

Canadian Churchman

Toronto, November 1st, 1917.

The Christian Year

The Twenty-third Sunday After Trinity,
November 11th, 1917.

"Our conversation is in Heaven," says St. Paul in to-day's Epistle, thereby inculcating that true otherworldliness of which his letters are so full. We are to live our lives in this world with our hearts set upon the other world.

"Our conversation," that is, the manner of life, the going in and out, the daily walk, is to be in Heaven. It is in the atmosphere of Heavenly places that the spirit is to live. Three-quarters of the bulk of the iceberg is underneath, down in the dark waters, while the crest stands upon the waters reflecting in a thousand pinnacled shapes the glory of the sunshine. So it should be with the Christian, while he lives his life in this world performing his daily duty, his spirit is bathed in the glory of the Heavenly country.

In the Gospel for to-day Christ says, "Render therefore unto Caesar the things which are Caesar's." There is, of course, no contradiction; indeed the duty which we have to perform to this world is not only not opposed to the duty to God, but is, as a matter of fact, part of our heavenly citizenship. No man has his conversation in heaven unless he is endeavouring to do his utmost to carry out his duties and obligations as a citizen of the community in which he lives.

Indeed, it is a fact that those people who, like Abraham, "look for a city which hath foundations, Whose builder and maker is God," who desire "a better country, that is a heavenly," are the people who have done the most enduring work for the city of Time. It is the people of the stranger and the pilgrim spirit who ever build the most enduring things of this world. As it has been well said, "The most abiding things on earth are to be found in the track of a band of pilgrims." The true source of all abiding work for this world is the spiritual world, and it is only the people whose "conversation is in Heaven," who can build the things which shall abide forever. Such work as Social Service, of which we hear so much, can only be performed to the lasting good of this world if done in the strength of God, and the power which alone comes from constant communion with Him. It is the other world held steadily in view which alone can give inspiration and guidance to our work on earth. We can do our duty to our neighbour only in the strength which comes from obedience to the first commandment—"Thou shalt love the Lord Thy God."

There is no contradiction between duty to this world and duty to the other. It is not in spite of the fact that we are citizens of the Heavenly Country, that we must endeavour to do our duty to this, but it is because our "conversation is in Heaven" that we truly and fully "render unto Caesar the things which are Caesar's."

God grant that, as our horizon of duty is widened, our minds may widen with it; that, as our burden is increased, our shoulders may be strengthened to bear it. God grant to us that spirit of wisdom and understanding, uprightness and godly fear, without which, even in greatest things, there is nothing; with which, even in the smallest things, there is everything.—Dean Stanley.

Editorial

A WAR-WORK COUNCIL.

It is a hopeful sign of a growing demand for some emergency planning and action within the Church that various societies have been concentrating their attention on outstanding War problems. A summary of the investigations as well as the subsequent findings of the commissions appointed by one of these bodies has been appearing in recent issues of the Canadian Churchman. These undertakings appear to have been very valuable. They suggest that what is being done to advantage in a necessarily partial way, might be taken up on a more comprehensive scale by the whole Canadian Church.

It is no reflection on Diocesan Synods or the General Synod to express the opinion that they have not proved themselves adequate for the emergency action or for concentration in special problems created by the War.

The Federated Council of Protestant Churches in the United States have acted with promptness and decision and have appointed a special War Council to deal with the new and important issues facing the Churches.

One religious organization assembled a War-Work Council within a few hours after the formal rupture of diplomatic relations. A telegram was sent to the President tendering him support and co-operation. A few days later an official delegation visited the Secretary of War and the Secretary of the Navy at Washington and pledges were made of readiness to co-operate to the fullest extent. It is significant that out of 104 persons appointed to serve on this Council only four had found it impossible to accept. Other bodies have been impressed with the necessity of emergency action in order not to let the opportunity slip. Yet, after more than three years in the War the Church of England in Canada is only beginning to realize the need of employing something more than the ordinary channels in order to deal effectively with the extraordinary situation which exists.

The General Synod has done something, but a very great deal more remains to be done if the Church is to measure up to the extraordinary needs and opportunities of the times. Why should there not be called together something analogous to a War-Work Council which should be commissioned to deal in a statesmanlike and thorough way with these and many other important questions related to the War and after? The difficulties which stand in the way of such a project are doubtless considerable but they are not insuperable. The unusual times require unusual measures. Venturesome faith, constructive planning, and courageous action are needed. Indecision, hesitation and inaction are fatal. The time at longest is so short that no effort should be spared to do something which will deal adequately with what is without doubt the most critical period in the history of the Canadian Church.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

Through the generosity of a friend of the Canadian Churchman, we are enabled to offer prizes of \$50.00, \$30.00 and \$20.00 each for the three best papers on the subject, "The Mission of Religious Journalism and How to Make It Effective." The following gentlemen have kindly consented to act as judges: Rev. G. M. Wrong, M.A., Professor of History in the University of Toronto; Mr. Justice F. E. Hodgins, and Mr. David Creighton, editor of the "Empire," Toronto, before it was merged with the "Mail." It is stipulated that the papers of the successful competitors shall become the property of the Canadian Churchman and that competitors shall be subscribers to the paper. The competition will be open until the end of the present calendar year.

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A young soldier remarked recently to the Editor of this paper that it was a pity that more was not being done along spiritual lines for the returned men as too many of them were "going to the bad."

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The Rev. E. W. Gardner, who for several years was a missionary on the Labrador Coast, and, since leaving there, in the Haliburton district, Ontario, has joined the staff of the Canadian Churchman. He will visit as many parishes as possible in the interests of the paper and we bespeak for him a cordial reception. Mr. Gardner has been compelled, largely through failing eyesight, to give up regular parochial duties, but we feel certain that he will find in his new occupation abundant opportunity to serve his Master and the true interests of the Church.

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It will interest Canadian Churchmen to know what the attitude of the Church is towards reprisals. "The Challenge" of October 5th says in an editorial, "And we must at all costs, as individual Churchmen, continue to protest against a policy of reprisals for their own sake. It may be in keeping for the daily press to state that the people do not understand the policy of turning the other cheek; Churchmen can only allow such a statement to pass unchallenged by a direct betrayal of Jesus Christ. We are continually accused of inconsistency with the Christian principles which we profess and teach. Here is a clear opportunity of showing, at the risk, perhaps, of some passing unpopularity, that we are prepared to act upon the fundamental principles of the faith."

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It should be scarcely necessary to urge Canadians to support to the utmost of their ability the new Victory War Loan. The successful prosecution of the war demands that the resources of the country in men, money and war materials shall be placed at the disposal of the Allies. It is not charity nor philanthropy, as the country is pledged to restore not only the principal sum but a most generous rate of interest as well. It is, as a matter of fact, a profitable investment. The success of the loan will, however, depend largely upon the extent to which it is taken up by the people generally. It is not enough for a few wealthy citizens or corporations to invest their funds in it. The United States has set a splendid example for Canadians in this matter and it is to be hoped that we shall profit by it.

November 1, 1917.

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