

## Editorial Comment

## The Way of Prayer

We talk war, we read war, we think war, and so we may as well write war, for nobody will consider any other topic. We have been at it now so long, and the losses and horrors have come so close to us, that we are beginning to see things more clearly. We have had time to temper our early enthusiasm. Intelligent judgment is taking the place of rash assurance. Among the ideas that are now coming to the fore is one that it may seem strange for a secular journal to emphasize. And yet it is an idea that must dominate all our thinking and acting. It is the old idea that God lives and moves in history. When He wills He exalts, and when He wills He destroys. There is only one way to win in this struggle, and it is to get in line with God. Anathemas are useless, threats are idle, and argument is impossible. We must appeal to the Higher Court.

I heard a gentleman say yesterday that he cannot pray over this; that he cannot ask God to bless him or his country in war. Surely he does not think that God has changed. He would indeed be a strange God if in this age, as in all ages, He did not grow impatient with sin and wrong, and cruelty, and if He did not protect and shield those who are His ministers of righteousness and justice.

Sometimes it does us good to read an old narrative. Read it once again!

"Now Elisha was fallen sick of the sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face and said, Oh, my father, my father! the chariot of Israel and the horseman thereof! And Elisha said unto him, Take bows and arrows: and he took unto him bows and arrows. And he said unto the King of Israel, Put thine hand upon the bow; and he put his hand upon it: and Elisha put his hands upon the King's hands. And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek till thou hast consumed them. And he said, Take the arrows: and he took them. And he said unto the King of Israel, Smite upon the ground: and he smote thrice and stayed. And the man of God was wrath with him, and said, Thou shouldest have smitten five or six times. Then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite but thrice."

This is how God expressed Himself in olden days, and there is no reason why He should not express Himself in similar fashion to-day.

Here we are face to face with the greatest power of evil the world has ever known—a form of government, the most tyrannical, the most reactionary, that the mind of man has ever conceived, a form of life, as judged by the actions of a brutal soldiery, as corrupt, as cruel and as heartless, as hell itself. If God loves truth and holiness, He must wish for the destruction of such a power. The only question is this—Can He trust us or choose us to be His agents. On two conditions He will do so—first, that we be pure; and second, that we be strong and of good courage. We do not propose to advocate prayer as the refuge of a coward, but as the source of strength to the strong and brave, and we hesitate not to say that in the end this war will be won by prayer and sacrifice—not the prayer of craven hearts, but of men and women strong in conviction, burning to

right the wrong, to make God's will prevail on Earth even as in Heaven.

"More things are wrought by prayer Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me, night and day. For what are men better than sheep or goats

That nourish a blind life within the brain, If knowing God, they lift not hands of prayer

Both for themselves and those who call them friend?"

And so the man of prayer is in the fighting line. Every Joash in the trenches should have an Elisha in the home guard, urging him as a prophet of the Lord to smite other modern Syria until it is consumed. This is the great holy war of all the ages. *Germania delenda est.*

And it may be that if we are loyal and true and of good courage we shall hear as did His chosen people of old through their chosen leader: "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day: for the Egyptians whom ye have seen to-day ye shall see again no more forever."

## Modern Industry

It is a very bright picture one can conjure up of life on a Canadian farm fifty years ago. The outstanding feature of that life was the fact that on the farm was made or produced practically everything necessary to subsistence. Food, clothing, toys, implements, household necessities—all were made by the busy hands of the good housewife, or her family of growing sons and daughters. One can picture during the course of the year such scenes as the quilting bee, the paring bee, the corn-husking, the preparation of wool and the spinning of it, the making of soap and starch, the hop-picking, the making of vinegar and cider, and good old-fashioned home-made cheese.

Those days have gone. The factory has superseded the home. Everything that man needs or wishes can now be obtained ready-made in great variety and abundance. That which formerly was produced after great expenditure of time and labor, may now for a few cents be purchased at a neighboring store. In every department of life as much as can be done by a few people in a few hours as was formerly done by hundreds of people in a week. Think of the multiplying power of a sewing machine, a linotype, a rotary press, a self-binder, a stamp-machine in the modern post-office. Well do we boast of the triumphs of modern industry.

And yet the advances have not been made without cost. Indeed, so great has the cost been that many people say our gains have not begun to equalize our losses. True, there has been a saving of time and energy; true there is greater variety and richness in production, but it is claimed that the workers themselves have lost character, power and individuality during the great transformation. This is, indeed, a serious charge, for no amount of material gain can counterbalance even a slight spiritual loss. One of the most unfortunate things that could befall society would be this—that people should place work above the worker, that they should think in terms of material production rather than in terms of free spiritual development. In the long run that alone is best which makes for strong manhood and noble womanhood, peace, happiness and joy in the hearts and homes of all. On visiting a large factory recently a writer compli-

mented the owner upon the provision made for pure air, cleanliness, supply of water, regulation of temperature, and ended by expressing his satisfaction that modern factories gave so much attention to the health of the employees. To this the owner replied, "Make no mistake; this is not done for the sake of the workers, but only to insure a better product." That statement, if it could be endorsed by employees generally would be the most damning reflection upon the methods of modern industry. We have a strong feeling that employers as a class have much greater regard for the health and happiness of their workers than the owners of this factory, but it is still abundantly true, that in the mad rush to promote industrial efficiency men have almost forgotten about health and home and morals.

## Industry and Education

Education is a lifelong process that fits human beings for society, for self-support, for industry, for parenthood and citizenship and for all noble enjoyment. Though we have schools and universities we have gross ignorance and wholesale poverty. Are ignorance and poverty by-products of industry? In some cases this can be proven beyond discussion. When year after year industry claims from the schools thousands of young people who have not learned even the elementary branches, there is only one thing that can possibly happen. These young people remain ignorant, and their earnings will never exceed the limit of those engaged in low-grade industry. Anyone who examines the situation will be convinced that in spite of child labor laws, and all other laws affecting the welfare of children, conditions are far from satisfactory. Men and women are becoming mere machines; they are losing their spiritual sense. The very schools are becoming commercialized. Nothing that is taught is valued unless it can be converted into dollars. It is true that the school should emphasize rather than ignore such subjects as health, general intelligence, morality. Somehow or other the soul of the young worker must be saved. Is it true, too, that in schools organized and supported by the State, or by workers themselves, the true relation of the worker and his family to industry should be set forth.

## Industry and Morality

The corrupting effects of industry are only too apparent. Owners of tenements do not call themselves infanticides, although the death-rate in tenements is twice that outside of theirs. A factory owner may escape condemnation as a murderer, even if one hundred die from smoke or fire in a single room. Our moral sense is dulled by modern industry. We have grown so accustomed to the wrong that we are unable to see it. "The mental energy of our ablest men has been too largely expended in industrial organization in service of greed for dividends. We have been taught too long that the profit motive is the best of which we are capable. The failures and crime, which we see, we attribute to the folly of human nature, not, as the facts demand, to the corroding power of industry on a basis fundamentally immoral. We can retrieve our integrity only as we come to accept as our ideal service instead of profit, and this will be achieved only as industry becomes a city, a state and a national service. Public ownership of great utilities is necessary to the moral life of our people."