

Canadian Churchman

Thursday, May 13th, 1920

Editorial

IN the passing of HANDLEY CARR GLYN MOULE, the Bishop of Durham, the Anglican Church is bereft of one who, by the gifts of scholarship and personality, greatly enriched her life. He has held positions of influence throughout the greater part of his life and honours have been showered upon him. Before he was consecrated to the See of Durham, he had been Norrisian Professor of Divinity at Cambridge and before that Principal of Ridley Hall, where his industrious habits had left their mark on generations of students for nineteen years. His influence in the University was not confined to his own college, Trinity, nor to Ridley. He was chosen as Select Preacher for the University no less than ten times. Queen Victoria appointed him her Honorary Chaplain for three years and to King Edward he was Chaplain-in-Ordinary for a time.

Throughout his long ministry of fifty-three years he was always insistent on the supremacy of the spiritual things for both clergy and people. His preaching was marked by simple fervour and scholarly imagination. He was rigidly true to the Holy Scriptures. Again and again at crises in Church life his voice was raised to warn and encourage, always a witness to the ministry of the Holy Spirit. Besides his work in the Church, he will be long remembered for his formative and guiding influence in the conventions for the Deepening of Spiritual Life at Keswick, which have been for years a feature of English religious life.

Chiefly through his books is he known to the Church outside Great Britain. The promise of the brilliant stand he took at Cambridge was fulfilled, when at Ridley Hall he found leisure for writing. His first interest seemed to lie in the Epistles of St. Paul, and of them he practically confined himself in formal commentaries to *Romans*, *Ephesians*, *Colossians*, *Philippians* and *2 Timothy*. Many volumes of his sermons were published and like his commentaries they showed a combination of penetrating scholarship and discerning spirituality, which is unfortunately rare. For many years he quickened the conscience of his generation and was a witness both by the charm of his personality and the clearness of his writing to the vitality of the simple Gospel in Christ Jesus.

THERE is only one sound basis for the security of any empire, nation, church or individual. That is harmony with the standards of righteousness which are the known Will of God. There is absolutely no exception. The prophets of the Old Testament strove to lead their people to realize this, but the people clung to the self-indulgent idea of thinking themselves favourites of God, chosen to privilege instead of service. They thought God would wink at their sins, because they were done in Jerusalem, "where God had chosen to place His name there." History has proved this delusion and God's judgment. The sense of security on any other basis inevitably leads to decay, whether of empire or individual.

The Righteousness of God comes as the judgment of our world to-day. The triumph one nation or one class of a nation may win against another, can be nothing else than temporary where that Righteousness is ignored or infringed. Prosperity, which is built on the exploitation of the weak, has no permanence. The mills of the gods may grind slowly, but the world has yet to see an empire or nation that has not come into judgment for its misdeeds.

The same thing applies line for line to the industrial unrest and social diseases of to-day. The sins of the fathers are being visited upon the children even beyond the third and fourth generation. How lamentably shortsighted is the man who will not see some of the seeds of our present distress in the seizing of the advantages of inventions, at the time of the Industrial Revolution, for the selfish benefits of the richer class. Most things in life have their recoil. So, to-day, the worker must be sure that his actions are not dictated by a sense of retaliation, which may explain, but cannot excuse, and which will rob his best results of permanence. For all, the only basis is the Righteousness of God as an unflinching standard and impartial test. Long ago, the Old Testament prophets proclaimed that the cause of the widows and the friendless was God's own cause. He particularly blesses the efforts of all who seek to right this world's wrongs. The man who dares to live in forgetfulness of injustice has no life in God.

WITH this issue there comes to an end the excellent series of articles on the monasteries in Mt. Athos, by Rev. W. H. H. SPARKS. He has given us the rare opportunity of studying this section of the Eastern Church from contemporary documents, so to speak. He has reported the facts as he saw them and therein lies the value of his work. The abundance of ikons and relics must have struck the most casual reader. These and the very ornate ser-

WANTED IMMEDIATELY

A YOUNG doctor, preferably with some hospital experience, to take charge of an Emergency Hospital, in connection with the Columbia Coast Mission. Captain Antle, the Superintendent, is at present in the East visiting Ottawa and Toronto, and would be glad to arrange a personal interview. Address any enquiries or applications to Rev. Dr. W. E. Taylor, Candidates' Secretary, M.S.C.C., 131 Confederation Life Building, Toronto.

vices mark great distinctions between their Church and ours. In the *CHRISTIAN EAST*, a new magazine, edited by Rev. J. Sparrow Simpson, in the first number there is a statement of the value of these things to the worshipper in those Churches. It is said that wherever we meditate or pray to God there arises some mental picture and that these relics and ikons are helpful in assisting the concentration of the devout. From what Mr. Sparks has said it would seem that the line between faith and credulity is too faintly drawn for these things to be of assistance to the practical western type of mind.

SPIRITUAL Healing is a matter which is again coming to the fore. At this time of distraction and overstrain, a message that gives strength and poise to the life is a very present help in time of trouble. So far as Spiritual Healing is the practice of the Presence of God, it will receive the support of all earnest Christians. Unfortunately, there are those who call themselves "spiritual healers," who seem to trade on the ignorance and sentiment of impressionable or neurotic persons. There is no reason why the Church should lose sight of the value of mental therapeutics, or better still, spiritual therapeutics. More particularly, it is not right that the Church should leave such land to be possessed by those who take advantage of her negligence to deny the Deity of our Blessed Lord and other teachings of the Church.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

THE WHITE STONE.

THE Letter to the Church in Pergamos closes with a singularly beautiful promise: "To him that overcometh will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." The letter is that of a warrior writing to warriors. It opens abruptly. "These things saith He that hath the sharp two-edged sword." We make a grave mistake, if we lay such stress upon the gentleness of our Lord as to lose sight of His unflinching severity. He comes to the believers at Pergamos, and to us, as He came to Joshua, as "the Captain of the Hosts of the Lord."

He finds the Church at Pergamos a scene of bitter conflict with a foe who gives no quarter. The place was such a Pagan stronghold, that it is described as the very centre of the powers of darkness, "where Satan's throne is." Antipas, Christ's faithful witness, had been martyred there, where Satan had his home. False teachers within the Church made the situation the more terrible; yet our Divine Leader bears testimony that the Church as a whole had not denied His faith, but against great odds had held fast His Name. Nevertheless, He says: "I have a few things against thee." He found that they were yielding to a spirit of compromise with the false teachers. "Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth."

Christ's steadfast purpose is to train His followers to "endure hardness," that He may bring them off "more than conquerors." He is Himself "the hidden Manna," of which whosoever eateth shall live for ever. To him that overcometh He promises *Himself*, as the very life of life. The victorious Christian and his Lord dwell together in the perfection of spiritual unity for all eternity. The relation between the leader and each individual soldier of the conquering host is close, personal and secret. Dare I, with trembling heart put it personally, speaking in your name as well as mine? The relation between me and the Lord of my soul is such as can be shared by no other. There is indeed much that all believers share in common. But there is, after all, and of necessity, a sacred secrecy between me and Him into which no other can intrude. He knows me as no one else can know me; and I know Him, therefore, in a sense sacred and peculiar to our two selves. For ever and for ever this holy intimacy is held out to me, if I will only listen to the call of the spirit, and by His enabling grace conquer in the strife. For such to me is at least one legitimate interpretation of the symbolism of "the white stone." "To him that overcometh. . . I will give a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." Even here in the midst of the conflict the relation between the believer and his Lord is in its inner depths a secret relation, and no stranger intermeddled with its joy. But now we walk by faith and not by sight. Now, with St. Paul, "we see in a mirror and are puzzled." But the hour is coming when we shall see "face to face." "We shall see Him as He is," in all the glory of His love; and He will take each one of us apart, and whisper in our ear the secret of the white stone, and of the new name, which no one knoweth but the one that receiveth it.