

Canadian Churchman

Toronto, March 6th, 1919.

Editorial

SOME contributions have already come in for the Canadian Chaplains' Service Social Work. We hope that some large amounts will be sent in by churchwardens and societies as soon as possible. Remember that we have only a short time to do this work.

HOW ridiculous is the way some people give themselves airs! How the spirit and peace of a small church is marred by the uppishness of Mrs. So-and-so and her daughters. One wonders if such people have ever really met a "thoroughbred." What a shock is in store for them when they discover that excellence is not shown by superior airs. Gentleness is a thing people never have to claim. The devil must laugh in his sleeve when he sees Mr., Mrs., and the Misses Condescension in church. They are almost as good friends of his as Mr. Hypocrisy who goes to service with a Bible under his arm and some small change in his pocket.

"IS it a new novel?" asked a well-dressed woman, when she was informed that the book on sale at the Bible Society stand at the Toronto Exhibition last year was the Gospels. Exceptional such ignorance perhaps is, but it is significant, and shows the strategic place the Bible Society's work occupies in the work of Christendom. Some of us Anglicans have been a bit shy in showing our interest, but that should be a thing of the past with the lead of our own Bishops here and the published words of the Bishops of London and Oxford. One mistake Anglicans are inclined to make is to stand aloof from some great Christian activities and then complain a bit because the Anglicans have not a larger share in matters. The war and its work has shown us both our own ability and the willingness of others to recognize it. No Churchman can afford to miss having a share in the tremendous work done by the Bible Society, the hand maid of the churches. Our missionary work would be absolutely paralyzed by the failure of the Society to spread the Word of God.

SCHOLARSHIP is one essential of the Christian Ministry which is likely to be overlooked now-a-days. In the face of the pressing tasks which the average man can do, we forget that it takes the more-than-average man to supply the real sinews of war. We live on one another's brains. The thinker is ultimately the greatest influence. Scholars, like poets, are born, not made. Is that true? Well, if the only way of making scholars was the German way with the German results, we would agree.

Some of the men of talent who pass through our colleges ought to be deliberately impressed with the idea that there are other spheres of work just as important and imperative as parish work. The endowment of travelling scholarships and fellowships in our theological colleges is very desirable. An unusually promising young man should be given the opportunity of studying without either himself or his college taking the responsibility of a novice lecturing. We hope that the founding of fellowships will appeal to those who desire to advance the strategic service of the Ministry. No better memorial could be suggested for a student who has given his life for his country, particularly if he were planning to give his life to the Sacred Ministry.

At all events we must have scholars. We have the brains. We lack the time and money. If we are to hold up our heads as Canadians in the world of scholarship thirty years from now, we must start to train our best men now. Our Anglican pulpit has a fair average of education, but we would not care to say that scholarship

was its forte. Yet a high average of scholarship is the only thing that will save us from the tyranny of the specialist while accepting his solid contribution.

THE man who has no sympathy with the desire for shorter working hours is a man who has no imagination. It is in the cities particularly that the long hours of labour are a hardship. There are thousands of workers who have to leave home at six o'clock in the morning to reach work by seven. They do not reach home again until seven at night. Put yourself in their place. What time would you have for home and family and the things you value most? It is all very well to tell a man that he should use his evenings for self-improvement, but if you were as tired as a dog after a heavy day's toil, the only thing you would budge for would be a meeting of men who understood your position and were working to relieve it. You say the farmer has hours just as long. True, but what a difference to labour on your own place and know that your labour is improving your holdings for yourself and your children.

Unreasonable is it to propose shorter hours, some say, for it will upset business and profits, and production and particularly profits, and markets and most especially profits. It was the same cry when the move was made against child-labour. One might imagine that Profits was some kind of a Juggernaut which had to roll on its way relentlessly, no matter whether it crushed man, woman or child. The man who thinks that the present movement for shorter hours springs from the desire to make the work go around, has an idea which is as false as such economics are unsound. It is work instead of grinding, life instead of existence that is the demand.

But the world-drama of Fair Play and Brotherhood slaying the dragon of Selfishness has awakened minds that have been dulled by generations of endless toil. Nations were the principals in that world-drama, but the conflict was fought by the throbbing flesh of living souls. What we fought for there, we must uphold here.

Patience is necessary on all sides. Conditions can be improved gradually. The more rapid the movement, the greater will be the dislocation. The main thing is the desire to help one another. For employers to appreciate, and not libel, the aims of the best of their workers and for employees to understand, and not libel, the motives of the best of employers will be the road of steady and effectual progress.

Christianizing International Relations

HAVE we really grasped the possibilities of the Versailles Conference? For so long we have been bearing the weight of war that our thoughts inevitably dwell upon the blessed relief of peace, a relief which, far more than to us, comes to the battle-scarred lands over yonder and tells the sorrowing hearts that the tide of sorrow has at last come to the flood and turned again. All true men throughout the world yearn for that Peace,

Peace beginning to be
Peace as deep as the sea.

But something more than the cessation of war is the boon within reach. If the menace of war be removed, men will be free to do service as never before. Unlimited development of the resources of the whole world is within the bounds of possibility. If a new spirit possess man, justice, brotherhood, and service will mean each

for all and all for each, individually and nationally.

Have we considered that in this Conference there will be fixed the future policies of Christian nations to non-Christian lands? The decisions of the Conference will have a determinative effect upon the future of the vast populations which have been the object of our missionary efforts. They will read us and our ideals in the terms we agree to. There will be no use going to them with the Gospel of Love if we agree to terms which subserve selfish or unworthy ends. The greatest thing in the world to-day is the struggle for a CHRISTIAN PEACE, in spite of the irony of short-sighted scepticism. As Christians we shall do well to realize that the Conference is now making the world in which we must work. What use will it be in ten years to pray, "Thy Will be done," if we do not work and pray for better things now. With confidence we commend to our readers the appeal for Prayer which the Committee of Reference and Counsel of the Foreign Missions Conference of North America has made to all the churches of this continent.

"The peace terms involve the major portion of the human race in agreements whose binding force reaches far into the future and affects every sphere and relationship of life, whether political, industrial, commercial, social or religious. Shall religious freedom and missionary liberty be established or shall they suffer limitations? Shall reasonable and genuine missionary activities be safeguarded and extended or shall they be hampered and reduced? Shall conditions be established which make easier and more effective every effort to uplift the races of the world or shall they be such as to contradict the Gospel of the Christ we seek to carry to all the world?"

Can we CHRISTIANIZE OUR INTERNATIONAL RELATIONS? It is no light task. There were times in our past history, even when we were not bound with such a multitude of allies, "that we agreed to some things absolutely un-Christian. To mention only one, the Opium Trade. Now the difficulties have increased with the size of the council board. Unquestionably they are great. In spite of high intent and unselfish motives, how difficult to define the right pathway! How may divided opinions at Paris be reconciled? How shall the wide differences in racial view-points and national attitudes be bridged? And should unworthy motives enter in, how greatly will the difficulties be increased! Those who at this critical moment have come into most intimate touch with the actual situation, declare that our supreme confidence must lie in the mighty power of the Spirit of God. His wisdoms alone will suffice. Only His skill can fashion the decisions of the Nations to subserve the infinite possibilities of coming days. No power but His can adequately rule and over-rule."

But as we have increased difficulties so also we have INCREASED POSSIBILITIES. Never before in the history of the world did men about a council board control the destinies of so many races and so much territory. All the world is at Versailles. Let the marvel of it all thrill you. What cannot the Spirit of God do with such a gathering?

Nations and tongues bound together in a common service to humanity, to God and truth, shall they fly at each other's throats now their enemy is laid? Not by the will of God.

For prayer each day the Committee of Reference and Counsel ask the Christians of this continent.

"LET THE NOON HOUR OF EACH DAY BE USED AS A MOMENTARY REMINDER OF THIS GREAT OBLIGATION TO PRAYER AND AS AN OPPORTUNITY FOR INTERCESSION."