

# Canadian Churchman

Toronto May 22nd 1919.

## Editorial

THE Church has reason to be proud of the work of Capt. the REV. C. E. JEAKINS as President of the Great War Veteran Association in Ontario. He drew the attention of the Association to the critical time through which it was passing. "I trust that the best qualities of heart and mind will be brought to bear upon our questions. So that our pressure upon those in high places may not be weakened or dissipated, because of ill-timed, irregular and ill-advised action on our part." He put himself on record against the Association asking for a \$2,000 or \$1,000 war gratuity. In every way he exercised a sane influence. That this was appreciated by his fellow veterans is evidenced by his re-election by an overwhelming majority.

MAKE no mistake about it, the world has changed. Some people thought that they could sleep until the alarm clock awakened them in time to mould the change. They have slept through the change. Years, not days, have moulded the change. Winnipeg and its events shows how great is the change. Before to-day this journal has expressed the opinion that the world's workers have had to work such long hours that they had no time for things that make life worth the living. The disproportionate work hours are one explanation of the appeal of the sensational in their scant leisure hours. The eight-hour day has come to stay. And we believe it will be for the betterment of all concerned. There will be the unavoidable period of adjustment when patience and forbearance will be necessary. Some of the workers may not be in the most patient of moods, but the best of their leaders see things right. Proletariat government is no solution. The Russian debacle has shown that.

This is one occasion when the daughter does not seem to have managed things in her own house as well as the mother did in hers. The prompt way in which "old" England met the "Big Three" and settled at once on the eight-hour day, has been aptly described as a bloodless revolution. The Englishman has a genius for self-government.

DEAN TUCKER will receive the congratulations of Churchmen from east to west on his recent appointment as Dean of St. Paul's Cathedral, London, Ont. There is not a Churchman in Canada who can ever forget the work of Dean Tucker in organizing the M.S.C.C., and guiding its development through its early years, and galvanizing its missionary spirit by his eloquent appeals and unsparing efforts. It is a lasting debt which the Church acknowledges. The labouring oar Dean Tucker again took at the formation of the Social Service Commission. It has been his lot to bear a prominent part in the beginnings of most organizations through which the church is expressing itself to-day. He is one of the outstanding preachers in Canada to-day. His address at the Laymen's Missionary Congress in Toronto some years ago is still remembered as capturing the whole assembly. In General, Provincial and Diocesan Synod he has borne a notable part.

He is an exponent of the larger Anglicanism which is everywhere in the ascendant now, both in England and Canada. Fewer men than ever pride themselves on an exclusive position and the old aloofness is being rapidly disowned as a poor relation. Dean Tucker is President of the Ontario Social Service Council and in other

things his activities and sympathies are not at all confined to the Anglican Church. Huron Churchmen are to be congratulated upon having in the new Dean a man whose work for the Church and the nation will bring the position into gratifying prominence.

THE allied and associated powers agree that the properties of religious missions in territories belonging or ceded to them shall continue their work under the control of the powers, Germany renouncing all claims in their behalf." This is the clause in the proposed Second Treaty of Versailles, 1919, regarding RELIGIOUS MISSIONS. The Germans have had hundreds of missionaries in West and East Africa and India. In West Africa the Basel Mission, the North German Society and the Rhenish Society have been operating, and in East Africa the Berlin and other missions. REV. DR. T. B. WESTGATE, in an address before the Niagara Diocesan W.A., exclaimed against ever allowing German missionaries to take up work in their former missions. They would be centres of Germanizing influence, malcontents as well as informants. The course of German missions abundantly justifies Dr. Westgate's position. They have preached the Gospel of Kaiserism.

How utterly different was the spirit of English missions is shown by the fact that when the Germans, who took the English missions, tortured the native Christians to extort a confession that Dr. Westgate had taught them heliography for signalling, they were true to Dr. Westgate and refused to gain relief from torture by telling lies.

It will be well for the missionary agencies of the Allies to realize the greatness of the task which the decision imposes on them. DR. EUGENE STOCK, in the *London Quarterly Review*, writing on the "New Challenge to British Christendom," reminds us that the German Missions to non-Christian people are wrecked. In West and East Africa the missionaries went with the German rulers and traders. Meanwhile, the flocks are unshepherded. In India the large and successful German Missions employed several hundred missionaries, most of whom were repatriated or interned early in the war. The British and American Missions have done their best to shepherd the people, but the permanent problem still awaits solution. Then there are the Turkish dominions, liberated by British arms.

"We are deeply concerned in the question of future religious liberty, and bound to secure that liberty at all costs. Moslem and Christian and Jew must not only have equal civil rights, but must be free to change their religions respectively."

The same considerations apply largely to Persia.

Dr. Stock thinks the demobilized army should furnish a good contingent to the missionary army, "and Deborah's sisters are ready, too." Are we ready, he asks, to enroll and support them? It might cost us seven millions this year, which is what we spent in a single day on the war. We bent our backs to the task of saving the world and our Empire for righteousness and truth. No cost was counted too great. Anybody who thinks twice will realize that Christianity provides the only permanent and sufficient basis for righteousness and truth. It has so fallen out that we have not only an amazing opportunity for missionary work through the mingling of the races in the Allies' cause, but also we are under an imperative necessity to "carry on" work for which others have proved their unworthiness.

## The Christian Year

### The Ascended Lord (SUNDAY AFTER ASCENSION)

THE Feast of the Ascension has long been recognized in the Christian Church. If we are justified in making the Feast of Easter a time of high ceremony, we should also give to the Ascension more than passing notice. It required the lapse of centuries of time for some of these important events in the life of our Lord to secure the attention and emphasis in the Church, which was necessary if the great doctrines which rested upon these events were to be kept sufficiently conspicuous, in the forefront of Christian theology. In St. Augustine's time the observance of the Ascension was so general in the West that he presumes for it Apostolic origin. It is first noted in the East in the Apostolic Constitutions. There is no actual evidence of its observance in the Church before the fourth century.

The Ascension is a fitting climax to the historic and earthly life of our Lord. It was definitely anticipated by Him in His teachings to the disciples, so that, after the event, that which was formerly a "proverb" might be seen to be a logical and consistent reality. When we have followed the Master by faith through the Passion and the Cross and the triumph of the Resurrection, we find no difficulty, by the same faith, in following on with Him through His return from human sight to the realms of the spirit, whence the Divine life had come amongst men. The Incarnation thus represents a complete interchange between the two worlds of the seen and the unseen—the Divine among the human, and the exaltation of the human to the realms of the Divine.

#### UPLIFTING LESSONS.

1. As we learn to love the Saviour in His earthly life for all He did and all He means to the world, and for the great love wherewith He loved us, we find that our affections are no longer on earth, but in Heaven, where He is. To learn to love Christ is indeed to answer the prayer in the Collect for Ascension Day, that "we may in heart and mind thither ascend, and with Him continually dwell." It is not, therefore, a vain thing that St. Paul urges the Colossians to, "Set your affection on things above not on things on the earth, for . . . your life is hid with Christ in God."

2. The Ascension puts a new value upon humanity. It reveals the possibilities and potentialities of our nature, that it is not a thing to be despised, but to be redeemed. The Ascension is an earnest of our new creation, by which we are recalled to a consciousness of the perfection of the first creature, and that but for sin mankind would always have had about it the atmosphere of Heaven as its natural environment.

3. The Ascension is the precursor of the new day of the spirit. The Christian age is the age of the spirit. His Ascent must needs be to insure his continued presence as an immanent and universal spiritual power in the world, to convince men of sin, of righteousness, and of judgment, and to guide the Church into all truth. "If I go not away the Comforter will not come," "so I am with you always, even unto the end of the world."

No man's life is free from struggles and mortifications, not even the happiest; but every one may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune.—Von Humboldt.

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