

Canadian Churchman

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Editorial

ONE of the speakers at a recent Synod remarked on the "far too-hurried, commonplace and lifeless fashion in which many clergy pronounce what should be the living words, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." These words are more than a mere conclusion of Morning or Evening Prayer. They are an epitome of the whole Christian belief. Our clergy would do well to ponder and so say them that some of their depth is suggested to their hearers.

THE Editor and the Business Manager of this journal, and the President and the Executive Committee of the Company, thoroughly appreciate the commendation of this journal in the Report of the Committee on the Bishop's Charge at the Toronto Synod last week. We have had kind words in letters from Archbishops, Bishops, clergy and laity. And many of our readers are thoughtful enough to speak a word as they renew their subscription.

In a little more than a month the present editor will have completed a year's work on the paper, and it is gratifying to learn that the editorial policy has commended itself. It is our aim to provide a NATIONAL CHURCH WEEKLY. It is the only Dominion-wide weekly in the Church in Canada, and it ought to come as a corrective to any spirit of parochialism or "diocesanism" (what an ugly word!). The Churchman in the West feels as much at home in our columns as the Churchman in the East. That spirit of sectionalism is something which must die in the Church in Canada, or the Church will fail of her fullest life. Our best work has been done when across the whole dominion we marched in step. Our General Synod movements and issues are the things that are telling on our Church life and our national life. Only three communions in Canada have a national voice. Ours will become a mighty voice according as the spirit of unity and co-operation helps us to push back our horizons.

ONE of the things that are helping us to extend our horizon is the FORWARD MOVEMENT. Last week CANON GOULD completed his tour of the Dominion, and in every diocese the scheme has been endorsed amid scenes of enthusiasm, and the start has been made on a high spiritual plane. (Laus Deo). We have heard more about consecration than contribution, and personal re-dedication was the note struck. The Church owes a great debt to Canon Gould for his convincing and inspiring presentation of the Movement. His has been a work of unusual privilege. If the Movement descends to a whirlwind campaign for money it will lose its soul. Let us make it a MISSION OF RE-DEDICATION throughout the entire Church. The man on the wide stretches of prairie will feel in unison with the man in the crowded town. The worker in the distant north will unite his effort with the centre. Together we shall pass on to greater things than we imagine.

THE COUNCIL FOR SOCIAL SERVICE are wide awake. A resolution was passed at the last meeting of the Executive Committee of the Council urging the Federal Parliament to remove the exception which makes GAMBLING AND BETTING LEGAL on race-courses during Race Meets for fourteen days of each year, and to make it illegal in all times and places. Sometime ago in our columns we published details of the enormous "earnings" (?) of the Jockey Clubs. The whole practice is one which saps the vital spirit

of personal and social life. It is economically and morally indefensible.

Hearty support will be given by every right-thinking citizen to the Council in their fight against VENEREAL DISEASES. They endorse the establishment of a "National Society for Combatting Venereal Diseases," and they ask the Bishops to urge their clergy to address their people on the subject of purity. V.D. is the most hateful and loathsome thing imaginable. The scourge which has swept Europe is something we do not want here. Yet in Canada, according to a conservative medical estimate, there are at least 500,000 cases of V.D. The infection is everywhere. It may strike innocent persons.

The remedies proposed by medical men include the banishing of ignorance on sex matters, and the banishing of the false idea that continence is impossible for men. The idea is absolutely false. It is a lie of the devil's own coining. Physiologically, V.D. carries its own nemesis.

The Church has something to say on more than physiological or medical grounds. We need an emphasis on the Seventh Commandment. There are people who think that laxity in this regard is a small matter. They talk as if the physical penalties were the only ones to be avoided. We scarcely need to be reminded that impurity is a

"WE would draw attention to the excellence and great usefulness of the *Canadian Churchman*, which, through the unselfish devotion of a small group of Churchmen to the interests of the Church, and the special qualifications and earnest work of the editor and his collaborators, has attained an unrivalled position among the religious newspapers of our Church on this continent."—Report of Sub-Committee on the Bishop's Charge, Toronto, June 6th, 1919.

sin against our fellows, ourselves, souls and bodies, and our God.

Just here let us remark upon the unclean tendency in conversation. How is it that some men always have stories to tell "now that the ladies have gone?" You might imagine that such stories were confined to the back lanes and lounging places of some low louts. But they have been heard in drawing rooms and clubs. And we are told that there are some females who can tell a nasty story with as much gusto as some males. The decent man nowadays will watch his speech and ban the slightest innuendo.

BY the same token, did you notice that at the BRITISH DRAMA LEAGUE on June 4th, the actress, Miss Lena Ashwell, condemned the "rottenness, lowness and futility" of present-day theatrical entertainments. Mr. Henry Arthur Jones also said: "The English drama, on the whole, has never been in so degraded a position as to-day." Kindly observe that these remarks were not made at a Ministerial Association. We know the influence the stage has on the thoughts of many citizens. Is it any wonder there is moral laxity when so many of our plays are concerned with sex problems, and moths fluttering around the flame of their unholy desires?

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

Social Teaching in the Trinity

(FIRST SUNDAY AFTER TRINITY).

THE doctrine of the Trinity has a permanent practical influence upon social life. It is not an unworthy view of the Trinity to find in it the ideal for social relationships here among men. There is an interpretation of the relationships of the Three Persons in One God which finds in them an example of what our perfect community life on earth is meant to be. The doctrine is, therefore, a revelation of Divine truth which is to be applied more and more to world conditions until the attainment of the ideal is achieved.

A PERFECT EQUIPOISE THE IDEAL.

The inter-relation of the Trinity preserves the individuality and personality of each of the Three Persons, and at the same time establishes and maintains the eternal and abiding unity of the Godhead. Neither imperils the perfection and integrity of the other. The common life of all three predicates their unity to such an extent as to merge individuality in singleness of purpose, and yet personality, with all that goes to constitute personality, is preserved for each inviolate. There is the Godhead a perfect equipoise of community allegiance and individual right. There are no wrongs, no conflict and no diversity of aim in the absolute co-ordination of the whole to serve the high purpose of God in Creation and redemption. These things we are to learn to reproduce in our human life and human relationships if we are to fulfil God's will for the world.

TWO CONFLICTING TENDENCIES.

There is a theory of political life which makes the State supreme, and the whole duty and service of the individual to serve the interest of the State. The individual has no personal rights except those that remain to him after the full claim of the State has been satisfied. Germany, as she was, is an example of this theory carried into practice.

A theory which is the opposite of this puts the emphasis entirely upon individual rights to the neglect of the community life and interest. The duty we owe to the State consists only of what is left over after all our personal rights and claims are satisfied. Every effort at social and moral betterment comes into conflict with this obstinate and deep-rooted view of social life. This is individualism as opposed to Imperialism. The great problem of political science is to reconcile these two theories. The perfect balance in personal right and community life and interest, let it be said reverently, is to be found in the relationship of each Person to the other in the abiding unity of the Godhead. The process by which this is to be realized is by the assimilation of the spirit of Christ in the life of the individual, and through the individual in the whole community. That is the meaning of the leaven of the Kingdom. The chief claim of each will then be the right to serve all, and the first duty of the community will be to protect and bless every member thereof. The doctrine of the Trinity is thus a setting forth of the ideal life which is to be realized when the Kingdom of God has really come among us; it is a Gospel of abiding value and of practical interest to this world in which we live.