

Canadian Churchman

Toronto, March 28th, 1918.

The Christian Year

The First Sunday after Easter, April 7, 1918.

Justification, Victory, Peace—these seem to be the great words of the Collect, Epistle and Gospel for to-day. They are exactly the right words to have on our lips and in our hearts as we celebrate the great results of the Resurrection during this Easter season.

It is the Resurrection of the Lord Christ from the dead which is the assurance to us of our complete acceptance with the Father. The Resurrection is not an event separate from His death. Indeed, we might almost say it is all one great event which began on Good Friday and is continued to Easter Day. He rose again, because His atoning Death had been accepted by the Father for the sins of the whole world. His rising again is His vindication. It is the proclamation of God that the Death of His Son is "the full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Easter, then, is a pledge to us of our forgiveness. It comes, year by year, with its clear and triumphant message of God's acceptance of His Son's sacrifice, and of us through Him. So we pray in the Collect for to-day: "Almighty Father, Who has given Thine only Son to die for our sins, and to rise again for our justification."

And the Epistle brings us another great message, the message of Victory. This word is typical of the Easter Festival, for it is His Victory over sin and death which is celebrated by the Church during these weeks of rejoicing. We rejoice with Him in His great conquest, and we praise Him for the mighty things He has done for us. In the face of defeat and death we stand steadfast and confident. Our faith in Him assures us of a participation in that victory which He won, not for Himself alone, but for us all. And so it is we can say with St. John in to-day's Epistle, "This is the victory which overcometh the world, even our faith," and with St. Paul, as in the lesson in the Office for the Burial of the Dead, we can say in the presence of death itself, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

We turn next to the Gospel and learn from it an Easter message of comfort. It is the message of peace! The Lord Jesus returns to His Apostles and disciples from the unknown country beyond the grave, and He gives in His first Resurrection word to them the great message of Peace—"Peace be unto you." We are not told many things concerning that land where the dear dead are, but what we are told calms all doubts and fears. For there He stands among His own, radiant with the glory of Paradise, and brings to them the great reassuring message of peace. "The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Justification, Victory, Peace—such are some of the great messages which are sounded anew for us at Eastertide.

Sometimes that which is given with a kindly hand is more acceptable than that given with a full one.—Plautus.

Editorial

"DEAD HEADS."

One of the greatest handicaps that any organization can suffer from is what are called "dead heads." They occupy positions, and not only do little or nothing in the way of constructive work, but shut out others who might be of use. The Church is no exception in this matter, and in any work of reconstruction an effort should be made to reduce the number of such persons to a minimum.

The blame for the presence of such men on committees of the Church is due largely to the fact that we have deliberately chosen to tie our hands with our machinery. The representatives on our various Boards are, as a rule, chosen from among delegates to the various Diocesan Synods. These in turn are elected by the various parishes, where, in a lamentably large number of cases, the essential qualifications of such delegates are lost sight of and social or professional or financial considerations weigh heavily. The result is that, even in our Synods, by far too many of the delegates are men who are not doing spade work in their parishes throughout the year. They are not in close touch with its Missionary, Sunday School or Social work, and are not in a position to discuss these matters in Synod or on committee with any great degree of intelligence.

Another fact that has a vital bearing on this subject is that the women of the Church, who are the mainstay of much of its work, are excluded from official positions in its councils. True, a few representatives of the Woman's Auxiliary have the privilege of attending as onlookers the meetings of the M.S.C.C. Board, but even they must not say anything unless invited to do so, although it frequently happens that they know vastly more of the subject under consideration than those who are discussing it.

In our Social Service work the situation is still more serious. There is, for example, in the city of Toronto a small army of women engaged in social work. They are in the closest possible touch with housing, factory, and other problems affecting girls and women. And yet they have no official connection with the Social Service Committee of the diocese or with the Council for Social Service of the whole Church. They are not members of Synod, and hence have no voice in what ought to be done. Meanwhile, hundreds of young girls, future mothers of Canada, are living and working under conditions that far too frequently tend to lower their moral standards. Trained women are needed for definite Christian work among them, and broad-minded, sympathetic, capable Christian women are needed on the various official committees to supervise and direct this and similar work. But our machinery does not provide for such, and so we drift along, too often with square pegs trying to fit into round holes.

We are not certain just what the best remedy for this situation is. The M.S.C.C. Board has overcome the difficulty to a certain extent by appointing commissions, the membership of which is not confined to representatives on the Board. We believe, though, that the example of our Dominion Government in calling men and women from civil life to

serve the wider interests of the nation should be copied by the Church. Why limit the membership of committees to the representatives of our Synods? Synods are appointed to manage the affairs of the Church, not to monopolize them. Much greater freedom must be exercised in such matters and infinitely greater care in the choice of representatives if the Church is ever to grapple with its work as it should.

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In view of the references that have been made in the "Canadian Churchman" to the financial aspects of the work of the Y.M.C.A., it is only fair to say that a statement is being prepared giving complete information regarding this matter. Some delay has arisen, largely on account of delay in mails, in getting full details from overseas, but as soon as these arrive the statement will be issued.

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The great German onslaught has at last begun and we are facing one of the most anxious periods of the war. Let us pray as we have never prayed before that God will grant to our men strength to overthrow the enemy. Ground must be lost in places in a struggle of such terrible dimensions but the loss of a piece of territory here and there does not necessarily mean defeat. It would be criminal, however, to underestimate the strength of the enemy and to sit with folded hands in false security.

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The various banks in Canada have been called upon to part with a number of their male employees. From the beginning of the war down to the 15th of January of the present year 7,742 bank employees had enlisted for military service. On the 25th of January there were still 11,872 male employees in all the different banks, besides 6,775 female employees. Of the male employees, 2,390 either belonged to Class I. A or had not been examined. Of these, it was decided by the military authorities to call out 834 by the 15th of March, leaving the balance, some fifteen hundred, to be dealt with later. We are aware of the fact that there was considerable criticism some time ago that so many bank employees were receiving exemption. It is evident, however, that only such cases as are really deserving of exemption will be granted it.

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There is no excuse for people in Canada to remain in ignorance regarding the food situation throughout the world. Millions of able-bodied men are engaged in a death struggle in Europe. Under peace conditions a large percentage of them would be producing food-stuffs. Their assistance in this work has been withdrawn. Not only this, but they must be fed by others. Millions of other persons have been rendered homeless and helpless by the ravages of war. Canada, one of the great food-producing countries of the world, has been spared. It is, moreover, so situated that its food can be forwarded to where it is needed. The farmers of Canada have been relieved of military service on the strength of their value as food producers. To fail to exert themselves to the utmost of their power in the work that has been left for them to do would make them slackers of the most despicable kind. The success of our armies depends in great measure upon them.

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