

Canadian Churchman

Toronto, September 18th, 1919.

Editorial

THE students are getting back again into our college and high school towns. Tens of thousands of the youth of our Dominion will be in training for life service of various kinds. Do our clergy and congregations realize the possibility of a MINISTRY TO STUDENTS?

It is the complaint of many a parson that he gets little support from the professional men of his congregation. The time to plant and develop habits of Church support is in school or college time. Statistics show that by far the largest percentage of Christian decisions are made between the ages of fourteen and twenty years. School time is the harvest time.

For the clergyman who will really take pains to prepare a message for students, the reward will be sure. It will demand honest thinking and talking. No one is quicker to discern insincerity and subterfuge than the student. We have an idea, where we got it we could not say, that the average sermon would show decided improvement if as much solid thinking lay before it as cheap satisfaction behind it. We recall the remarkable ministry of one clergyman who every Sunday evening gave an exposition of part of Holy Scripture. His Church was crowded. Note books were often in evidence. Yet there was no seeking after effect or straining after eloquent periods. It was the sheer interest in a straight forward presentation of the Word which attracted a congregation of whom well over half were students.

Remember the students in your programme of social, as well as religious activities. A hall-bedroom is not a fearfully exciting place but it may be dreadfully lonely. Bear in mind the girl and boy who are away from home, strangers in your town.

THE Forward Movement has wisely been extended to next February. It would have been impolitic, if not impossible, for the Forward Campaign to figure as a rival of the Victory Loan next November. There is and should be no conflict between the two.

Not at all a calamity is this postponement, for it will give time for the most necessary and most difficult part of the Campaign—that is to so present God's claims upon us that our gifts may be an evidence of our rededication. We must see the *spiritual significance of our gifts*. Indeed unless they are given with spiritual significance they are not properly gifts to God.

We have set our hand to a worthy work. The responsibility for the Indian and Eskimo work lies at our door. We are rich to-day from the products of our labours, but it is their land which yields the increase for our labours. The way of our blessing as a Church lies in an adequate provision for this responsibility.

Of course we must greatly increase our staff and equipment in all the Foreign Fields which we have undertaken. Present conditions give us a tremendous sense of the urgent necessity of pressing forward in Japan and China and India.

It will be a great help to all concerned if we keep in mind, not the amounts asked for, but the *objects selected*. A man cannot devote thought to the extension of God's Kingdom without his prayers following his thoughts and willing and adequate gifts will follow his prayers.

FOR some time it has been a matter of concern to us how few people make adequate preparation for the Holy Communion. It is difficult for some in a hurried life to take

the time, but it is just carelessness on the part of others to omit preparation. Yet whether busy or careless there must be preparation if we are to receive the greatest possible blessing from the sacrament. The ideal life, of course, would be one so closely in communion with God that no special preparation would be necessary, but none of us are ideal. The very real and human part of us makes it absolutely necessary that we pause on the threshold of God's House and recollect that we have unclean hearts as well as unclean lips, and that we are sinners even against God's grace by our deliberate and wilful sinning.

We must contemplate not only our shortcomings but we must review and claim God's promises of pardon and strength.

Privately reading the commandments and *Kyrie* with the Confession and Comfortable Words is to be recommended with meditations on the Comfortable Words.

IN ten different ways the ballot of the ONTARIO REFERENDUM can be marked. It is a brain-twister for the average elector to find out what is meant and it surely will twist several brains for the Government to find out what the returns mean, unless there be a majority of four "no"es or four "yes"es.

The very complexity of the ballot is operating to throw people into those two classes. There is one organization working in Ontario which, in its official literature scattered broadcast, definitely advocates voting "yes on all four questions." Such advice stands no chance at all of winning the support of His Majesty, the average citizen, so far as we know him. From up and down the country, north and south, east and west, there comes testimony from all sorts and conditions of men that the licensed bar-room is gone forever. Merchants repeat the tale of better goods and fewer bad debts. Bankers tell of larger deposits. Housewives and children have food and clothing better than before and many a man is glad that the Government put him on the water-wagon. There is yet to be put on record the first case of a man who suffered from his abstinence from liquor as a beverage.

It is just this kind of advocacy of voting for everything wide open, with the return to dreaded old conditions and worse that makes the average citizen feel that he is going to take no chances on this thing. Our war experience has shown that the bar-room is a parasite. There is no shadow of reason for its reintroduction. We are happily clear of it.

Fortunately there is no obscuring of the issue with the plea that the profits of the bar-room are necessary to run the hotel end of a business. The prosperity of our hotels during war time has proved that and the absence of the bar-room business has been greatly appreciated by thousands of guests and by hundreds of proprietors.

The report of the ANGLICAN COUNCIL OF SOCIAL SERVICE on Prohibition will be read elsewhere in this issue. It reminds us that the General Synod some years ago expressed satisfaction with the effort made to curtail the liquor traffic and looked forward to the time when the traffic in liquor as a beverage would be abolished.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

The Christian Year

The life is more than meat
(FIFTEENTH SUNDAY AFTER TRINITY)

THAT Christianity is meant to be a progressive leaven in human society, driving men on to better things here on earth, there can be no doubt. The social gospel is implied in "the gospel."

The moral force of the Church must make for justice and equality of opportunity; the impact of her teaching must by its very nature tend toward the amelioration of the conditions under which men live and labour, and the elimination of poverty and misery. The moral reaction of the gospel of redemption, of which the Church is the repository and the living exponent, must inevitably make for social betterment. But, once again, the gospel for to-day reminds us that this is not the function of religion, or its main purpose.

THE DANGER OF WRONG EMPHASIS.

However much a practical age may deprecate "other worldliness" men will always be moved by its appeal. As long as we know and see mortality all about us, so long shall we be forced to put our trust in things immortal. The greater part of our life is in the soul. Things that endure will, in the long run, engage our deepest interest. We are in search of a city that hath foundations, whose walls crumble not, and wherein is no decay. The fevered energies of these restless times are threatening the foundations of God's kingdom.

The scramble for profits and the adjustment of profits, the disfiguring and unseemly industrial strife, has for the moment forced the emphasis, even of religion itself, upon the material interests of the world. We are in danger of being stampeded by the back-wash of the war. The hectic condition of human thought may easily upset the basic fundamentals of religion so as to seriously threaten the security of "the way of salvation."

The multitudes were rebuked by our Lord because the loaves and fishes were the motive of their interest in Him. Even we in the Church are in danger of permitting the "loaves and fishes" standard of things to constitute our estimate of the efficiency and value of Christianity. It is the function of the Church to provide the necessary spiritual corrective.

OTHER WORLDLINESS.

The Christian religion is based upon the "other-world" appeal. Its emphasis centres in the spirit, and its rewards in the Kingdom of God. There is in us a desire for eternal life, and, if our latent spiritual energies were properly aroused, a genuine dread of sin. We have spiritual needs and desires which are an empire in themselves, and which render the contents of the gospel, apart altogether from its social implications, of supreme importance, and of paramount value to us. It is this truth which justifies the adventurous challenge in to-day's gospel, the statements of which seem, in this practical era of industry, to be economically extreme. But Christ faced the world with them knowing full well that they provide a necessary perspective in the horizon of our spiritual vision. "Take no thought for the morrow" "sufficient unto the day is the evil thereof." "Is not the life more than meat, and the body than raiment?" "Consider the lilies"; all of which is contained in its most ample and reasoned form in the central text of the whole gospel for a living Church. "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you."