

September 7, 1916.

Canadian Churchman

Toronto, September 7th, 1916

The Christian Year

The Thirteenth Sunday After Trinity, Sept. 17.

The general teaching of the Parable of the Good Samaritan is pretty widely understood among Christian people. A Jewish expert in the Mosaic Law had asked Christ what he must do to inherit eternal life. The Master had replied in the words of that magnificent summary of the Commandments, which enjoins, towards God, the love of the complete man; and towards the neighbour, a love at least equal to the feeling which we bear for ourselves. The Lawyer, hoping that the word "neighbour" was applicable only to a select and inner-circle, requested a definition of the term. The Lord answered by uttering the great Parable of our Sunday's "Gospel." "Neighbour" is not a word to be limited by a selfish sloth to the smallest minimum of which the term is patient. Rather should "neighbour" be expanded by a selfless love, beyond the bounds of caste or nationality, or religion, to the utmost human being to whom a helping hand can be stretched in his hour of need.

So far, we catch the general drift of the Parable. But we fail to grasp the immense power with which it must have stung to the quick the consciences of the first hearers. To us the characters of the story are somewhat remote. They stir no particular passions of the heart. But modernize them, and watch the result. For the Priest and the Levite substitute the honoured Ecclesiastics of some popular Church. Instead of a Samaritan, introduce a German. And you begin to realize the sting which the Parable must have had for its Jewish hearers, because you well understand how a crowd in a city to-day would receive such a translation into the precisely equivalent terms. In other words, the Parable enjoins the widest possible neighbourliness not only in a general and vague way, but by citing the most conscious-stirring particulars. "You must love all men"—that is easy. "You must love a German in need"—can you dare to do that?

Now, this teaching on the divinely-commanded necessity of enlarging the sphere of our love to include all mankind has a most profound bearing upon the present world tragedy. The War was the inevitable result of Christendom's disobedience to these instructions of the Master. It is true that the immediate cause of the catastrophe is to be found in the ambitions of the German General Staff, but behind that lay a deeper and a predisposing cause. The whole of civilization was and is organized on the principle of competition, ambition, struggle. Like the Lawyer, civilization has tried to reduce the "neighbour" within the smallest possible circle. We have admitted that love shall rule in the home-life, but there we have set the boundary. Commercial life within the nation is dominated by competition and struggle, not by co-operation and love. The same is still more true of the relationships of nation with nation. And the inevitable result of this state of silent war is discovered in the fearful open conflagration which is to-day consuming the life of the world. In other words, the war has demonstrated, so that he who runs may read, that a civilization based on the Lawyer's principle of limitation of love is a ghastly failure; and that the hope of mankind lies in the adoption of the Christ spirit, namely, in the

(Continued on page 568.)

Editorial Notes

Canadian Chaplains.

"Spectator" has drawn attention to the question of Chaplains with the Canadian forces, and we have secured the following information from headquarters:

Denomination.	Soldiers attested.	Chaplains appointed.
Church of England ..	165,145	93
Presbyterian	70,671	56
Roman Catholic	51,426	37
Methodist	35,908	30
Baptist	18,458	14
Congregational		2
Jewish	851	—
Other denominations .	12,469	—
	354,928	232

From the above we find that there is one Anglican Chaplain to every 1,776 men; one Presbyterian to every 1,262 men; one Roman Catholic to every 1,390 men; one Methodist to every 1,197 men; one Baptist or Congregational to every 1,154 men. In addition to the above there are over thirteen thousand men to be cared for by chaplains other than their own. In other words, the Church of England has provided over 46 per cent. of the men in the ranks and only 40 per cent. of the chaplains; the Presbyterians about 20 per cent. of the men and 24 per cent. of the chaplains; the Roman Catholics a little over 14 per cent. of the men and nearly 16 per cent. of the chaplains; the Methodists slightly over 10 per cent. of the men and nearly 13 per cent. of the chaplains; the Baptists and Congregationalists a little over 5 per cent. of the men and nearly 7 per cent. of the chaplains. These, so far as we have been able to learn, are the statistics bearing on the subject.

Appointment of Chaplains.

In order to discuss the subject intelligently one needs to know what the principles governing the appointment of Chaplains are. In fairness to the military authorities, we should endeavour to find out where the responsibility for any unfairness rests; if such unfairness exists. The general principles that apply to these appointments are as follows:—

(1) When Chaplains of any particular denomination are asked for by the Overseas Authorities for special service, the Authorities of the Church concerned are asked to nominate clergymen for appointment and the necessary appointments are made from the clergymen so nominated.

(2) In the case of the appointment of Chaplains to Battalions for overseas service, appointments are made on the recommendation of the Officer Commanding the unit concerned, if same is approved of by the Officer Commanding the Military District in which the unit is stationed and by the Church Authorities concerned.

(3) Chaplains for general service in Canada, such as Chaplains for camps, etc., are appointed on the recommendation of the Camp Commandant or other officer concerned, with the concurrence of the Officer Commanding the Military District concerned and the Church Authorities.

From these it is easily seen that the official who is ultimately responsible is the Officer Commanding the Military District, who, how-

ever, is guided in the main by the Officer Commanding the unit concerned. The whole matter, therefore, rests largely in the hands of the Commanding Officer of each Battalion, who will, in all probability, be guided in his choice partly by his own denominational leanings and partly by the qualifications of the men who are available.

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The Church and the Chaplains.

There are certain facts that must not be overlooked in a discussion of this subject. We must not forget that the very fact that such a large percentage of the men who have enlisted are Anglicans, combined with the fact that the ministry of the Church in Canada was before the war already undermanned, is largely responsible for the present situation. There may have been cases in which our bishops have deemed it wise to prevent clergy from leaving their home duties, but these, we are convinced, are few. Nor must we forget the importance of providing for the home work, not only for the sake of the present, but for the sake of the future as well, when the war is ended and the men are returning. We do believe that greater efforts might be made in the direction of a re-grouping of parishes or missions. These considerations are, however, no excuse for lack of united action on the part of the Church as a whole in dealing with the situation. Apart from anything that was done by the military authorities, the Church in the early days of the war, should have appointed some one man to supervise the whole work of providing Chaplains and of keeping our bishops informed of the needs. It is childish to blame others for our own shortcomings, and "Spectator" has done well to draw attention to the subject. We talk about the unhappy divisions in Christendom, but there is no more unhappy division than that which renders our Church almost helpless in matters where quick and united action is necessary.

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Brotherhood of St. Andrew.

In the early days of the war we learned with a good deal of regret that owing to financial difficulties the resignation of the General Secretary of the Brotherhood of St. Andrew in Canada had been accepted. We are not in a position to know what has been done since by way of preparation for the future, but we earnestly trust that something is being done to prepare for "after the war." There will be needed in vast numbers of our parishes, devoted Churchmen who will be ready and willing to receive the men returning from the front, to show them some attention, and to bring wanderers back to the fold. Work of this nature will go very far towards solving the difficulties that will face both Church and Nation, and we know of no organization in the Church in Canada so well fitted for the work as the Brotherhood of St. Andrew. In England, the Church of England Men's Society has already begun work along these lines, but with the exception of a few isolated parishes this Society is almost unknown in this country. Unfortunately, the Brotherhood has been allowed to lapse in many a parish and no time should be lost in reviving it. Now is the time to prepare, and while it will doubtless mean hard work to restore the organization to its former standing the effort is abundantly worth while.

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