

# Canadian Churchman

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## Editorial

PEACE, Peace! Relief, not satisfaction, is what the average citizen feels about the Treaty signed at Versailles last week. The only thing that could give us genuine satisfaction would be an honestly repentant Germany. "Forgive me, gentlemen, I've been a cad, and now I know it," would be the word that a Britisher would like to hear. Then we might feel we could get somewhere. As it is, the future looks dark and will remain dark as long as Germany experiences no change of heart.

It is all very well to say that severe peace terms will never change her heart. Neither would easy terms. To chew the cud of bitter reflection will be her best medicine for some years. We have no sympathy with that theory of penology that believes in reforming a criminal with flowers and books. The element of reformation must enter into the punishment, but there should be a wholesome tonic of retribution. When a sentence is justly given there is a reforming element in retribution itself.

We shall perhaps hear something now about the lack of Christianity in the peace terms. There are some who might think it un-Christian to flog a wife-beater, or to imprison a thief. When a nation has done such things as Germany has, her punishments automatically fall. She has lost her colonies, her fleet, and her army has been reduced. Her weakness is the only present guarantee of her harmfulness. The reparation of destroyed and damaged territory is no counsel of vindictiveness. Utterly beyond restoration are the millions of lives her actions have destroyed. Money can never repay the debt she owes to the world. The memory that a war-mad man is akin to a wild beast is the lesson she has taught the world, and a more profitable one than German Kultur.

A solemn message Germany's fate is to all who pursue the way of selfishness. No man or nation can forget God and his fellow-man without eventually coming under God's wrath. The modern message of a God so loving that He will not punish is utterly false to God and His world and His love. Men and nations find that he who sows the wind reaps the whirlwind. This generation stands as witnesses of God's judgments against sin.

CANADA was one of the thirty-two nations to sign the peace treaty. Dominion Day means more than ever this year. Our standing as a nation has been recognized by the world. Position carries responsibility as well as privilege.

The British Empire has been definitely recognized as a sisterhood of nations. Australia, South Africa, India and all. It is just as well that we keep our eye on the point that India has been admitted to standing as a nation on the same terms as ourselves. Without doubt this makes absolutely necessary different relationships between the two nations. We have expressed the opinion before that the greatest single irritant in India's relation to the British Empire is Canada's attitude.

NONE of our readers will miss the articles on Poland which commence with this number. Mr. William J. Rose, the author, is a Secretary of the British Student Movement, whom the war held behind the veil in Central Europe for three years. During this time he learned the Polish language and was able to converse with the people in their mother tongue. How precious that tongue is may be imagined when under the old regime it was forbidden in schools and commerce, and no teacher was allowed to speak of

the great Polish literature. The Poles are little understood, because their old-time rulers took care that they were little known. Mr. Rose was a Rhodes scholar from Canada in 1908. He has the Canadian viewpoint. His articles are not only informing, but they interpret to us a people who have preserved their nationality in spite of persecutions and dismemberments, which wring the heart of any freeman.

THE Koreans are now to be numbered among the persecuted races, and it appears that the Japanese military authorities are relentless in persecution. Some of their methods were facsimiles of German ruthlessness. To gather all the men of a village into the church under pretext of giving information, and then shooting into the crowd through the windows and setting fire to the church. Why was all this? Last March the Koreans, dissatisfied with the rule of Japan, proclaimed a republic. The people had no arms. Passive resistance was their only weapon. Upon Christian missionaries the revolution was blamed, but the Korean Christians testified that the movement had been without even the missionaries' knowledge. For some reason or other the Christians have felt the heavy hand of the Japanese soldiery. It is unfortunate for the better party in Japan that these things should have been done at this time, and such news have come at this time.

SIR Douglas Haig brought a soldier's mind to the problem of reunion in his address last month to the General Assembly of the Church of Scotland. He made the suggestion that the Churches of the Empire should have a kind of general staff—a strong, representative body to direct the general policy of the Churches, to inspire and guide them in "the great crusade of brotherhood," without interfering with the internal economy of the Churches. The great lesson of the war, in Sir Douglas Haig's view—and he praised the padres for their part in it—has been to realise the capacity for common effort, the spirit of fellowship, the community of ideals. He does not want that spirit of brotherhood born of the war to be lost, but to be increasingly realised in the life of peace. To foster the unity and brotherhood he desires, he believes a United National Church of Great Britain would be the best help.

WE thoroughly appreciate the spirit of co-operation which some of our readers have already shown by remitting an extra fifty cents for the annual subscription when they read that the cost of the publication of this journal had been increased by the recent advance in printing-house wages. It is more than we have any right to expect on the terms of contract, and that is why we appreciate it so much. Some, in renewing their subscription, sent the new rate (\$2.00), although in June. These evidences of good will we value.

Last week one who has subscribed for the paper for many years, wrote: "What our paper needs is more space and a bigger circulation. I think you are doing wonderfully well with it." Our circulation is slowly but steadily climbing. Your help in this regard will be a real contribution. A subscriber in Quebec said to a friend who told us: "I don't know what I would do without the *Canadian Churchman*." If you feel that way about it, tell others, if not tell us.

Three months ago we had a dream about enlarging the paper. There were several features we wanted to add. But the increase in wages has shattered our dream for the present. But some day we would like a bit more sea room. It makes easier navigation. One way to get near it will be by the hearty co-operation of all concerned.

## The Christian Year

### Temporal Effort and Eternal Reward

(FOURTH SUNDAY AFTER TRINITY)

THE actualities of human experience are a demonstration of the revealed truth that the race is a fallen race. The fact of the necessity of struggle to rise, of effort to resist, of bending moral forces, often against the imperatives of nature itself, to follow in the way of the light, are a proof to those whose intelligence is open to receive and assimilate impressions, that mankind is down, away beneath the ideal, and that somewhere back in his history man has known and felt the glory of perfection. "The creature was made subject to vanity." As creature he is placed in the midst of a vain and confused world, with moral cross-currents, and with burdens, mental and material, which try out, and bring out, the best that is in him. St. Paul is so impressed with the immensity of the creature's toils and trials that they seem to extend to the whole realm of nature, and all creation groans in sympathy under the struggle to break the shackles of servitude, and advance into the light of liberty.

#### REWARD IN THE FUTURE.

Such is a characterization of life under temporal conditions. But there is another which is eternal, about which there is equal certitude. The glories of that life, which furnish a hopeful contrast with the trials of the present life, are projected into the future. The Kingdom of God is, indeed, within those who are subject to the law and rule of Christ, but even they, not having yet passed beyond the necessity of struggle, nor from under the burdens of trial, have not yet entered into the full Glory of Eternal conditions. The time is coming in each victorious life, and in the totality of the universal life, that the creature "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

Even those who have the first-fruits of the spirit, who are identified with God's Kingdom on earth, even they groan within themselves waiting for the adoption, to wit, the redemption of their body.

#### THE PROCESS AND THE END.

St. Paul's interpretation of life is that it is a perpetual struggle of groaning and travail in which the whole creation shares. The issue of the struggle will depend upon the courage with which the problems of life are faced, and the effort with which the burdens of life are carried. The reward is far beyond the highest expectation. "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us." But mankind cannot climb the steep ascent unaided. He must have the helping hand stretched down from above. He needs God's loving mercy upon his failures and short comings, and he needs the guidance of God to direct him through the maze of confusion and perplexity which surrounds him. Man is to use the things of this world in such a way as not to sacrifice, but to secure, the blessings of life eternal. "Thou, being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal."

When will evil speakers refrain from talking?  
When listeners refrain from evil hearing?