

The Canadian Churchman

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TENTH SUNDAY AFTER TRINITY

(July 27.)

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.

Holy Communion: 233, 236, 241, 508.

Processional: 9, 47, 423, 572.

Offertory: 35, 545, 564, 653.

Children: 703, 707, 710, 712.

General: 543, 549, 571, 760.

The Outlook

The Dream of Peace

One of the English newspapers has recently criticized very caustically a speech at the Annual Meeting of the Peace Society, in which faith was expressed in the vision of the time when men will learn war no more. The speech was described as "rhetoric," and the faith and hope as "illusory," and it was argued that as long as human nature remains what it is men will always fight. There is, of course, much to be said for this newspaper view, and it is unfortunate that the permanence of the soldier is a fact in human history. But, nevertheless, the Bible is clear that as the root of war is a disposition, the grace of God can change disposition. A well-known preacher once took as his text, "Can the Ethiopian change his skin?" and he answered the question with a decided negative, implying the utter impossibility of man doing this for himself. But he thereupon asked another question, "Can the Ethiopian skin be changed?" to which the answer was an equally decided affirmative, showing that what a man cannot do for himself God can do for him. If, therefore, individual Christians and Christian communities insist upon the necessity of regeneration they will go far towards bringing about the disposition that will issue in peace. We know that peace is God's ulti-

mate purpose for men, and however long it may be before the purpose is realized, we are certain that the Bible points us forward to a new world wherein dwells righteousness, and as a result of righteousness peace, in Him Who is in every sense of the word "the Prince of Peace."

The Danger of Criticism

A little while ago a layman showed how the breakdown of the old view of the Bible with the old view of man's sinfulness had led to a less intense type of religion, or had weakened the authority of the Bible, and had dimmed the lustre of the Cross. He believed that the Lord was more real to our fathers as a Personal Saviour than He often is to us to-day, and that criticism had had something to do with the uncertainty now so prevalent. He argued that there was a danger that people might be more interested in the Bible as an intellectual problem or as a literary marvel than as a lamp to the feet and a light to the path. Criticism had been too eager to break up outworn explanations of the Bible and too little willing to understand the mystery of the Cross. The speaker told of a working lad, who, after hearing a critical preacher, went away with the idea that the Bible was a book that had been made too much of, and that Christianity was all but a myth. And on this account the plea was made for the greatest possible care in avoiding making such impressions on ignorant and immature minds. The points made by this thoughtful layman are worthy of the deepest and closest attention. Of course, there must be absolute honesty at all costs, because if a preacher believes one thing and declared another he and his people will suffer. But nothing should be preached or taught that is not absolutely certain and settled. Speculations and extreme ideas must be left severely alone until they have proved themselves. The heart needs above everything the personal revelation of Jesus Christ as Saviour and Friend, and no view of the Bible can be right that tends to set this aside, or even minimize it.

Foreignization of Canada

Principal Lloyd, of Emmanuel College, at the last Synod of Saskatchewan moved:

"That this Synod is seriously concerned with the evidences of the increasing foreignization of Canada and the very real dangers of submerging Canadian characters by the influx of thousands of immigrants of non-British and non-Saxon stock. We feel that every effort should be made at once to reduce this influx, to at least such proportions as can be easily assimilated into the body of the nation without lowering the general tone of Canadian language, law, character and religious life."

This motion was passed unanimously and with considerable applause. The Principal indicated what many have felt to be a real danger. There is no doubt about it that parts of our great West are anything but Canadian. But still the fact also remains that within the most exclusive foreign groups there is an appreciation of the freedom and future possibilities for each man who will exert himself and sooner or later, so far as we observe, this appreciation becomes loyalty to the country which gives the chance. The difficulties of reducing the influx are readily apparent, whether the attempt is made by legislation

or curbing the zeal or cupidity of some of our immigration representatives and societies. In the meantime what we must guard against is the setting-up of centres where low ideals of character and life are promulgated. The only way in which we can assimilate, is to Christianize. The only way we can Christianize is first to be Christians.

Crime and Criminals

Mr. William A. Pinkerton, head of the Pinkerton detective agency, was recently asked the question whether crime was on the increase. Among other good things he said was this: "Crime always will exist while there is the dime novel and the train robber display." To this dime novel might be added the growing evil of the picture show. Everything is being done to exploit the rising generation. It is in the power of provincial and municipal authorities to put a limit if not an absolute end to these sources of corruption. The cheap theatre, the dime novel, the more pretentious fiction, the glaring displays of crime in the newspapers demoralize and confuse the conscience of youth. The community owes it to itself to remove the glamour from crime. Too many people confuse notoriety and fame. There is plenty of innocent amusement. There are libraries of elevated literature. Great men, great leaders are not educated in a cheap fashion. The superficial, the external pleasure-loving spirit dominates all too much. We want more seriousness, more reading of history, of biography, of clean, sound fiction. The public schools have an obligation deep and strong in this respect.

"A Certain Rich Man"

The late Colonel J. J. Astor's estate is said to be the largest ever recorded in the United States. It amounts to \$88,000,000.00, most of it represented by New York real estate. The inheritance tax will amount to \$3,150,000.00. The son's share is nearly \$70,000,000.00 and he is probably the richest young man in the world. Indeed, he has so much money that it will be almost impossible for him to spend half his income. Thus, without any effort on his part he will continue to get richer and richer, just as his father did. It is a fact that all this money has been taken, or will be taken from less wealthy people, some indeed being very poor, and this unjust distribution of wealth and its concentration in the hands of one person cannot help fostering a spirit of unrest and rebellion among those who are suffering poverty. It has been well pointed out that the next generation, if not the present, will be called upon to deal with such problems as those created by great fortunes, and we cannot be surprised if some proposals for change are of an extreme character. This is a splendid opportunity for the Church to interpose by showing the true idea of wealth in the light of the New Testament.

A Great Experiment

The stone-laying of the first building of the Toronto Housing Company was an event of more than usual interest. While the Toronto Housing Company is a private one, the city guarantees 85 per cent. of the outlay, and the company is really a public utility commission, representing the City Council and spending public money. The effort is directed towards the erection of apartments for the poor, which can be rented at a small sum per month. One proposal is to charge \$13.00 a month to the

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