

Canadian Churchman

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Editorial

POST-DISCHARGE pay is helping a good many people to tide over until a situation is secured. The majority of returned men are anxious to get into "civies," to start the old line and "forget all about it." They have had their fill of *wanderlust*, and home is good. In this they are helping not only themselves, but the country as well. The post-discharge pay will make a nice bank account between a man and the weather. We are aware of the difficulties of finding employment in some lines. But the man who is waiting for instead of seeking work has not seen things from the right angle. Some people say hard times will strike the country later on. May they be false prophets! One thing unfailingly brings hard times, and that is improvidence. The best guarantee against hard times is in the individual citizen's thrift and prudence.

"WHAT a lot of wonderful people he knows" was the remark after a parson had been paying a pastoral call. He belonged to that set who could write a book of strictly limited sale and interest on "Notable persons who have met me." How unutterably sad it is when men who have the commission of the Master do not seize the great opportunities of the pastoral office! Anybody can come into a home and talk about the weather, politics, high prices, the crops, etc. But the parish priest ought to have the spiritual welfare of his people at heart. We are old-fashioned enough to hope that prayer is the usual, not the unusual, thing in pastoral calls. It is so easy for parsons to excuse themselves on the score of inconvenience, time, oddity or fashion. But if they only realized in how few homes the knee is ever bent in prayer to God for the home and family, they would not lose the precious opportunities presented. It is not enough for the parson to be "hale-fellow-well-met." We have heard of clergymen who were consumed with anxiety to deliver a message in a home, and eagerly snatched at a time of trouble to speak of Christ and His Gospel. But why wait for a time of trouble? Was it because their habitual intercourse excluded such a topic.

THE death penalty always makes one shudder. It is an awful thing for the State to say to a man, "Your life is forfeit." But the reflective mind realizes that it is also an awful thing for one man to do another to death, whether deliberately or hastily. It is a marvel to the average citizen how there is more sympathy aroused for the murderer than for his victim. There are always persons ready to try to secure a reprieve for a murderer. It is well that the way should always be open to prevent a miscarriage of justice, but we wish people would not get so hysterical. For instance, in Toronto a young man who shot a policeman attempting to arrest him was condemned. He acknowledged his sin, and was admitted to membership in a Congregational church by his attending minister. He next broke jail and was at large for twenty-three days. Now some persons, of about the mentality of *matinee*-idol worshippers, think it is a shame to have the man hanged after displaying such cleverness and again tasting freedom. His minister, who evidently thinks jail-breaking an evidence of grace in a newly-admitted member of the Church, has gone to Ottawa to try for a reprieve. We have no doubt that a great deal of the popular revulsion of feeling in the matter comes from the idea of hanging a man. Electrocution would seem to be less harrowing to the average mind.

TO any attentive reader of the Church news which appears in this journal the number of vestry meetings at which the stipend of the clergyman has been raised is significant. At last, in some places, people are beginning to get hold of the fact that a C3 salary is one of the greatest obstacles to an A1 ministry.

There are about eighteen hundred clergy in our Church in Canada. We would hazard a guess that over one-half not only desire, but *actually need*, increases to bring their salaries within distant view of their expenses. Not more than one-twelfth have received an increase or bonus this year. The BISHOP OF FREDERICTON, in his Synod charge last month, spoke some winged words on the subject to the laymen. It will not be well for the Church to needlessly perpetuate a policy of unfairness to a class of men, whose very position makes an effective protest almost impossible, and from whom necessarily there cannot come that organized and united action to which, under similar circumstances, other classes of men are more and more learning to look for their relief. The Church can only do that at a price in common justice and in ordinary self-respect far too great for her to pay.

The efficiency of the Church depends on the efficiency of the ministry. The relation between the size of the field and the number of the workers has been disturbed, and that because young men are no longer offering themselves for Holy Orders in sufficient numbers. From every quarter of the Church that complaint is coming. The condition is grave enough almost everywhere, but it is positively critical in many parts of Canada. Out of thirty-two young men who have been ordained for work in this diocese since the year 1910, only eight were native-born Canadians.

I do not desire to make too much of the financial factor, but I cannot doubt that the refusal of the Church to make proper provision for the maintenance of its ministry can hardly fail to act adversely upon the minds of young men and boys at the most impressionable age. Look at the question as it presents itself to the average young man, to whom there has come the thought of the ministry as a life-work. He finds himself confronted, at the outset, with the admitted fact that, even under normal conditions, the standard of ministerial stipends is miserably low—so low, indeed, that in countless cases the secular press has not hesitated to characterize it as a public scandal. Is it any wonder that young men, instead of being drawn towards the work of the sacred ministry, are being repelled from it?

In the Diocese of Wakefield, England, an organization has been formed to secure at least a living wage for all underpaid clergy. The notorious need for a redistribution of ecclesiastical endowments gives great weight to this departure.

It has been the policy of this journal to call attention continually to the strategic blunder of under-paid clergy in Canada. Some dear people thought it was altogether too bad that, some months ago, we gave prominence to an item in which it was shown that some day labourers got more than some parsons. The newspapers thought differently, because the item went across the continent in exchanges. Remember, that the clergy are asking for what the herald of the Gospel has always claimed, according to the Master's direction, that is, food, shelter and clothing. They have the right to expect it, and the Church has the right and privilege to provide it. They ask for enough to make both ends meet. They are not thinking of tying a bow with the surplus.

The Christian Year

Proverbs and Promises (FIFTH SUNDAY AFTER EASTER)

IN the Gospel for to-day (St. John 16:23), our Lord speaks in mysterious terms to the disciples. The way He describes these terms is by calling them proverbs: " whatsoever ye shall ask the Father in my name, He will give it you." Immediately upon this statement, seeing the disciples mystified, He adds: "These things have I spoken unto you in proverbs." The reference is to the foregoing words as well as to His former strange sayings about going away, which also they could not understand. He puts an unusual significance into the content of the word "proverb," meaning by it that which is as yet unknown, and cannot be yet understood. But He also assures the disciples that the day is near when they shall no longer need such teaching, but shall see the truth quite plainly.

The use of "The name" was not unknown to the disciples. There is a special significance in names throughout the Old Testament, and particularly is this true with regard to the name of God. The name "Jehovah," in its magical power and sacred character, as *name*, was familiar to every devout Jew. "In Thy name we go against this multitude" (2 Chron. 14:11); "according to Thy name, so is Thy praise" (Ps. 48:10); "The name of the Lord is a strong tower" (Prov. 18:10); "Thy name is great in might" (Jer. 10:6); "My name is dreadful among the heathen" (Mal. 1:14). When, then, the Master takes up the use of the name in its Divine significance, and makes it apply to Himself, He is leading the disciples along a familiar way to an appreciative glimpse of His Divinity. It was, however, a hard thing to say to them, while He was yet with them, for their high sense of the majesty and glory of Jehovah could not readily be adjusted to a material and personal presence. To drive the claim home prematurely would have been a shock to them, such as they might not be able to bear. The full meaning of that claim was, however, not hidden from His adversaries, who seized upon it, and made capital of it, when they flung out to the multitude the challenge that He had made Himself to be the Son of God. It was upon this that they counted rightly to arouse popular indignation. So to the disciples He spoke of His going away and of the coming day when they would understand all things concerning Him; seeking in that way, no doubt, also to draw them out, to find how much truth they could stand. Their loyalty reassured Him, and He proceeded to tell them how He came from God and would return again to the Father. Whereupon, with one consent, they cried out: "Now speakest Thou plainly and speakest no proverb." It must have been a great relief to the Master to discover how great was their faith in Him, knowing what trials that faith would yet have to contend with. It was Peter who, first after Pentecost, used the power of Jesus' name to demonstrate His presence, which he was not remiss to explain: "His name, through faith in His name, hath made the man strong whom ye see and know."

A THREEFOLD PROMISE.

There are three significant promises in connection with Jesus' pronouncements in proverbs:—

(1) The new power of prayer in His name. There was to be in Him access to the Father such as was never known before. The soul of

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