

Canadian Churchman

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Editorial

IN commenting on the review of the ATHASIAN CREED Revision in Canada, which shortly appeared in our columns, the *Church Times* says: "The solution adopted may not be ideally the best one, but, at all events, it maintains the dignity of the Creed and secures its recitation wherever its use is cherished. It even provides for its frequent recitation. The day may yet arrive when, the old bugbear of compulsion having been removed, this venerable symbol will come into its own again, and be valued for its wonderful exposition of the Christian verities."

THE text of the League of Nations has at last been given to a waiting world. It is a splendid attempt to lay a basis of goodwill among nations. There is no doubt that the idealism of its provisions has been checked by the instinct of national self-preservation. That need not be a blemish. The declaration of a Utopia was neither needful nor useful. We may as well realize that on the Allies must rest the burden of becoming the basis of the League. That does not mean its limitation to the Allies in the future. It is interesting to note that a British statesman has been mentioned as its first Secretary-General.

LATIN is following Greek in being regarded as a voluntary instead of a compulsory subject in some U.S.A. universities. Both Yale and Princeton have decided to accept work in a modern language instead of Latin for any degree, the Arts degree at Princeton alone excepted. These and suchlike decisions notwithstanding, the classical languages, and the works which have come down to us in the same, will never lose their place in the course of a student who sees in education something more than gathering the tools of a livelihood. Our theological courses concern us most of all as a Church. We sincerely hope that the day will never come when any one of our theological colleges will enroll as a graduate a student who has no knowledge of the Greek of the New Testament. In this case it is not an option, but an essential.

IT is a great satisfaction to Canadians that the French Government intend to present Vimy Ridge to Canada as a permanent memorial of the deathless bravery of our men there. It will be remembered that after the first battle of the Ridge, when so many gallant men laid down their lives in an assault—the bravery of which was not outshone in the whole war—a granite cross bearing their names was erected on the summit. It bears the simple inscription: "They shall see His Face." This Eastertide, as we are enjoying the first Easter of Peace, our thoughts are never far from those by whose sacrifice our Peace was purchased. This has been the first Easter for some in Canada without the presence of the loved one. Never has Easter meant more to them and never have they needed it more.

MUSIC has its own special ministry. In expressing the emotions it excels even silver speech, and the golden silence of great emotions can be interpreted only by music. On Easter Day all our churches ring with glad voices, and they should. On Good Fridays, after the day's services are over, it is become more than ever the custom for our choirs to render some portion of the oratorios which, with solemn sound and tuneful mourning, tell the story of that day that brought our salvation. Where the efforts of a small choir must be wholly taken up with some

settings or anthems which are presented as their *tour de force*, it would be well if their selection were reminiscent of the great masters. Something more than swing and *double forte* are necessary to make a piece worthy of their work. We are sure that several of our prominent organists in the Church would gladly co-operate with this journal in advising small choirs regarding pieces which will repay their efforts and elevate the standards.

IN a letter to *The Times* recently, the secret of the force of Bolshevism was uncovered by CANON E. A. BURROUGHS. "The force of Bolshevism lies in its being, after all, an idealism gone wrong. It is the ideal within it which makes it powerful. Nothing but a counter-idealism can expel it. In terms of bacteriology, we must find another stronger, kinder bacillus to fight it in the very veins of the world's spiritual life. If such is available, it should be the first concern of statesmen everywhere to inject it freely and give it a fair chance of working in its own way. We need, in a word, a world-wide propaganda of a truer idealism, a deeper faith."

It is his conviction that the main reason why Bolshevism gains converts to-day is because the non-Bolshevist world is still so largely the thrall of another form of materialism—commercialism. If there is a remedy, what is it? Canon Burroughes answers: "A Christian revival all the world over is the only effective cure for Bolshevism. If the modern State knew its own true interests, the logical sequel would be a State-encouraged Christian offensive—facilities for Christian propaganda on the largest scale, and for Christianity to work in its own way."

These days are the fiery test for the Church. Only if she be true to her own evangel can she steady the situation. A disinterested and impartial third party is required for any agreement between opposing forces. The Church has the name of being neither disinterested nor impartial. It is not too late for her to live that reputation down. She must preach and practice, not only her evangel, but also the applications of it.

Utterly weak is it to turn the blind eye to the flagrant violations of good will to men. Now they have irritated to exasperation those who have suffered, it is not only weak, but it is impossible. Unless the Church emphasizes her message, not only about the golden streets of the City of God, but also about the thoroughfares of the city of men worn by the weary steps of hopeless toilers, she will not come into a place of service and helpfulness.

Whenever men commit themselves to Christianity as they see it, they are bound to preach against iniquity. The Reformation had an economic side. Wesley and Whitfield remembered that their hearers had bodies as well as souls. Wilberforce saw that the propaganda of Christian missions sharpened the tooth of conscience against the slave trade. Shaftesbury made his crusade in the kingdom of England for the little children who were of the Kingdom of Heaven. The Oxford Movement drew some of its impetus from its devotion to social service. "General" Booth never forgot the squalor and filth of Darkest England, and he knew the only way out was by the grace of God in the heart of men.

Never yet has the Church undertaken a CRUSADE OF SERVICE, in which she has forgotten herself, but that she came into new visions and possessions of power. She has never lost her life by giving. She has never saved her life by withholding. Courage, not cowardice, wins the hearts of men. Love, not selfishness, possesses all things.

The Christian Year

Revolution or Submission

(THIRD SUNDAY AFTER EASTER)

THE Epistle for to-day touches a very important and timely theme. The recognition of constitutional methods in social and political progress. Sane thinking and definite teaching are very much needed from the Church in these disturbed times. The New Testament furnishes excellent material from which to draw lessons and give instruction. The Christian message is the only one that can guide all parties in the way of sound and permanent improvement. Society cannot be improved from without, it must be regenerated from within. When law is ignored and ordered restraints forcibly set at defiance, the mad passions of men are unleashed and all opportunity for sound and just reform destroyed. So St. Peter says, even to persecuted Christians: "Submit yourselves to every ordinance of man for the Lord's sake." And St. Paul says: "Rulers are not a terror to good works, but to the evil"; "He is a minister of God to thee for good." The New Testament also urges the recognition of justice and righteousness, and declares the wrath of God against those who wilfully persist in disregarding His supreme will: "Honour all men, love the brotherhood, fear God, honour the king."

SIN LIMITS FREEDOM.

There is an elemental constituent in our nature, which, when wrongly directed, is in a chronic state of revolt against authority. When rightly directed, this same quality is a priceless gift which makes for social and spiritual emancipation. It is the eternal desire for freedom which has called for expression since the days of Adam. All men desire, above all things, to have the bonds and shackles of life broken, so that they may expand without restraint. Conditions and circumstances that limit independence of thought and action, or that curtail full and free expression of all our aspirations are resented by us as an infringement of our Divine rights and liberties. This resentment appears in very early childhood and is always the leading impulse in revolt. The natural man dislikes being organized. He knows authority and restraint are necessary, but he wants authority to represent his will regardless of the needs and claims of others. We must have government, but we no sooner have it than we are in a state of revolt against it. Every man wants to be a law unto himself. Now, while we ought to cherish the desire for freedom as a gift from God, it is evident that it must be directed to serve constructive and not destructive ends, that it should contribute to good and not to evil in the body politic. We must realize that we are living in a world of social relationships, where all are equal before God and the law, but where, also, there are diversified and often opposing aims and interests, and that, therefore, it is necessary for the well-being of the whole, that we should accept limitations imposed by the will of the social aggregate. Bolshevism is not only supported by a host that have nothing to lose and everything to gain by social disorder, but it has also at its core the impracticable theory that there is a way by which social organization may secure for every man unlimited freedom without trespassing upon the rights of others. The Soviet system of Russia, although run upon the principle that labour, and labour alone, has the right to govern and to vote, has itself no immunity

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