

# Canadian Churchman

Toronto, July 11th, 1918.

## The Christian Year

Eighth Sunday After Trinity, July 21st, 1918.

In the first chapter of his book, "The Miracles of Our Lord," the Archbishop of York says: "Jesus is Providence made plain." "Each miracle is not only an instance of the loving-kindness of Jesus to those who at the time appealed to Him, but a revelation of the will of God, of the purpose of His ceaseless Providence." In the face of the trials, disappointments and perplexities of life it is not always easy to believe in the "never-failing" Providence of God. If we think of Providence in the light of Jesus Christ—if we believe that "Jesus is Providence made plain," then we are helped in our perplexity. There "springs up light in the darkness." In the acts and words of Jesus we see "not only instances of loving-kindness . . . but the revelation of the will of God, of the purpose of His ceaseless Providence." One great lesson Our Lord ever tried to teach men was the never-failing care of God. "Your Heavenly Father knoweth" and "careth," and acts for men in love. All this Our Lord manifested in His Incarnate Life. In these perplexing and anxious days, blessed is the man who sees that "Jesus is Providence made plain!" Such an one will see that, for the faithful, the outcome of the sufferings of our time will be good—that though men "may mean it for evil," God "means it for good" (Gen. 50: 20). "All things work together for good to them that love God." To God, Whose Providence always means good for us, we lift our prayer!

What are the really hurtful things? The things that hurt first are our sorrows, disappointments and losses. These things may not be hurtful—they may be the means of making us break away from more hurtful things. The really hurtful things are our affections and moods which are centred on self and not on God and His will for us—on our comfort and not on righteousness. We are all praying for victory. It may be that even victory and peace would be hurtful, unless and until more hurtful things are put away from us. Success without a "mind set upon righteousness" is sure to be hurtful. Sin is the thing that really hurts. The unquestionably profitable things are those that enrich the soul. "What shall it profit a man if he gain the whole world and lose his own soul?" "Godliness is profitable unto all things . . ." (1 Tim. 4: 8). These will God give (Phil. 4: 19). The "profitable things" for our country at the present time are a renewed determination "to carry on" to the end and a glad willingness for further sacrifice if need be. The "hurtful things" we need to pray against are the spirit of war-weariness and carping criticism.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

God "means it for good." This is the ultimate, the difficult thing to see and believe in the dark times. Man's action and man's sin are not the last word. "Jesus is Providence made plain." We see the "glory of God" and the "purpose of God" in the face of Jesus Christ.

## Editorial

BY WAY OF PREPARATION.

Last week we drew attention to a matter of reorganization in connection with the three great departments of the Church's activities: Missions, Religious Instruction and Social Service. All three will be considered in turn at the forthcoming meeting of the General Synod, and if we are to deal with them properly and to plan wisely we must consider them in the light of the war. The sermon printed in this issue emphasizes, as strongly as words can emphasize, the need of a most careful and fearless scrutiny of all our organization and methods.

Few delegates will fail to recognize the truth of the above. The question facing us is, How can we best meet the situation, and how can we best utilize the time of the General Synod to prepare for the future? There is a certain order of procedure laid down, and the line of least resistance would be to follow this order and to consider in the customary routine the various reports, etc., brought forward. We must confess, though, that we are exceedingly doubtful that this would be the wisest course to pursue.

Two of our Canadian Bishops have visited the forces in England and in France. They have come back with very strong opinions on certain points, and have expressed their views to a certain extent in public. A small percentage of the delegates to the General Synod have heard them speak or have read portions of what they have said. Few have had an opportunity to discuss these points with them in person, and yet the statements they have made indicate an extremely serious condition of affairs. If the things they have said are true, and we have seen no reason to doubt this, and if many other things are true that others have said, the Church and the representatives to the highest Council of the Church are facing a crisis in its history.

We believe that a meeting of the General Synod at the present time is justified, but on one condition only, namely, that time is taken to consider what the Bishops of Fredericton and New Westminster and any other returned Chaplains who are present have to say, and to endeavour to relate this along constructive lines to the work of the Synod. How can this be done?

We do not believe it can be done by following the ordinary rules of procedure. It can be done if at least one whole day at the beginning of the Synod is given up to it, and proper preparation is made beforehand. Arrangements can be made to have the whole body of delegates addressed by the above Bishops on, say, the second morning of the Synod. This can be followed by an adjournment of the regular proceedings, when an opportunity can be given to question the Bishops regarding any point bearing on the work of the Church in the light of the war. If preparation is made in advance, a brief programme of topics can be drawn up, and the delegates of each diocese can be asked to consider this in advance, and, if possible, bring in preliminary findings. Such a conference, if properly prepared for and carefully conducted, would prepare the delegates for the proper consideration of such subjects as Prayer Book Revision, Missionary Work in Canada and Overseas, the Religious Instruction of Our Boys and

Girls and Young Men and Women, and the various problems springing up under the heading of Social Service. They would approach these subjects with minds full of definite and constructive ideas, and, what is of great value, with a determination to leave no stone unturned to adjust the machinery of the Church to meet the needs of the situation.

A final suggestion is that definite periods in such a Conference should be set apart for supplication to God for guidance. If this were done we are convinced that the total result would be such as to justify abundantly not only the Conference, but the holding of the Synod itself.

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A couple of weeks ago we published under the heading of Quebec Synod a brief summary of the sermon of the Bishop of Fredericton that appears in this issue. The importance of the pronouncement is sufficient excuse for reprinting the sermon in full.

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We are pleased to note the attitude of The Christian Guardian towards the statements made recently by Col. Machin. It shows the good sense of the Methodist Church and will, we trust, be the last we shall hear of this unfortunate incident.

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Death has removed one of the Empire's most useful citizens in the person of Lord Rhondda. The good judgment displayed by him in connection with the control of food supplies, one of the most difficult positions that any man could be called upon to fill, has enabled England to meet the situation with a minimum of friction and inconvenience. His great abilities were given without stint to the service of his country and he has paid the price. The masses of the people in England can never repay him for what he has done in protecting them against profiteering and graft.

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No portion of the earth's population to-day calls more loudly for prayer on the part of Christian people than does Russia. Starving, warring and drifting, she needs above all things great leaders; great not in military power and brute force but in unselfish love for humanity and intellectual power sufficient to win and to guide that great nation. It is truly great in its possibilities and for the Allies to allow it to fall under the control of Germany would be one of the gravest of mistakes. Unchristian socialism run rife is proving to the world its helplessness as a governing force.

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The recommendation made to the British Parliament by the Secretary for India, and endorsed by the Viceroy, Baron Chelmsford, that that great Empire be given a measure of Home Rule, is another step in the process of lifting India to the level of other portions of the British Commonwealth. The history of Britain's government of India, while not without its dark pages, has on the whole been a striking example of unselfish rule. The fruits are seen in the loyalty of the people and native rulers which has meant so much during the present crisis. It should never be forgotten, though, that this happy result has been due in great measure to the efforts of Christian Missionaries who have sown the seeds of righteousness, purity and unselfishness, and have lifted millions from the depths of degradation and despair to self-respect and hope.