

# The Canadian Churchman

TORONTO, THURSDAY, JULY 3, 1913.

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EVELYN MACRAE,  
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months or a year, or even two years, before they find their way to the Sunday School or to the Church. Especially is this the case with the lower-middle or working classes, and the chances are that if the clergyman calls, he will find the children already sent to the nearest Methodist, or Baptist, or Mission school. The reasons are not far to seek. One is that the Methodist and others have far more people on the lookout than we have. Their people talk up and work for their Church more than ours do. The moment they hear of newcomers they go after them and invite them, and use every effort to win them. In a word, they are first-rate workers. English Church members, on the other hand, instead of going after people, usually wait for people to come to them. Another reason is that many people who come out from English parishes seem to think that they have no duties towards the Church. The Church is an institution that has many duties towards them. It is the duty of the clergy to come and look after them. It is the duty of the Church to help and support them. It is the duty of the Church officers to safeguard their interests. But very often they do not seem to think of their own duty towards God and the souls of their children. It would be well if it were possible to write in large and striking letters over every immigration shed in Canada, and over every house where the English Church immigrant arrives, "Seek ye first the Kingdom of God."

## Religion and Philosophy

In a delightful book recently published, giving an account of the life of the well-known Swiss commentator, Godet, there is an incident connected with his friendship with the great historian, Neander. The two men often met and went out for walks. On one occasion the conversation turned on Hegel, and Neander remarked to Godet that the philosophy of the German philosopher was "a great commentary on the word, 'The wisdom of men is foolishness with God.'" Apart from the sparkling wit of the remark there is a profound truth in the contrast between man's wisdom and God's truth. On the highest authority we know that "the world by wisdom knew not God." God's revelation of Himself in Christ is only appreciated by the sincere, humble, and simple-minded, who are willing to learn what God teaches irrespective of their own preconceived ideas. To such people Christ, Who is regarded by the world as foolishness, becomes "the wisdom of God."

## The Ethics of Newspaper Circulation

At the recent meeting of the Associated Advertisers' Club of America a speaker dealt with some of the men who prepare circulation returns, which are published for the information of advertisers, and with absolute frankness it was remarked that "the trouble that exists between advertisers and publishers is really based on lying." For years a circulation statement was generally regarded as entitled to the place of honour in any joke book, and there were men, the soul of honour in their editorial conduct, who would not hesitate to make a sport of veracity when it came to circulation. The guilt of such fraud is, or ought to be, obvious, and the speaker hoped that one day it would be made amenable to law, so that if an advertiser can be sent to gaol for swindling the public, the publisher who defrauds the advertiser should occupy an adjoining cell, for once the perpetrator of such lies sees the penitentiary doors opening

the situation would be clarified. Much more to the same effect was urged by this very frank speaker, who is connected with the Chicago "Tribune," and his words will find an echo in the minds of all who are concerned for the highest and best welfare of the community. Any daily or weekly paper of whatever kind that gives a false impression of its circulation for the purpose of increasing its advertisements deserves, and in the long run, we believe, will get, the opprobrium of all right-minded men. Any business, newspaper or otherwise, that is not based on common honesty is a disgrace to the whole community.

## Undue Political Influence

President Wilson has just given expression to one of his blunt, fearless statements for which he is becoming more and more famous. He called attention to the way in which Washington is overrun with Lobbyists, who seek "to create an artificial opinion and to overcome the interests of the public for their private profit." He denounced such men who were at work to defeat certain provisions of a Bill now before the American Senate, and he deplored the way in which they were spending money without stint in order to bring pressure upon opinion antagonistic to some of the chief items of the Bill. We are not in the least concerned with the particular Bill in question, but the fact that these efforts are apparently being made to "create public opinion" shows the unreality of very much in the political life of to-day, and the extent to which private interests are pushed at the expense of wider and deeper issues. It is surely the duty of all men to avoid creating anything like "artificial opinion, and to prevent the interests of the public being overcome by private profit. The more thoroughly public opinion understands what is being done the more effectively will such a line of influences be checked and destroyed. Our aim in everything political ought to be "the greatest good of the greatest number."

## Does Christianity Limit Thought?

Attention has been recently called to the attitude of the poet Shelley to Christianity. When he was asked why he called himself an Atheist, he replied that it was to express his abhorrence of superstition, adding that the delusions of Christianity are fatal to genius and originality because they limit thought. A newspaper has thereupon shown now entirely unwarranted is this view when attention is given to the relation of Christianity to some intellects of the world:—

Christianity evidently exercised no hampering influence upon such jurists as Sir Matthew Hale, Francis Bacon, and Sir William Blackstone. It brought no sense of limitation to Newton, Agassiz, Humboldt, Guyot, and other scientific investigators. The metaphysician Locke found intellectual sunlight in the Christian faith. Statesmen like Burke, Gladstone, and Bismarck were not crippled by believing in Christ. Sam Johnson found room enough for his intellect in the Christian religion. The Bible was the constant companion of Von Moltke, the famous German strategist, in those campaigns by which he brought his country to unwonted glory. The brilliant French historian and philosopher, Guizot, declares that, though in his early life he fancied reason would

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.

**EIGHTH SUNDAY AFTER TRINITY.**

(July 13th.)

Holy Communion: 140, 257, 262, 407.

Processional: 7, 376, 397, 653.

Offertory: 343, 619, 620, 753.

Children: 392, 402, 711, 731.

General: 38, 560, 654, 759.

## The Outlook

### Sense of Church Responsibility

One of our Canadian Bishops made a remark not long ago that was very suggestive. "I have noticed," he said, "that many English people coming to Canada seem to have no particular love for their Church, and are just as willing to go or let their children go to the Methodist or Baptist Sunday School as to their own. They do not seem to have as a class any sense of Church responsibility. They do not appear to have a strong conscience with regard to their duty of giving to the Church and supporting it. But I have observed also, and it has struck me as very remarkable, that it is not so with the Irish. Irish Church people on coming to Canada are nearly always loyal to their Church, and, though they may even find fault and protest, they are steadfast and true in their support." The Bishop's statement is one that will be corroborated by the experience of many of the clergy. One of the strangest things in Canada is this curious Church indifference of not a few English Churchmen on arriving in this new country. The day after their arrival they find the way to the grocery shop, and within a week they know the way to the day school for their children, but it is sometimes six

July 3, 1913.

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