

# Canadian Churchman

Thursday, March 4th, 1920

## Editorial

**K**ILL-JOY is not the name to be applied to everyone who in a serious moment inquires where we are going. We are bound for somewhere and we are travelling at some speed. Where that somewhere is, and if it is worth going to when we get there, are questions nobody seems able to answer in a way to arrest general attention. There are just enough people who refuse to think. They say: "Well, we are on the move and that's the main thing."

Some things give you pause. In a western town which has gone dance crazy, children, ten to twelve years of age are allowed to attend public dances until two, and sometimes three o'clock. And this town is not off by itself but is near enough to be served from a city. An extreme case, you say. We devoutly hope so, but it is one to be paralleled in foolishness in other places.

In a Western city over two hundred girls under fourteen were convicted of smoking cigarettes. It doesn't make much difference whether they were following the example of George Sand or an Indian squaw. And whatever you may think of the picture of an ideal home with the wife or mother smoking her cigarette, there can be no two ways of regarding the cigarette habit of girls and boys.

The vagaries of woman's dress have always been supposed to furnish a topic for a jaded editorial pen, but to-day is not a question of fashion but down-right decency. And to touch the matter of extravagance is to open an endless chapter. We talk of the influence of men or women's standards, it would be as well not to forget that often a woman's desires for dress, house, display, etc., are the spur that does not let a man check his speed.

We look back now to the last few months before the war and marvel at the mad whirl of pleasure. Sophie Chotec (the Archduchess of Austria) was at London. Her dances, as for many others, were a prelude to the dance of death. We were repeating the story of Paris towards the close of the Second Empire. When once the tocsin of war had been sounded, the trappings of fashion fell and life as it had been lived was revealed in ugly nakedness. Never again would the world go back to such living criminal in its carelessness.

But what are we doing now. Half of us are in earnest and the other half are on a swifter whirl than ever. Is there such a great difference between the tango we left and the dances to-day? It is possible that our good resolutions during the war expressed remorse and not repentance? Surely they were not a bribe to God that if He gave us the victory we would be good children again.

Do you remember how in a new found social consciousness we use to deplore the miserable existence of the less-than-poor and the barbaric splendour of the rich? What have you to say to-day? Have ever you known extravagance to display its wastefulness more carelessly and do you find no poor to pity?

As then, so now, there is the ominous sound of discontent. *But it is no longer a sob. It is a curse.* Men are beginning to realize that it is man, not God, who has made the world of to-day and behold, it is far from very good.

Whither are we travelling? Unless it is along the path of the Son of Man it will be to inevitable ruin. Service must be the key-note of life. We have heard that so much, has it ceased to have meaning? For those who are looking for some prescribed programme, some external control, the word lacks power. But to those who

are prepared to accept it as the watchword of their living it reveals itself as a force of increasing potency as its demands are met. Life takes on its true satisfactions and significances. Our days and tasks are knit together by a golden chain.

This is just another way of saying that the spirit of Christ is the only saving element in the world. His spirit is not in all that the Church has done and His spirit is found in movements and men which the Church looks at only askance. There are tares as well as wheat in the Master's Field, that we all admit, and also some of the wheat has gone over the fence.

There are some men to-day who put in shallow fashion try to place contrast between the old Gospel and the new social consciousness. We are convinced that social consciousness is one of the manifestations of the spirit of Christ. Read your New Testament again and you will find its note is "saved to serve." The fruits of the Spirit include the social duties and virtues, in fact they emphasize them. The New Testament writers did not lose sight of the social because they saw the key to improvement taken in the individual will.

So to-day it is the duty of men and women who have caught a vision of better things to live and speak in their world.

Timidity means cowardice in the long run. If we want to save men and women from going to everlasting smash we must not hide our light under a bushel. Christians have the very thing the world is dying for the lack of. We must enter on a propaganda of confident assertion and purposeful living.

**I**T is all very well to say that there is no RETURNED SOLDIER class. We have found the opposite. Most noticeably among overseas men who have had their industrial or university training interrupted by their military service is there rightly the feeling that they have not had the squarest of deals. Those who have come back with such wounds or sickness as placed them on the charge of the Soldiers' Civil Re-establishment are altogether on their own when it comes to settling down.

The Bishop of Ontario, in the February number of our Social Service Bulletin makes a suggestion well worth attention. He says:—

"Our suggestion is that the Church in Canada should endeavour to inaugurate a Fund on the analogy of the King's Fund in England for the purpose of assisting in re-establishing themselves, those who under present conditions are not eligible for government aid, *the first charge thereon being assistance of those who are unable through lack of means to continue their industrial or college training.* It would not be in the nature of charity, for not only does the country owe a debt to these men, but would itself benefit by their re-establishment. Even if only the most urgent cases could be dealt with, a great deal would have been accomplished, and it would at least show that the country recognizes its obligation, and is endeavouring to carry it out as far as it can. This fund might be called the RE-ESTABLISHMENT AUXILIARY FUND, and could be administered by the Patriotic Fund Organization. We believe that if the Primate of the Church of England in Canada were to communicate with the heads of the other Churches in Canada, they would willingly adopt this proposal, so that an appeal might go forth from the Atlantic to the Pacific with all the force and influence of the Church behind it. It would at any rate be a practical proof of the Church's sympathy with those who are suffering from the sacrifice they made for the general good."

## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

LOVE NEVER FAILETH.

**C**HAPTER 13 of St. Paul's first letter to the Corinthians bears its own hall-mark of heavenly inspiration. It is a Divine revelation of the breadth and length and height and depth of the love of Christ that passeth knowledge. We do not need to be reminded that the "charity" of the Authorized Version is really "love." Charity is itself a noble English word, but it has been unhappily limited too often to gifts to the poor; whereas St. Paul tells us that we may give all our goods to feed the poor, and yet possibly have not that true charity, or love, which alone makes the sacrifice acceptable to God.

I saw it suggested by a British officer that if we would substitute "Christ" for charity, or love, in the famous chapter we should find it very illuminating. I propose that we should try this now for ourselves, with the slight addition of "the Spirit of Christ." It may help us to see what the love really is.

"If I speak with the tongues of men and of angels, but have not the Spirit of Christ, I am become as sounding brass or a tinkling cymbal. And if I have the gift of prophecy, and understand all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not the Spirit of Christ, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not the Spirit of Christ, it profiteth me nothing. The Spirit of Christ suffereth long, and is kind; the Spirit of Christ envieth not; the Spirit of Christ vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. The Spirit of Christ never faileth. . . ."

I am wondering, as I write, how it will strike you in the light of this variation. I share to the full your great reverence for the very words of Scripture, and I do not, for a moment, think that any man living can improve upon them. There is no better word to be found in English than "love" to express the meaning of the Greek word used by St. Paul. But to read in for the moment "the Spirit of Christ" helps us to see more clearly what a wonderful thing this love is. You know how St. Paul says in writing to the Romans, "If any man have not the Spirit of Christ, he is none of us." It is the Spirit of Christ, then, who is indispensable. His indwelling alone constitutes the genuine Christian. And the fruit of the Spirit is love. In this love there is a perfect Trinity in Unity. God is love. The love of Christ passeth knowledge. The fruit of the Spirit is love. We are meant to share this love to the full. In the beautiful words of St. John, "He that abideth in love, abideth in God, and God abideth in him." It is obvious, that if this love were universal, if the Spirit of Christ filled every human heart, all our distressing problems would be solved, all strife between man and man would cease, all need of any "League of Nations" would be over, neither should we learn war any more.

Woe be unto us if our only comment on these suggestions is that they are the idle dream of another-world visionary. Love is God offered to man in Christ Jesus by the Spirit. Love alone never faileth. How shall we escape if we neglect so great a salvation?

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