, and the testimonies at the Luncheon in regard to the tremendous commercial strides made by the city are as welcome as they are true. It is, however, impossible to forget that commerce is not everything, and while we wish industrial and civic prosperity to Hamilton, we cannot help desiring still more earnestly the spiritual progress of this important city. In these days of materialism it is more important than ever that the Churches of a city should

bear their testimony to the realities of things unseen, and in the coming days we pray that all those who profess and call themselves Christians in Hamilton may be not only led in the way of truth, but may be enabled to uphold the banner of the Cross before all men, in order to show that amid all earthly progress first things must be kept first.

The Individual and the Community

In reference to certain current political affairs, one of our papers remarked the other day that every aggregation of humanity seems to be lower in moral responsibility than the average of its individual units, whether it be a crowd, a municipality, or a nation. It was also pointed out that the average individual will support with voice and vote his political party while he would not think of adopting similar practices in his personal affairs. The point is one of great importance and has many applications. It is certainly curious that a crowd will do as a crowd what its individual members would not dream of doing. The only way to prevent this serious lapse from a true standard is to emphasize afresh and increasingly the necessity of applying our principles in every walk of life. Whether it be in business, or in civic affairs; in ecclesiastical or in national concerns, the community ought to represent the highest ideals and principles of its individual members. We must never remain satisfied with the view that in mental discernment, as well as in moral responsibility, the human aggregate will always remain lower than it is in individuals. On the contrary, we must insist with all possible strength that the morality of the community, be it civic, or political, or economic, or ecclesiastical, should be as high as that of the individual.

"Is there a Hell?"

Under this title a little book has just been published in which sixteen representative leaders of religious thought in England discuss the question. The contributors belong to various Churches and Schools of theological thought, and while generally they consider the conception of a material hell of physical torture inconsistent with the revealed character of God, there is a very general view that there must be a "hell" as the negative of heaven, as the result of neglected or misused opportunities, of character blighted by deliberate selfish living and wilful wrongdoing. Very strong emphasis is laid upon the idea of penalty and on the stern spiritual realities of the present life. It is urged that there is good reason to believe that these realities will obtain in the future state, and that with moral continuity between the two lives sin must necessarily bear its penalty. This is only another way of saying, as one writer remarks, that we make our own hell or heaven and we carry it with us. "There are plenty of people in hell to-day—a hell of their own making." These solemn truths are only the scientific and philosophical proof of what Scripture has said for centuries: "Be sure your sin will find you out."

A Testimony to the Bible

In connection with the above-named discussion on "Hell" a well-known English journalist, Mr. William Archer, who is apparently an agnostic, reviews the situation and discusses the differences of opinion. Among his words are the following:—

"So the pundits deliver their oracles, and some 'incline' to purgatory, and some

to 'evolutionary stages,' and not a few to hell, *sans phrase*. And, frankly, if we are to go by documentary evidence, one cannot see but that the *sans phrase* people have it. If, moreover, we decide to allegorize away certain rather explicit texts, the plain fact is that we have no evidence at all to go upon, and are fantasticating in the void."

We call attention to this because of its striking and significant testimony to the plain teaching of the Bible. There can be no doubt, as Mr. Archer says, that if we are to go by documentary evidence the Bible plainly teaches a "hell" hereafter. And if we attempt to "allegorize away certain rather explicit texts" no evidence is left to us. We are coming more and more to see in various connections that the Bible stands for something definite, that it says what it means and means what it says, and no proper exegesis can get rid of its plain assertions. The only way to avoid its teaching is either to ignore, or to allegorize, or to reject it. If we accept it as a Divine revelation we must necessarily endorse and follow its obvious message.

"The Unrest of the World"

The "Spectator" recently had an article with this title, calling attention to the fact that there is unrest in almost every direction. No man can foresee the end of these things. We have the Balkan confusion, the revolution in China, the labour question in South Africa, and the situation in Mexico. Through the rapidity of communications the management of the world has become complicated rather than simplified, for to-day every country is, as it were, joined together in permanent Committee. All these things necessarily make very urgent and solemn appeal to the Christian people of various countries and constitute a call to prayer and trust, and wherever possible, to effort. Meanwhile, as we look around and wonder what will come next, we must not fail to look above as well, and to remember that "the Lord Omnipotent reigneth."

Evangelism and Social Problems

In a very able address as President of the Wesleyan Methodist Conference, the Rev. F. S. Collier, of Manchester, England, spoke on the subject of "Evangelism." Social work has for years been part of Mr. Collier's great work in Manchester, and this makes his words about the relation of Evangelism to social questions all the more important and impressive.

"Those who have tried to do rescue and relief work know well that the change in the man is more important than the change in the environment. After twenty-eight years' effort in a big city, I bear my testimony that I have little hope of anyone until his face is turned God-ward. But I claim that it is the Church's responsibility to give the opportunity, to do her duty, whatever the response on the part of the recipient may be, and to act the 'Whosoever' as well as proclaim it."

We are glad that so earnest and largehearted a social worker should have given expression to these thoughts, for it is the universal experience of all, that social reform avails little without the Gospel. We must do all that we can to develop the social side of Evangelism and to further social reform in every possible way, but we must never overlook the fundamental prerequisite, "Ye must be born again."