

Canadian Churchman

Thursday, March 18th, 1920

Editorial

"MY rights I mean to have or I'll know the reason why." The industrial, the commercial, the professional, the agricultural all are saying this same thing today. The accent and the words may differ. The thought is the same. Nations are saying this same thing. They call it Nationalism or Imperialism but in a language of Earth's Babel it means the same.

Surely we are old enough to know that there is no progress along that path. With each group thinking of its Rights a clash is inevitable. We are seeing just the same thing among nations. The League of Nations about which we pray has had its small beginning as practically a defensive alliance of part of the Entente powers. How could it be otherwise when each nation made its rights the primary consideration.

It is enough to make angels weep, to think how near we came to some basis of understanding which would have prevented war and now forsooth, we have rubbed our eyes, the dream is past and we talk about armaments, navies and the next war. If only we had sense enough to deplore what we have just missed, it would be a sign of better things. But the League of Nations which could command the instant allegiance of every nation would be one which would secure a dominant position for every nation. That sounds like a jibe, but it could be true if only we took DUTY instead of RIGHTS as our watchword. It is along the pathway of Duty and Service that the only advance is possible for men and for nations. "Man has one right only, to be free from obstacles that prevent the unimpeded fulfilment of his duties."

"For God's sake do not teach the boy any Benthamite theory about happiness either individual or collective. A creed of individual happiness would make him an egotist and a creed of collective happiness will reach the same result soon or late. These were the words of MAZZINI to an English friend." Christ taught another way. When He came and changed the face of the world, He did not speak of rights to the rich who had no need to win them, nor to the poor who would perhaps have imitated the rich and abused them. He did not speak of utility or self-interest to a race corrupted by self-interest and utility. He spoke of Duty. He spoke of Love and Sacrifice and Faith. And when these words were whispered into the ear of a dead society, they gave it life, they won the millions, they won the world and advanced the education of mankind one step forward."

It is well that everyone should realize at once what is involved in the suggestion that the M.S.C.C. should forego the £25,000 gift from the C.M.S. as is suggested by Rev. J. Cooper Robinson and "Spectator." First of all there is no Churchman who does not sympathize with the foreign exchange difficulties of the C.M.S. It is a difficulty under which we are all labouring. The Thank Offering Appeal of the C.M.S. in England has not met with the success it deserves. That is another difficulty.

The situation is this. Before the promulgation of the Forward Movement the M.S.C.C. had determined to send to England for assistance which would once for all get the Indian and Eskimo problem on a satisfactory basis. The motion inaugurating the Forward Movement did not repeal this. \$500,000 was needed to put the Indian and Eskimo work in good condition.

Where was it to come from? With moneys in sight from various sources: \$25,000 from the W. A., \$50,000 from the Sunday School War Memorial Fund, £25,000 from the C.M.S. It was felt \$300,000 would be a sufficient sum for the A.F.M. to raise for this purpose. The C.M.S. contribution was to be in the value of a farewell gift and was included in their Thank Offering Appeal. The Bishop of Athabasca has spent the winter in England speaking on behalf of the C.M.S. Appeal, because, part of it concerned us.

The proposal to relieve the C.M.S. from making the contribution would jeopardize the permanence and improvement of the very work which they have so long fostered unless there be another way of covering the amount promised.

No one imagines that because the Forward Movement Appeal has been over-subscribed we have, therefore, a large block sum to do what we like with. Strict regulations were adopted. Two-thirds of every dollar over-subscribed goes back to the diocese subscribing it and the other third is divided *pro rata* among the funds.

It is a question whether every diocese will be able to make up its objective. The lack can only be made up by the *pro rata* amounts of the excess and even then it is conceivable that some funds will not be fully met.

It would be impossible to divert the amounts given in excess of objectives from the original purposes for which they were subscribed. That would not be within the power of the M.S.C.C. Executive or Forward Movement Committee. Money subscribed in response to an appeal becomes a trust fund. That point has been established in law. All these things must be borne in mind in judging the desirability and possibility of this proposal.

THOSE who desire some inkling of the way the Indians educated at our Church Schools are thinking would do well to read the article on the Blood Reserve Reunion. They appreciate the advantage of technical education.

AN APPEAL.

To the Editor of The Canadian Churchman.

Sir,—May I through your paper make an appeal to the clergy throughout the Church to help us concerning the Good Friday Appeal? It has been the practise in some Churches to distribute the appeal, with envelopes, on Good Friday. May I ask that this appeal and the envelopes should be distributed throughout the Churches on Palm Sunday, and attention drawn to them, so that the people may be able to read the appeal and carefully consider what amount they can give for the work, and bring their offerings on Good Friday? If the Appeal, which this year is particularly excellent, is only distributed on Good Friday, there is no time for the people to read it and to consider what offering they can make for this increasingly important work. I am sure it would have a beneficial effect if the clergy would kindly help us by putting them out the Sunday before.

Yours faithfully,
JOHN MONTREAL,
Chairman of the Committee on
Jewish Work.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

"BEHOLD, I COME QUICK."

I AM writing these lines in Jamaica; and you may be interested to know that my first invitation here was to give an address at a girls' class, when the subject, at their own request, was "The Second Coming of our Lord." About thirty-five girls were present, and also three of the clergy, all in warmest sympathy with the subject for consideration. It has occurred to me that the certainty of our Lord's Return and its possible nearness, may well afford us also food for prayerful meditation.

First, let me hasten to re-assure any of my readers who may feel nervous at the suggestion of a subject, which, alas, has too often been intemperately and unwisely discussed. My object is to dwell, not upon controversy, but upon the Word of God; not upon speculation but upon fact. That the Scriptures set before us the certainty of our Lord's Return, no one will deny; and it is for those who believe the Scriptures that this column is written. The first coming of the Lord Jesus was visible and personal beyond all doubt, and we are assured that His Return will be visible and personal. No mortal eye saw the Lord Jesus rise from the dead; but after His Resurrection many of like passions with ourselves saw and conversed with Him—even ate and drank with Him. He assured them that He was not a ghost. "A spirit hath not flesh and bones as ye see me have." When the time came for His Ascension to the Father, He did not vanish out of their sight, but rose before their eyes, higher and higher, until a cloud prevented their seeing Him any longer. The bodily Ascension of our Lord presents no difficulty to those Who remember their Creator. Think of the innumerable bodies that have come from His Hand! Bodies suited to the water, to the earth and to the air; from the body of the minnow to the body of the whale; from the body of the mouse to the body of the elephant; from the body of the humming-bird to the body of the great eagle. How easy is it for Him to provide through resurrection "a spiritual body," invested with new and glorious powers, and independent of earth's laws and limitations!

It is a singular and most interesting fact that no unfriendly eye ever saw the Risen Saviour. He showed Himself to His friends alone, and only His friends witnessed His Ascension. Even so, I humbly believe will it be in the day of His Return. "This same Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Even as friends were the last to part with Him, so shall friends be the first to welcome Him back. The hour is coming indeed, when "every eye shall see Him, and they also which pierced Him, and all the tribes of the earth shall wail because of Him"; but according to the Scriptures, the meeting-place between Himself and His friends is "in the air," and, so far as we know, out of sight of the unfriendly world. When He is openly manifested to the world, "then shall we also be manifested with Him in glory." "The earnest expectation of the creation is waiting for the unveiling of the sons of God."

Remember that God's peace and harmony are constructive, life-giving and wisdom-inspiring.