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Editorial

SOcial Service is one form of service which the Church must render to this day and generation. Men are thinking in terms of applied Christianity. Last week passing a Macedonian burial service we caught a sentence from the funeral oration: "They must give back to the poor man what they have taken from him." The Church must let the poor man know that her sympathy is energetic for what is right. The programme of our COUNCIL OF SOCIAL SERVICE has in view pressing problems. Its Sexagesima appeal deserves the hearty support of the whole Church.

THE Report of the Archbishops' Committee on CHRISTIANITY AND INDUSTRIAL PROBLEMS which has just reached Canada, is a publication which every intelligent Churchman should possess. In one hundred and fifty pages we are given a statement of facts and principles, and a programme that for thoroughness and courage will take precedence over all other compilations, religious or political. PROFESSOR H. MICHELL in this issue deals with its outstanding points. In addition, we would draw attention to one paragraph which correctly characterizes much of our work.

Our "charity" has meant far too exclusively what may be called the ambulance work of mankind—the picking up of the wounded and the curing of their wounds. We have neglected to attack the forces of wrong. We have been content with the ambulance work when we ought to have been assaulting the strongholds of evil. We have allowed avarice and selfishness and grinding competition to work havoc over the broad spaces of human life. We want a strenuous reaffirmation of the principles of justice, mercy, and brotherhood as sovereign over every department of human life.

This should give the quietus to people who are always complaining about Christian men going out of their sphere when they seek to influence or guide legislation. They almost seem to take the stand that we are undermining virtue by removing some of the old social conditions that provided strong temptation. On that principle what a tremendous mistake medical and hygienic investigation has made by its advocacy of reforms which concern our physical life. They have really undermined the health of our bodies by removing the things which develop resistance! Go and tell that to the horse marines.

SPIRITUALISM is once again enjoying its periodical airing. The ability to communicate with those who are living beyond the veil will always be a will-o'-the-wisp to sorrowful and longing hearts. But we can imagine no Christian being anxious regarding the state of those who are "with Christ," as St. Paul said. REV. DYSON HAGUE writes on the scriptural aspect of the subject in this issue.

There has been so much proved deception and fraud in seance and medium that most men have turned from serious consideration of the subject. There is more than a possibility of explaining by telepathy or thought transference the "communications" received. The shrewdness of observation and conjecture displayed even by "fortune tellers" whereby they get at some of the thoughts of their subjects suggests that in the more extreme sensitiveness of mind the medium can gain his answer from the minds of those present. Hypnotism gives examples of one mind so completely under the domination of another

mind that it obeys all suggestions except those which violate the moral sense. In the nature of the thing media give answers which are in the mind of some person present. We recall the experiment of an English lady who in the interests of truth gave a sealed message just before her death to a friend whom she could trust whereby any alleged communication from her could be tested. No media ever found "conditions favourable" for receiving that communication. It was known to the mind of no man on earth. Yet presumably there was a spirit-mind anxious to communicate and friends anxious to receive.

It is puzzling to know why a medium should take the trouble to communicate with a spirit-mind by telepathy, or thought-transference, when he can pick convincing answers out of the minds of the very ones who are asking the questions.

THE spirit of reform is not confined to the idealists. The average man sees the point, and the point is not simply his own grievances. He feels that he has fought for something better than now exists. It is for England as she may be. The following lines from the "Christian Commonwealth" express the spirit:—

"What I says is, sink old England
To the bottom of the sea.
It's new England as I fights for,
It's an England swep' aht clean—
An England where we'll see the things
Our eyes 'ave never seen.
Decent wages, justice, mercy,
And a chance for every man
For to make 'is 'ome an 'eaven
If 'e does the best 'e can.
It's that better, cleaner England;
Made o' better, cleaner men,
It's that England as I fights for,
And I'm game to fight again."

An officer was asked by one of his men to go and see the "missis and the kids" when he was sent to Blighty. He found them at the address given. It was a part of London where most of the things prized by our civilization were lacking. The air was fetid. Dirty, ragged children played in the gutters. It was that institution from age which we call a slum. Here he found the man's wife and children. And he wondered what England had given, that "old Bill" was willing to endure the winter trenches without grousing. It was the hope of better things that kept "old Bill's" spirits up.

The Soul of Religion

THE "hall-fellow-well-met" message is not the soul of Christianity. We might imagine that the centre of attraction was the kitchen of the parish house instead of the chancel of the church. The "minstrel show" is voted an unqualified success; the missionary evening rather tame. Some churches seem to depend on the "rah-rah-rah" methods for "booming" their work. To get interest, attendance or funds, they put on campaigns which take the whirl out of the wind. This is an age of organization, but we have learnt the lesson too well if we allow the whirr of organization to drown the still, small voice.

The present necessary emphasis on Social work is causing some to lose sight of the fundamentals. Social work must be the application of Christian principles if it is to be permanent. Christian principles are not demonstrated like a proposition in geometry. They have to be lived to be demon-

strated and understood. They have to beat upon our pulses and embed themselves in our flesh. "Get right with God" is the fundamental qualification for Social work. The consecration of the individual member of the Church is the necessary ground for the Church's corporate life and activity.

At a public meeting recently a clergyman was interrupted by the challenge: "What has the Church done for labour?" He answered: "When has labour spoken about sin and God." His words were a retort, not a reply. But they have a grain of truth, for labour deals with pressing necessities, but not with spiritual wants. No serious man can think of putting any modern interest, however vital or engrossing, in the place of the Gospel of Christ.

In England, Rev. J. Freeman announced last year, that he had done with the institutional church although his denomination had spent £1,175,000 on institutional churches. Employment, entertainment, etc., were all right in their way, but he wanted a chance to get at the fundamental, not the superficial. Clothes, food and good companionship, are all necessary to life, but a man may have them all and still lack the pearl of great price.

THE SOUL OF RELIGION is the attitude of a man to his God. To-day we stress the relation of man to man. That is an important and an essential part of religion, but the relation of man to God is the vital and distinctive message of Christianity.

The peril of the present is that we are afraid to intrude this personal matter on the attention of our members. We test our modernness by the disguise of any old-fashioned, direct speech about a man and his God. It is a sad thing, and many a Church member to-day has lost consecration and momentum of service because there has never been that moment in his life when the light of God's truth flashed on his soul, revealing his sins and deformities. There has not been the lift of forgiveness, and the spring of joyful service. CONVERSION is a word that has dropped out of the language of the average Anglican. But it is still in the pages of the New Testament.

There are some who forget that the impetus of the mother church at Jerusalem was through the personal experience of power from our Saviour through the Holy Spirit. Above all things to-day we need the preaching of a personal Saviour. Some of our clergy are failing in that very point. They do not make Christ real. Their sermons are good moral and religious essays, but they are not distinctively Christian, for the distinctively Christian element is the motive and power that makes possible a Christian life.

We are urging men to bring forth the fruits of the Spirit without having the Spirit. We are demanding right relationships with men before a man gets right relationship with God. A stream can rise no higher than its source. If a man's service to his fellows be from the motive of selfishness, whether it be refined or crude, it is only selfishness after all. Better indeed that a man should think of his fellows even from the motive of selfishness than not at all. But it is the Church's privilege and task to change that motive and transfigure that service to Unselfishness and Love.

There is no danger of a narrow individualism in our interpretation of personal religion to-day. We have realized that Christianity is a social religion, and we have caught full sight of the second great commandment of our Lord. We are "saved to serve." But men to-day need the sure ground of a personal belief in the strong Son of God whose name is Love, as the spring and example of worthy service to their fellows.