

Canadian Churchman

Thursday, January 15th, 1920

Editorial

NOT all of us have a clear idea of what **BOLSHEVISM** really is. We read accounts of military operations in Russia, atrocities and social upheavals. Mixed with these general impressions, there are the fierce whiskers and unkempt hair of the comic paper figures and at the other extreme the idealistic view that these persons are martyrs to a pure hope of love and goodwill. **PROFESSOR J. GIBSON HUME** does needed service by clarifying our ideas on the subject and points out the difference between Democracy, Socialism and Bolshevism.

It is difficult to see the purpose of our government in repealing the alien registration law. At a time when the foreigners in our country are in an inflammable state of mind it seems foolhardy to permit the unregistered entry of former enemy aliens. On account of the roundup of "reds" in U.S.A. scores of them are entering Canada. Some prophesy that the seat of Soviets in America will be transferred to Canada if the government does not act quickly.

IT was not altogether opportune, to say the least, that in the recent trial in Winnipeg one of the counts in the indictment against **J. S. Woodsworth**, as a leader of the Winnipeg general strike, should be couched in the following terms. (It is No. 4.)

That **J. S. Woodsworth** in or about the month of June in the year of our Lord one thousand nine hundred and nineteen at the City of Winnipeg in the Province of Manitoba unlawfully and seditiously published libels in the words and figures following:

"Woe unto them that decree unrighteous decrees, and that write grievances which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." **Isaiah**.

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for the days of a tree are the days of my people, and mine elect shall enjoy the work of their hands." **Isaiah**.

The first passage is **Isaiah 10: 1-2** and the second, **Isaiah 65: 21-22**. We cannot imagine that any case against **Mr. Woodsworth** would have been weakened by the omission of such a count and it is quite clear that the inclusion of it weakens the case for the prosecution. Such things as these give the best of points to the defendant, namely, the impression that they are being persecuted as the champions of the poor and oppressed. To a person who does not know the affair, it would give the further impression that the prosecution had to go through the evidence with a fine-tooth comb to get enough counts and that leaves another point in favour of the defendant. [Mr. Woodsworth was a Methodist minister for many years who resigned his charge in 1918. He wrote "Strangers Within Our Gates—Coming Canadians," a book of social research.] These are the kind of things that help to give the mistaken impression of Bolshevism being an idealistic movement which **Professor Hume** warns us against.

DES MOINES is a challenge to the churches. Seven thousand college students gathered to hear and discuss plans for the world's biggest business, the extension of the Kingdom of God. From all over the world missionaries gathered to present the claims and difficulties of their fields. The students rose to the hard challenge. There was no recruiting, no urging, no brow-beating. Volunteers were not even indicated. But for all that, there were bound to be results. For youth felt the inspiration of difficulties and the challenge of those veterans of the battlefields of Christianity who faced them on the platform.

We felt that our own church had not adequately presented the claim for personal service. We hear the place of prayer and gifts referred to but not so often the place of life. We would like to see an appeal made and an answer come which would embarrass our M.S.C.C., with the offers of life-service. Our students have it in their power to galvanize the church with new zeal. The spectacle of men and women offering life would quickly awaken those who are not free in their offerings of money. Let our church challenge her students to a Forward Movement of life-dedication to definite missionary service.

ALMOST one third of the entire population of Toronto is Anglican. The exact figures are 149,900 Anglicans in a total population of 499,278, according to the Assessment Commissioner's Report. The increase of Anglicans for the last year has been 8.7%, while the whole population has increased only 6.2%. This is a practical demonstration of the appeal of the Church. It is a fact not a fancy. The Anglican Church in Toronto is marked by vigour in prosecuting our own objectives and sympathy with others who are working in the way of the Kingdom. Such vigour and sympathy are not at all confined to Toronto. They are the general marks of the Church in Canada. All this spells opportunity and responsibility. Some day everybody in the church will see that the best way of advancing the interests of the Kingdom is to work our own ground to the limit of our endurance.

THE fact that the recent census in Toronto shows a marked increase in the followers of **Mrs. Baker Eddy** (although they are still a small folk numerically) should make thoughtful people ask why. Not at this point to canvass the errors of the propaganda, (that has already been done in these columns), some elements of success are easily discernible. In the first place it is a message of cheerfulness. Then it is a message of confidence. There is a large place given to testimony meetings. Instead of hiving off into small churches, the policy of centralization is followed and so even one building in a very large city makes an impression. Those who follow **Mrs. Baker Eddy** have quite overlooked the fact that all the true elements which she emphasized are found in the Church's teaching. It is largely a question of emphasis. And this exposes the point that we evidently have not been emphasizing the points which would appeal to such people as feel the need of **Mrs. Baker Eddy's** message. **St. Paul** preached emphatically the gospel of cheerfulness, of faith and the superior influence of the mind.

BENEFICIARY funds ought to make an appeal to every man whose blood has not been chilled by the grasp of gold. In another column you will read an authentic statement of one clergyman's experience. We wish it could be said that it is unusual. But there are

more of our clergymen than you would imagine staggering under debts which they have been carrying. Sickness, births, deaths, education of children, and a hundred extras have to come out of a salary which barely covers living in several cases and decidedly comes under in too many cases. Their problem is not one of multiplication by investment in Victory Bonds. (We wonder what gentle irony moves stock brokers to include clergy in their mailing lists for gilt-edged investments in bonds, mortgages, etc.) Their problem is subtraction and "five from four, you can't."

When a man is unable to work longer in the ministry of the Church, he is given a dole which might keep him if he were in a poor house. It would be easier to grow bitter about such treatment after years of service, but we believe the course is that our Church people are simply not aware of the facts. When they know the facts they will remove such a shame and reproach to Christ and the Church.

AGAIN we must say that our church as a whole is not tackling the student question. At a recent gathering of fifty students of our church from all parts of Canada, the question was asked how many had received attention from the rector and congregation of any school town which was not their home town. How many congregations had shown themselves conscious of the presence of students? Five answered in the affirmative and two of these were from the same place. How entirely shortsighted such a policy is. No more strategic service can a Rector render than by winning the allegiance of the men and women who in a few years will be leaders in many lines. Not much present help may be the outcome, but it is the best of investment. And anyway we don't think much of a ministry which limits its efforts by the return of service expected.

Church Calendar

- Jan. 18th SECOND SUNDAY AFTER EPIPHANY.
MORNING PRAYER.
First Lesson—Isaiah 49: 1-13.
Second Lesson—St. Luke 4: 16-30, or St. James-1.
EVENING PRAYER.
First Lesson—Isaiah 49: 14-end, or 50: 4-10.
Second Lesson—St. John 12: 20-end, or 1 Thess. 1: 1-2: 12.
- Jan. 23rd CONVERSION OF ST. PAUL.
THIRD SUNDAY AFTER EPIPHANY.
MORNING PRAYER.
First Lesson—Isaiah 49: 1-13, or Hosea 11: 1-12: 6.
Second Lesson—Galatians 1: 11-end, or St. John 2, or St. James 2.
EVENING PRAYER.
First Lesson—Isaiah 45: 18-end, or Hosea 14, or Joel 2: 15-end.
Second Lesson—Phil. 3: 1-14, or St. John 6: 22-40, or Gal. 1.
- Feb. 1st SEPTUAGESIMA.
MORNING PRAYER.
First Lesson—Gen. 1: 1-2: 3.
Second Lesson—St. John 1: 1-18, or Rev. 21: 1-14.
EVENING PRAYER.
First Lesson—Gen. 2: 4-end, or Jerem. 10: 1-16.
Second Lesson—St. Mark 10: 1-16, or Rev. 21: 1-14.

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