

Canadian Churchman

Toronto, March 27th, 1919.

Editorial

ORGAN playing is either a help or a downright hindrance to the devotional atmosphere of a church service. It is a species of entertainment or can be a motive for meditation. DR. PERCIVAL ILLSLEY, of Montreal, in this issue speaks a word with the authority of experience and position which all organists, particularly young ones, should carefully note. The whims and vagaries of some organists seek to illustrate even the "gates of hell that quiver." It is scarcely helpful.

IN spite of the cautious resolution of the Canterbury Convocation, THE MINISTRATION OF WOMEN is bound to become a live question very soon. The church is poorer by limiting her use of the gifts and experiences of Christian women to voluntary work. The present position of the deaconess in the Church to-day is most unsatisfactory. It is neither something nor nothing. She is "set apart" but not "ordained." The church uses her services but does not give her a place. The deaconess question will move to its solution as the place of women in church councils become more logical. In Canada we are progressing rightly in the direction of recognizing the indispensable work of women by giving them a voice in the policy of the church they uphold by their work. When that fully comes, we shall have to face the larger question of women in Holy Orders. At present all the Bishops of Canterbury Province are opposed to admitting women to the priesthood. But the BISHOP OF OXFORD suggested that beside the formal and canonical restoration of the women's Diaconate, it should be permissible for qualified women to speak and pray in consecrated buildings at meetings other than the regular and appointed services.

THE facts and figures given in the article on Race Track Gambling in Ontario will make anyone who feels the responsibility of citizenship stop and think. The Social Service Council of Canada has discharged a public duty in bringing the matter to light. The church has long ago taken a stand on these matters. At every Synod we hear strong language against race track gambling, from the bishops, clergy and laymen. Parish clergy are in a position to know something of the disastrous effects of the practice on young men especially. "Playing the ponies" has led many a man into financial difficulties from which dishonesty seemed to him to be the only escape.

Even for those who are not driven to dishonesty there is the acknowledged bad effect of gambling. If a man wins, he takes something for which he has not given value. If he loses, he gives money without return. The hundredth chance of getting-rich-quick gives a distaste for the slow rewards of honest labour and effort.

The whole transaction is economically and morally unsound. For the last two years there has been a ban on race track gambling because it was felt that thrift and economy were absolutely necessary if we were to win the war. Now with the peace problems upon us we feel that thrift and economy are still more necessary. Every argument which prohibited race track gambling during the war when an artificial market provided steady employment and high wages operates with double force with thousands out of work and the number constantly increasing. What a spectacle would it be next May to have men and women at the betting ring fooling away the money which would be needed to buy

bread for those who are willing to work but no man will hire them. We suppose, just as there were fools in France a hundred years ago who provoked the spirit of the people by heartless luxury and careless ease and brought on themselves the Revolution, with its horrors and extremes, so there are men and women to-day who think more of the indulgence of a whim or passion than the good of the commonwealth. The temper of the people will some day become so short that it will not brook the spectacle of people so squandering the wealth of the country.

What are you going to do about it? Are you going to let the active lobbying of race-meet interests secure the repeal of the ban? Or are you so convinced that the business of Race Track Gambling is a business which this country can do without, that in spite of custom and fashion you are willing to speak out against it?

WITH careful attention the article on the Episcopal title, "My Lord," in this issue by PROFESSOR A. H. YOUNG will be read by every churchman. The discussion of his proposal, of course, concerns the Bishops themselves. We remember one Bishop from the West saying how he dreaded that form of address in ordinary conversation. He would be on the trail, or in the camp, or on the train enjoying free intercourse and fellowship (which we can understand his manliness attracting) when somebody from the east would address him as "My lord." Instantly an unwelcome sense of embarrassment and conventionality intruded itself. With the example of English church life and custom, it might be thought that with the limitation of the title to performance of episcopal functions something of the dignity and position of the episcopate would be lost. But the example of the American church has shown that the use of the title is necessary neither to the force of leadership nor the recognition of position. In cities where we are constantly meeting our bishops, the title raises no thought until it is interjected into the conversation in a public conveyance, etc. The omission of the title would remove a strangeness for many persons whose intercourse with their bishop is limited to the annual or bi-ennial visitation. The proposal is not to be scouted as another evidence of levelling democracy. It ought to be considered as limiting the use of a formal title which frequently hinders the freedom and heartiness of intercourse which we are sure the bishops of the Canadian Church most desire.

SIGNIFICANT of the times is a letter to the "Spectator" (London) from AMEER ALI. He complains about the recent Church Missionary Society advertisements in England appealing for funds under the heading, "Prussianism in Religion, the Crescent and the Cross." He deplores "this sowing of discord and rekindling of old hatreds." He says "it shows a certain religious poverty to have to stiffen up Christianity and awaken charitable instincts by attacking another religion." As the editor of the "Spectator" remarks, there was no need for provocative language in the advertisement.

But the fact that Mohammedans have fought side by side with Christians in defence of our Empire does not reduce the Christians' obligation to preach the Gospel among them. Unfortunately what the C.M.S. advertisement said was true. Mohammed made many converts by the sword. "Allah" or "Death" was the alternative given. Nor to-day has the method changed. The Turks offered release to the Armenians who would confess Mohammed to be the Prophet of God.

"Me no Mohammedan, me Christian." So said a little Armenian girl as she saw a party of Turks approaching. The little girl knew very well the way the Turks would be likely to treat a Christian. They were greatly angered, and threatened her, finally saying that they would starve her, but she continued: "Me no Mohammedan, me Christian." Then they told her that they would throw her to the dogs; and forthwith took her to the village compound, where some savage dogs were kept, chiefly for the purpose of aiding them in their brutal designs. There they threw her over the wall and left her. The next morning, when they came back, they were very much surprised, as they approached, not to hear the dogs barking for more food, as was their habit. Looking over the wall they were amazed to see the little girl lying there fast asleep, with her head on one of the dogs. Wakened by their coming, she looked up and said sleepily, "Me no Mohammedan, me Christian." The superstitious awe of the Turks was aroused, and they took her away and sold her. She came into the hands of a Christian woman, who sent her to an orphanage for Armenian children, where she is now being cared for.

Much more might be said about Mohammedanism which would be as unpleasant to Mohammedan ears as it is true. But the fact remains that along that line does not lie the best approach. Missionary experience has abundantly proved the difficulty of that policy. In our study of psychology and experience we have almost reached to the wise method of St. Paul in his missionary work. Notice that in his first approach he developed the natural point of contact and did not commence by wholesale condemnation. That of course is the method largely followed by the C.M.S. and other missionaries, so there is no reason why the society should not follow the method in appealing for funds and stress a positive, not a negative, aspect of missionary work.

Ameer Ali goes further and says:—

"The two great religions can live and work side by side for the elevation of humanity without rivalry or rancour."

This certainly is Mohammedanism in a light so strange that we do not recognize it. No one would deny that Mohammedanism has some points of excellence but it would be impossible for Christian missionaries in Mohammedan lands to engage in co-operative work. The moral standards of the two religions are so radically different. For instance, Christians say "Lie not at all." Mohammedans say that there are five kinds of lies. (1) The forbidden lie, (2) the incumbent lie, (3) the necessary lie, (4) the commendable lie, and (5) the virtuous lie. The children of the Light have always a duty to the children of Darkness and to the children of the Twilight too.

While our missionary propaganda must be presented in the way that will win and with the accompaniment of good deeds and sympathy, it must still be the setting forth of the Cross of Christ. That Cross will always be an offence, however it be stated, to the non-Christian, whether he be an Englishman or a Hindu. We cannot agree with the viewpoint that because a man is a member of the British Empire therefore his religion is no concern of ours whether he be Mohammedan or Buddhist. Rather we feel that his very membership in the Empire is an additional reason for presenting the claims of Christianity to him. In the highest development of the service which the Empire can do for God there must be the dominance of the highest religious and moral ideals.

h 27, 1919.

rsel

on which it
ain reliable
ormation as
rance.

ay be freely
d, by corres-
Great-West
Company—
earned a re-
rt of Canada
erality of its

s on suitable
be given—
though you
intention of

EST LIFE
MPANY

WINNIPEG
Stamps

CANADA

conomy is
what you
want."

erest paid at
n deposits of
rds.

onnections
anada.

d Eight
Toronto.

AIN 7404

o produce

Matter

ATTRACT
WHERE

cing, and should
es-man—Try us

nes Printing
Limited

TORONTO

RT ST.

IZE

RIAL

ETS

HONOR

criptions
you up a
Price free

TVRAL

N-WORKS

AVENUE

TO
NON-3600