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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.

QUINQUAGESIMA SUNDAY.

(February 22nd).

Holy Communion: 259, 307, 317, 323.

Processional: 4, 179, 202, 215.

Offertory: 36, 175, 196, 210.

Children: 233, 336, 337, 341.

General: 22, 34, 177, 186.

The Outlook

Public Morality

We have recently received several shocks which necessarily cause a good deal of concern to all who are desirous of seeing morality reign supreme in our midst. The story told of the Union Life Assurance Company by the Permanent Liquidator reveals a state of affairs which we would fain hope will be the last of its kind. It is deplorable to read of the series of contrivances which served to maintain that company in business, while all the time those whose confidence was being sought and obtained were being kept in the dark. After years of curious manipulations it would seem that in utter desperation resort was had to the money market in 1910, and nearly \$800,000.00 were obtained by a new stock issue. One of the matters of real regret is that British investors were exposed to this daring and really unscrupulous operation, and we cannot be surprised if British capital does not come into Canada as speedily as it formerly did. Surely there ought to be some way of protecting investors against such abuse. Canada might well learn from the proposal in the United States to prevent interlocking Di-

rectorates, for if these were made legal the Trust evil would be given a deadly wound. While a single corporation may have far-reaching power, yet if its directors are debarred from being directors of other corporations there will be avoidance of that concentration which is now so often prejudicial to the public welfare. Sound law and strict enforcement with thorough supervision would do much to reassure investors, and above all, to give the whole of our Dominion a fair name for righteousness and truth.

Law for Rich and Poor

It has hitherto been the boast of all Institutions connected with British law that no distinction is possible between rich and poor in regard to the application of justice. But lately there have been two or three serious setbacks to this idea, and we are not surprised that many people are wondering what is the matter. When a well-known public resort is summoned for breach of law, and twenty society people are called as witnesses, it does not seem right that their names should be withheld from the public, while in ordinary cases among middle class and poor the names would appear in the Law Courts. Then, too, the stories abroad about automobiles in the suburbs, to the effect that minor charges are registered, and yet that grave and very serious matters are not dealt with by the officials are, to say the least of it, ominous, if true. Perhaps worst of all is the case of tampering with the ballot at Welland, where the air is filled with allegations of carelessness and fraud. That that investigation should be searching, wide-reaching, and impartial goes without saying, for interests of the highest importance are at stake. The suspicion that our elections are liable to manipulation is intolerable, and this, together with other matters, gives point to a newspaper criticism, that "within the past ten years there has been a distinct decline in the directness and sureness of justice in Ontario." We must, therefore, insist that neither private interests nor political considerations should have any weight in connection with our Law Courts. The old motto must be upheld at all costs: Let justice be done though the heavens fall.

Criticism and Criticism

The question has recently been raised whether Biblical criticism need make the Church uneasy. The answer is that it all depends upon the criticism. There is a devout criticism, which, dealing with the question of time and circumstances under which books were written, is likely to prove, as it often has in the past, profitable and valuable. But there is also a criticism which is destructive because it proceeds from presuppositions that are fatal to any real belief in the supernatural element of the Bible. It is this that rightly causes anxiety in the Church, though it is not anxiety for the Bible, but for the faith and life of the people. When we are told that Old Testament criticism has been of value to the cause of truth, it is natural to enquire what is meant by the criticism, since the general tendency of much modern scholarship has been to reconstruct the historical fact of the Jewish nation at several points. It gives an entirely new account of early Jewish religion, of the time of the patriarchs, of the person of Moses, of the origin of ritual, of the religion of David, and of the structure and composition of the books themselves. Now, considering that there is

absolutely nothing to support these contentions in Jewish history and very much that is entirely opposed to them, it will be seen that grave issues are raised, for it is impossible to accept an account of the Jewish people entirely different from that which they themselves have preserved, and which has been endorsed by our Lord and His inspired Apostles. When Christ and St. Paul found their essential teaching about Sin, Salvation, and Society on the early chapters of Genesis it does not seem possible to be content with regarding these chapters as mythical. What is still more important is that from the Old Testament men proceed to the New, and criticize the latter with similar rationalistic principles. There are those to-day who started with denying the integrity of Genesis and have ended by denying the Incarnation of our Lord. The whole tendency of modern criticism in Germany, from which English, American, and Canadian criticism derives its inspiration, is towards a view of our Lord Jesus Christ which is utterly opposed to that which the Church holds and has held for centuries. Indeed, there is no prominent critical theologian in Germany to-day who may be said to hold the Chalcedon doctrine of the Incarnation, which was simply the effort to express all the facts of the New Testament without attempting to reconcile them. It is, therefore, essential to make quite sure what is meant by criticism, for there is a criticism which is nothing but helpful and there is a criticism which is nothing but disastrous to the spiritual life and interests of any ministry and community where it is preached and taught.

The Comity of Missions

Amid the various discussions that are proceeding at the present time the views of the Bishop of Bombay (Dr. Palmer) will be found interesting. He has just set forth in his quarterly Letter to his people the reasons why he has thought is advisable to join the movement towards a union of Churches. This is what he says in the course of his communication:—

"I am well aware that almost half the clergy in this diocese would much rather that I had not taken part in this movement. But I wish them to know that at the Episcopal Synod in January, when we discussed this whole subject, I found that all my colleagues of the episcopate were strongly and heartily in favour of our going in with this movement. It seems to me best that I should co-operate with them until I find that this line of action brings me into a position where my continuance in it would compromise the truth. I believe that at the moment the limits of actual co-operation are very narrow because we really do not think sufficiently alike and do not know each other well enough. On the other hand, there are hardly any limits to the improvement of mutual knowledge and the possibility of the revision of opinion. However convinced a member of any Christian community may be that his community is the only true Church, I defy him to deny that it loses by the absence from its membership of many men and women whose Christian graces and powers he is constrained to admire. Still, I do not go into this movement hoping for any definite advance toward reunion, nor for any particular advantage to the mission-