

To-day and Its Remedy

JESMOND DENE

THERE is peace to-day, but there is no rest. We are not indeed fighting with the Germans, yet is it not true that we see fightings within and fears without, as we look forth upon the world to-day? A world of great achievements, but of great confusions; of great opportunities; but of great chaos; of widespread temptation to shrink from toil and shirk responsibility; to forget the rights of others in grasping benefits for self.

But we must never forget it is the same world which made the great response five years ago, and made the daily sacrifice through those years, never shrinking, never shirking, but giving to the uttermost. Society saw itself in danger of being destroyed, and nerved itself to the supreme efforts necessary to save itself. Everyone brought what he had to the defence, and day and night we

"Remembered on our knees

The men who guard our slumbers."

Now we have peace again, but there is no rest, and some of the very men who helped to save society, are now clamouring for gain and denying the right of free speech to those who would oppose them. (Some of them, I say, probably only a small minority). Labour stood nobly by society then, but now wide-spread strikes are threatening the existence of the very fabric which has been saved. No one wants to work; everyone suspects his neighbour of stealing an unfair advantage. "Not funk but greed" was the enemy to free enlistment, and greed still seeks to lure us with his bribes out of the true path. We look at our morning paper and read of the grave situation on the farms: "Ordinary hired labour has well-nigh disappeared from the farms . . . the sons and daughters have followed suit . . . On the farms themselves the middle-aged and those past middle-age are left practically alone. Meantime labour is being set to remake good roads and construct new ones for the motorists, while canning factories cannot get operatives to conserve the vegetables offered. It is not national bankruptcy alone that threatens; it is actual want of food, because food producers have been called from the field to engage in the pursuit of pleasure or in toil for that which is not bread. The country is faced by a situation that is full of imminent peril, a situation that points straight to inevitable disaster." So writes a correspondent "in heaviness of spirit." Society it would seem is threatened by foes within itself, greed, sloth, suspicion, party spirit, love of ease; and the two forces which must co-operate to save it are work and prayer, the energy of labour both of hands and head; the inner compulsion of duty, making men strong to labour that there be no decay, no leading into captivity and no complaining in our streets; and the energy of prayer, the force which God means us to use for the saving of society no less than of ourselves.

It is the religious forces of the country which must supply the stimulus both to united work and to united prayer. Why cannot they be called into action—mobilised if you will—in the name of patriotic duty for the saving of the country?

In connection with this whole subject, Rev. E. A. Burroughs, whose remarkable letters during the war have done so much to strengthen and settle us all, says: "If Christianity be after all the true science of life, and if our present impasse be the result of not treating it as such, then the problem is one which has got to be solved. Like many another we faced in the war, it only needs faith and courage and self forgetting, and there is the hope that despair may drive men to give faith a chance. What they need is encouragement for the experiment, and this is where the States comes in. The religious bodies as such can no longer reach the right people, and all their propaganda is handicapped by being regarded as *ex parte*. If our public men realise the logic of the outlook, it is up to them to speak and act accordingly . . . Nothing I believe would do more than a frank recognition by the State that religion is the mainstay of civilization, and an appeal to all Christians within the Churches

or in rebellion against them, to come to the rescue. At present between *vis inertiae* and obstruction and blind indifference, there is little to encourage a bold offensive, but the frank call of country would change all that. As for the substance of such propaganda . . . (and even far short of actual theology) there is much we could all say, about the Kingdom of God as the goal of society and that on which a League of Nations depends; about conscience as the social keystone, and the relation of conscience to faith in God; about sin as all that is anti-social, and the anti-social effects of any kind of sin; about the impossibility of serving God and mammon, and the need to live not by bread alone; about prayer as the source of comfort, insight, influence, growth; about the bearing on this life of faith in another.

"The message I am sure would not be a difficulty if a great enough call to give it came; it would go to the hearts of our present troubles without treading on denominational corns or degenerating into semi-political preaching. There are many who would follow Christ for national service and service of humanity, who would not answer the call of a Church. If Christianity is the true counter-Bolshevism. Will the nation through its leaders, call for a *Christian Crusade*?"

After referring to the conquest of the Roman Empire by the Church, and to its success "in saving for the new world much of the spiritual wealth of the old," he continues:—

"What ultimately gave Christianity its victory was the higher level of its morality . . . if we could enforce the Christian moral standard, our social problems would be solved at once. My main plea is that the State should abandon its embarrassed reticence and aloofness, and recognize in Christianity the only hope of social stability and give to Christian communions every possible help in fulfilling their mission. . . . Christianity is a saving science of life, conservative and revolutionary at once. It starts from the claim that God is love and conquers evil by making men able to love one another, through putting each in personal relation with God; and so it becomes the source of those personal and social qualities for lack of which our pseudo-Christian civilization is failing to-day, conscience, altruism, brotherhood, enterprise, vision—above all, faith instead of fear as the guide of policy. If such a force exists, it is for the State, as guardian of the social mechanism, to act, recognizing religion as the key to its problems and the Kingdom of God as the standard and goal." Here surely is much food for thought.

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(c) We secure the answer in grace and blessing. God is a God of law, but He is also a God of grace, and at the heart of the Christian belief is the love of a Heavenly Father who hears and answers prayer. God has preserved His Church through the ages. If it were not so she would have perished before the end of the first century. The Holy Ghost proceeding from the Father and the Son is the vital force of the Church militant. On the one hand He urges to prayer and on the other He waits upon it. Who can tell to what extent the energies of the Holy Ghost have been made available for the Church through the intercession of Christian people on her behalf. We are workers together with Him in prayer. Hence we implore the God of Grace to keep His Church and ours pure in life and doctrine, and to give her increase in power and love in the service and redemption of mankind.

If you would have sunlight in your home, see that you have work in it; that you work yourself, and set others to work. Nothing makes moroseness and heavy-heartedness in a house so fast as idleness. The very children gloom and sulk if they are left with nothing to do. . . . Every day there is the light of something conquered in the eyes of those who work. . . . In such a house, if there be also the good temper of love, sunshine never ceases. For in it the great law of humanity is obeyed, a law which is also God's law. For what said Christ, "My Father worketh hitherto and I work." Sunlight comes with work.—STOPFORD A. BROOKE.

"A JEWISH VIEWPOINT"— A REPLY

Rev. WILLIAM BEVAN

THE writer of the editorial you publish from "The Canadian Jewish Chronicle" speaks from the standpoint of an educated, practical, twentieth century Jew. "We no longer, theorize about Judaism and Christianity. We are more concerned with the actions of Jews and Christians," he tells us, "the Jew makes no extravagant claims for Judaism." Intelligent people of "good will," in the English speaking world to-day, are more or less in the dark as to what is really taking place in Europe and Asia at the present time. We certainly can only read our newspapers and reports of what is taking place. We read of hundreds of thousands of Christians being done to death by the Turks, of massacres, or threatened massacres of Jews, of the destruction of thousands of Russians including their clergy, by a movement directed largely by Jews. Many of us are by no means certain as regards these great human movements, and their origin. When Christendom is charged with standing by absolutely indifferent to all these horrors, we in Canada can only answer for ourselves. I expect as with the Christians so with the Jews (for they are all human) there has ever been a tendency to exalt the ritual ideals at the expense of the moral and spiritual, as when the Jews placed the five books of Moses far above the Prophets. When the Jews arrived in Palestine, a dozen centuries before Christ, they blended with the Semetic people the Hittites, Arabs, etc., already there. Dispersed after the time of Alexander, they never ceased making proselytes. To-day the most rigorous anthropologists declare there is no Jewish type, but rather Jewish types proper to Germany, Russia, Poland, France, England, etc. In all countries the marked characteristics which distinguish them from their environment are reduced to their political and social position, when these are removed they come to resemble intellectually and biologically their immediate surroundings. Certainly the Jews are to-day the pacific people *par excellence*, but in times long ago they were a warlike people, if ancient documents are reliable; even in the 2nd century we find them as mercenaries when they were distinguished for their courage and fidelity, the Jews like all other human beings always experience the influence of the surrounding "Milieu" and have in many cases (especially in France) adopted the manners of their environment. The secular world listens to the recital of Jewish wrongs without much emotion. The two accounts, in its judgment are pretty well balanced. If Europe has persecuted the Jew, Europe has paid for her mistake in the coin of every realm. But it cannot be denied that the Christian Church, has drawn her life from Jewish literature and should not listen unmoved. The words of a Jew as he pleaded with Philemon for a favour should sound distinctly in the Christian ear, "I do not say to thee how thou owest unto me even thine own self besides." Yet we cannot admit that the Jewish people have every human virtue, and the people of European origin have none. It was a Jew who wrote:—

Hear, O Israel, Jehovah the Lord our God is one,
But we, His people are dual and undone.

These words of Mr. Langwill's contain a great tragedy. No good can possibly be done by mutual recriminations between Jew and Christian. It is only a few years ago, that in the coal mining valleys of the west of England large numbers of troops had to be sent to prevent a mass of people (a mixture of Welsh and English of the ardent non-conforming type) from burning down the houses and driving out a colony of Jews who had not so many years after their arrival, got the whole community of miners financially by the throat. Very probably this colony had played the game of finance lawfully, for they are adepts at the game, the human weakness was doubtless with the poor natives. I seem to have heard that even on this continent there is some feeling of this kind also. But in any case it seems unreasonable for a small handful of people to claim a

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