

Canadian Churchman

Toronto, January 23rd, 1919.

CHRISTIAN UNITY

Let Us Pray

That we may see that our divisions distract our minds and repel those who hear of Christ only through our discordant voices.

That we may see that a divided Christianity cannot with one mind and one mouth glorify God and proclaim the Gospel of the one Redeemer.

That each of us, and all of us together, may, by complete surrender to Him Who is the Life, be filled with His Presence and manifest Him to the world.

That God the Holy Spirit will give us patience to understand those who are separated from us and power to appreciate the truths for which they stand.

That He will show us how to give up whatever is sectarian in our contentions, and how to make plain to our brethren the truth which He has revealed to us.

That God will forgive us for failure to recognize the work of the Holy Spirit among and through our brethren.

That we may see how far we are individually responsible for the continuance of the divisions which keep from the world the vision of the Cross.

That God the Holy Ghost will help us to search our hearts, if perchance our arrogance and pride of self-opinion have helped to perpetuate and deepen those divisions.

That He may bring us to repent for our aloofness from one another and for all our faults of pride and self-sufficiency.

That our hearts may be cleansed of controversy and filled with Christian humility and love.

That we may see that only so far as we share in the love of Christ can we find our true selves and be fit instruments for God's manifestation of Himself to the world.

That we and our brethren, especially those from whom we seem to differ most, may be drawn nearer to each other in love.

For other Christians, that faith and piety and zeal may abound in them; that the prejudices and barriers that divide them may be removed; that they may perceive the points in which they agree rather than those in which they differ; that each may face with courage, but discuss in love, differences which seem vital.

That we may see that, however our brethren who worship Christ may seem to differ with us, we and they have access by the one Spirit unto the one Father.

That we may have grace to keep the unity of the Spirit in the bond of peace.

Editorial

WISE physicians treat diseases, not symptoms. Many writers are exclaiming against BOLSHEVIKISM, and its course in Russia and Central Europe has been horrible. But Bolshevism is a symptom. The insolent flaunting of sterile riches in the face of a poor man, whose family could be fed and clothed and sheltered with a moiety of the money wasted, is a breeder of discontent. Our best insurance against the infection of Bolshevism is the Gospel of Neighbour, believed and lived (and we believe it only as we live it). The Son of God taught and lived that Gospel. The man whose greatest concern is the welfare of his own individual soul has not yet seen the Vision of the Christ.

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THE story of the suffering of the ancient NESTORIAN CHURCH in Assyria is bound to make a moving appeal to some of our readers. Some of the details of the sufferings are given in the letter of Mr. Paul Shimmon, of New York City, in this issue. The Archbishops in England have taken a great interest in the Church of this afflicted nation. Any contributions sent to this office will be forwarded to Mr. Shimmon and acknowledged in our columns.

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A WORD that is needed to-day with ever-increasing distinctness is the message about Reconstruction by PROVOST MACKLEM, which he delivered at the University of Toronto Convocation Hall. THE LEADERSHIP OF GOD must be the insistent message of the Church. No "hurry and rush" method, however well meant, will atone for a mistaken direction at the start.

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HOW many times have you heard it said that the voices of Canadian choir boys are not as clear and sweet as those of English boys! Read what DR. ALBERT HAM has to say about the possibilities of Canadian voices and the current errors of training. We wish all our readers could listen to the demonstration of the success of his methods in St. James' Cathedral choir.

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A MATTER of increasing concern to all thinking Canadians is the supply of teachers for our Public and High Schools. We find more than the problem of Canadianizing the foreigner. There is the weightier task of spiritualizing the Canadian. The Profession of Teaching suffers from it being made a step instead of a vocation. Every reader will feel anew the importance of the matter from the splendid vision and appeal of the JOY OF TEACHING.

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OUR Church machinery is creaking under the emergency load of Reconstruction. On every side there are problems demanding attention, and we have scarcely time and men for their discussion, let alone their

solution. Most of our work is attempted by the antiquated watertight system of diocesan compartments. We combine in a legislative body for general interests once in three years, but we have no representative body which can speak with the authority of the Church in the interim. We have learnt our lessons in some departments, M.S.C.C., Sunday School Commission, and now the Social Service Council. But we are not ready for emergencies.

For example, at the last General Synod there was appointed a War Service Commission. It combined later with the other communions in a FEDERAL WAR SERVICE COMMISSION. We are pleased that BISHOP ROPER, of Ottawa, was elected its chairman. But what does our own and the Federal Commission demand? That to an already overburdened man should be added the greatest task that confronts anyone in the Church. The same thing in various ways occurs with our PRIMATE, Archbishop Matheson. As well as administering a diocese, he has the tremendous task of "the care of all the churches" throughout the Dominion. With the Ontario Bishops similar things happen. From their location they are called upon to be presidents and chairmen of everything under the sun, and the moon, too. We heard of one poor Bishop who had to deliver fourteen addresses in one week! He is still alive. In the West the Bishops rush hither and thither in their attempt to overtake diocesan responsibilities, which increase instead of lessen. Then they have to dash across a continent for the discussion of questions for which their scanty leisure has allowed little time.

Either one of two results comes from this. The man has to choose between pious platitudes for his speeches or for his premature epitaph. The work of the man is sacrificed. In Canada it is the man. The magnitude of our tasks is a revelation of the inadequacy of the machinery of the Anglican Church to deal with Dominion-wide problems. There ought to be a permanent council or committee of the General Synod which could speak for the Church at all times. The work of such a council would be so great and varied that its natural head, THE PRIMATE, should be relieved in a great measure of any diocesan duties, if not altogether. Our Church is not only large enough to warrant such a move, but it is actually limited at the present time from the lack of it.

We must realize that not only willingness, but also time, is required for the tasks of leadership of our Church, which presents the varied conditions from Nova Scotia to Yukon. At present the work of the General Synod is carried on by sacrificing our men. Efficiency we must have or we are bound to suffer in the long run. Devotion in our workers we undoubtedly have, but it is not just, or profitable, to shorten a man's life at the point of his greatest value by giving him a load greater than he can carry. Something must suffer, either the General Synod, or the Diocesan matters, or the man, and generally it is the man. All honour to him, but not so much honour to us!