

ous of Britain's success as a coloniser, and after all the military and commercial value of that success has to be proven. The Emperor may have been jealous of the King, but that was at best a foolish notion. On our side, the progress Germany was making need not have excited us as much as it did. The Kaiser's telegram to Kruger may not have meant as much as we thought. The German people, beyond the military class and the palace circle are not unkindly disposed towards the British people. If the British people were possessed of a nightmare, the blame should not be put entirely upon the other people.

However that may be, it is pleasant to know that Britain, France, Germany and Russia are now joined in friendly relations of an unusual kind. With the four great powers in tolerable accord as to the advisability of a general and prolonged world-wide peace, the rest of the world may breathe tolerably easy. Russia's desire for peace is seen in her continued efforts to prevent war in the Balkans, even to paying to Turkey more than a million pounds as a part of the Bulgarian indemnity which the latter State refuses to pay. France and Britain are pacifically inclined by attitude and sentiment. Only the German War-Lord was threatening and he has for the time being entered the Temple of Peaceful Victory.



GENESIS AND SEVERAL EPISTLES

FOUR years ago, there came to the city of Toronto, to fill the pulpit of Sherbourne Street Methodist Church, a man of genuine scholarship and gentle bearing, whose name has become honoured and loved in one of the most influential churches of Ontario's first city. Rev. George Jackson had held for eighteen years in the City of Edinburgh a ministerial position under the British Wesleyan Methodist Conference, and, where he had neither building nor congregation on his first going to the Scottish city, there is now a membership of eight hundred, forming one of the great religious centres of that intellectual capital. To have established a popular Methodist mission in a city of Edinburgh's "kirk" and Calvin traditions was sufficient evidence of tenacity and integrity on the part of the founder.

Mr. Jackson came to Toronto on invitation. He has created an impression of an earnest personality, with the magnetic comprehension and sympathy which tried and perplexed humanity needs so sorely. Especially have the young men of the community felt the influence of his culture and Christian kindness and the calls on his time and talents have been many. About a fortnight ago, in an address before the Y.M.C.A., he referred to the early chapters of Genesis in the light of the most recent scholarship, and there straightway arose a fusillade of newspaper correspondence from clergymen who, not content with "differing," went so far as to use the word "infidel" in their horror at modern interpretation. On Friday of last week, Dr. Carman, General Superintendent of the Methodist Church, of Canada, contributed to the *Toronto Globe* a letter which was highly intolerant and bitterly personal in its repudiation of Mr. Jackson's remarks. This epistle was followed the next day by an extensive communication from Mr. Jackson, showing the eminent sanity of his views, and also an "open" letter by Mr. J. W. Flavell to Dr. Carman, in the course of which the well-known layman declared frankly his disapproval of the Superintendent's unjust remarks.

If the New Testament saying: "By their fruits shall ye know them" be applied in the present crisis, the spirituality of Mr. Jackson's teaching, the courteous manliness of his bearing are of more value to this country and to the city in which he ministers than the ungenerous bigotry of his leading assailants. The former's Y.M.C.A. address was addressed to a picked audience, and, in its entirety, possessed no alarming elements. Surely it is time to recognise the need of modern churches for just such men, sane, calm and unafraid of honest doubt, who "see life steadily and see it whole." It will be a great pity if a few purblind fanatics drive from Canadian churches and even from our country, those who are doing a great and needed work. May we not advertise the bigotry and ignorance which yet afflict us!



IMPERIAL ADDRESSES

THERE have been certain visitors from across the Atlantic, there are certain orators among our own people, whose foibles and pomposity have made their use of the word "imperialism" a matter of weariness and offence to all sober-minded citizens. Whatever such blundering speakers may have done towards spoling the term has been more than made right by the addresses of Lord Milner, who visited this country last autumn and was induced to speak on the subject nearest his heart to our Canadian clubs. Seven of these addresses, under

the title, "Speeches in Canada," are now presented to the public in book form.

The delightful humour which prefaces and pervades the discussion of serious international affairs is the quality which keeps Lord Milner from making any illadvised comparisons or proffering any hasty advice. He is an Englishman with colonial experience of South Africa's most trying period. Consequently, he speaks with feeling of the globe-trotter who writes of what he has seen and known, with the little learning that proves so dangerous. Lord Milner speaks, as to kindred, of the greatness of responsibility rather than the abundance of our possessions. His "Practical Suggestions," given before the Canadian Club, Toronto, last October, are characteristic of the statesman's caution and breadth, while not the least helpful in union of the ideal and the practical is "Imperialism and Social Reform," delivered before the Women's Canadian Club, Montreal. In his closing address Lord Milner shows plainly his comprehension of Canada's growing national spirit when he says:

"There are those who seem to fear that the growth of a Canadian spirit, of Canadian patriotism, will be a danger to the unity of the Empire. I take precisely the opposite view. The last thing I should dream of doing would be to run Imperial patriotism against Canadian. I want to rest the one upon the other."

THE NEED AT THE DOOR-STEP

TWO weeks ago, it was pointed out in these columns how easy it is to theorise and preach and how difficult to do constructive work. Every journalist feels that he is to a large extent a theoriser and a preacher and only to a small extent a constructive worker. Therefore the writer must have felt that he was to some extent condemning himself and his profession. Yet there is preaching and preaching, preachers and preachers. Some men preach only what they think is practicable; others give utterance to wordy monologues which begin nowhere and end in a burst of eloquence.

The writer's object was to stir the people to lessen vice by increasing the influences which are working against it; to keep the young man from idleness and drunkenness by directing his energies into proper channels. Men who find a pleasure in work are not likely to become vitiated, but there is a stage in almost every young man's career when work is distasteful to him and becomes only a matter of duty. Denied this source of comfort, he seeks another. He chooses companions whose company gives him the pleasure which his work does not supply. He goes in for baseball or some other form of sport, or he becomes an "evening" idler. At this point he may become either a criminal or a drunkard.

Sport and idleness are often vicious unless carried on under some sort of restraining influence. Consequently all sporting and idle hours should be supervised. Here is where church influence, social organisations and other moulding forces come into play. They provide amusement, pleasure and activities for the spare hours. They ought to control baseball, lacrosse, skating and all the other out-door and indoor games in which young people engage. They ought to be responsible for how "the spare hours" are spent, since it is in the spare hours that drunkards and criminals are made. This would be more influential than telling young men and young women once a week, from a pulpit, that strong drink is raging, and that the theatre is an abomination in the sight of the Almighty. If people take to liquor-drinking and cheap theatrical amusements, it is because there is no magnet drawing them in the opposite direction.

The social reformer should take hold of the theatre and improve it. That would be one of the great steps in work he has at heart. In cities like Toronto, Ottawa, and Montreal, which are on the New York circuit, the reform will be very difficult. The American stage and the American play have become, in the words of the *New York Sun*, "daring and in some cases indecent" during the past four years; as if they were not bad enough before. The theatres and music halls in the other cities of Canada might be much improved if a Canadian theatrical trust were organised to present clean wholesome drama and first-class vaudeville from coast to coast. In the same way, the development of Y. M. C. A.'s, with their gymnasiums and amusement rooms, the establishment of public reading rooms which would be a kind of town or village club, the encouragement of all proper indoor and out-door sports by those who aspire to leadership, the providing of summer and winter playgrounds of the very best sort under municipal control—these are some of the reforms which would be better than sermons that are full of "don'ts" and "beware's."

Ontario once had a Minister of Education who wrote a poem about how Canada needed men who would be grand and good, but he was neither grand nor good himself and the people laughed. There is a preacher in this province, several, indeed, but one in particular, who is always telling in some new form that Canada's greatest need is men. The cry is getting wearisome. It rings hollow. What Canada needs is a method of making men, and a few people who will see that the method is put into operation. We want less preaching and more action, less concern about the heathen in foreign countries and more concern about the creation of good citizens in the Dominion of Canada.

NORMAN.