

Canadian Churchman

Thursday, January 1st, 1920

A Happy New Year to All Our Readers

Editorial

MANY THANKS indeed to our numerous friends who have written such kind words about this journal lately. They made fine Christmas boxes. You have no idea how difficult it is to keep in accurate touch with thousands of readers. "Words flow apace when we complain" might have been written by an editor when a succession of letters had made the office blue and dismal. But there would be a moiety of comfort in even that, because, at least some of the readers would have come into "vocables." Sincere criticism we do value. Imagine what a pleasure it was to read a letter enclosing a list of twenty new subscribers paid-up with some statement or other about the paper coming within measurable distance of its aim to be a "National Church of England Weekly." We take the Canadian field as our first concern. The number of articles we run on the Early History of our Church in Canada has been a matter of favourable comment. We are convinced that the average Churchman in Canada knows too little altogether about our beginnings which were the results of the splendid lives of devotion and endurance which may well be our pride and also our example. Through the kindly interest of one of our Bishops we have come into possession of a memoir of a hundred years ago. Watch for it.

Our circulation is slowly growing, but with too much accent on the *slowly* to suit us. We are recovering from the little setback we expected when we had to raise the price on account of increase in the printing house wages. The way you can best help us is by getting new subscribers. Speak to your friend about the paper. Every single one counts. If you have an hour or two you can seriously put on this, write to the Business Manager. He can offer attractive terms. We want to add several new features, which you will appreciate, the moment we are warranted in enlarging the paper.

A NEW YEAR. How we need it. Thank God for the miracle of each new day as it comes. With minds refreshed and bodies rested we can face the privileges of a new day which our weariness would have interpreted only as burdens. As we open a new volume we make a high resolve that by the grace of God no dishonesty, impurity, or meanness shall disfigure the pages of our record.

But the future is the child of the past. That is the price of our progress. That is the price we pay for walking erect as men to whom progress is possible. Half our efforts are directed towards trying to undo the mischief our mistakes have wrought. But we have our chance of new beginnings with the other half.

Not such a simple matter is the New Year for our nation. We have to live with two limitations: ourselves and our world as we have made it. Canada's assets include the good name won by our splendid men, the dominant spirit of confidence and resources of mind and matter. Canada's liabilities include a lack of humility, the greed of some ignoble sons who would batten on

their fellows, and an absorption in the development of her material resources which threatens to make our life lean and thin. Our youthfulness is both an asset and a liability, for while with self-reliance we face our tasks we have not learned the lesson of patience which will endure careful preparation as the only basis of permanence in construction and development. Our national life still smacks a bit of the "boom" methods for mining and real estate prospects. We have better things in us, as is being shown by the issue of the labour problem in Canada.

Another asset which we shall do well to develop is the characteristic of steadiness which we inherit from the mother land. Nothing shone out more splendidly in the war than the *absolute devotion to duty* of the Britisher. He stuck stolidly at tasks which could not be accomplished by the catch-and-jerk method. Never did he do so well as when his back was to the wall. In fact one of his faults is that he did not do his best until he was forced back to the wall. Let us combine with this steadiness an alertness which keeps us awake to the big issues and our nation's future will be written on the sky for the world to read.

But the first requisite for a New Year for Canada that will be worthy of her heritage and future is a magnifying of national righteousness. Without that our name will fall from the high place our men have won for it and we shall be but an adventuress among the nations. With that righteousness as the basis and passion of our national life, we can be confident that God will use us as an honoured instrument for the working of His will, which is the highest destiny of a people.

FOR the weekly message of inspiration and service which REV. R. C. BLAGRAVE has given in "The Christian Year" throughout the last twelve months we express our thorough gratitude for ourselves and our readers. Faithfully he brought the Church's message as the seasons went by, showing how that message, the Word of the living God, applied to the tangled conditions of our own day. Dr. Blagrove has presented the social, as well as the personal, implicates of the Gospel, but he has rightly emphasized the loyalty of the individual Christian as the necessary basis for the solution of our social problem. During this new year our writer will be CANON G. OSBORNE TROOP, who is well known in so many parts of the Dominion for the devotion and spirituality of his messages.

NOW that the English religious papers of the last month have come to hand, we get some sidelights on the action of the House of Commons in refusing to issue "premium-bonds." In the statement made in the House that such an issue would not bring the desired results, there was more than meets the eye. Judging by the religious press, the Christian public were highly incensed and expressed their displeasure in meetings and protests. Their attitude was a factor in the rejection of the proposal. Thank God for this assertion of the Christian public conscience of England.

The Quiet Hour

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

WALKING HUMBLY WITH OUR GOD.

IN accepting the responsibility and privilege of furnishing this column in the *Canadian Churchman* from week to week throughout the year, I desire from the very first to identify myself with my readers, and to deal with them as frankly as with my own soul, in abiding fellowship with God and with each other. For truly, "our fellowship" as fellow-Christians "is with the Father and with His Son Jesus Christ," and also with the whole company of believers both on earth and in paradise, in the unity of the One Holy Spirit. With our God there is no separation of time, or distance, or even of death. We often sadly and truly quote: "In the midst of life we are in death"; but it is equally true, and full of sweet and inexpressible comfort, that in the midst of death we are still in the embrace of life eternal.

Let us begin this New Year with the cheering conviction that it is blessedly possible to spend *the whole of it*—every day and every hour—in fellowship with God. Not only when we are in church, or at the Lord's table, or when we are reading the Bible, or are on our knees in prayer; but in the stress and strain of business, or in the thronging cares of the domestic life, or in the legitimate relaxation of our social pleasures, we may everywhere and all the time be "walking humbly with our God." You remember how beautifully Keble expresses it:—

"There are in this loud, stunning tide

Of human care and crime,

With whom the melodies abide

Of the everlasting chime:

Who carry music in their heart,

Through dusky lane, or wrangling mart;

Plying their daily task with busier feet,

Because their secret souls a holy strain repeat."

But is this sort of life really meant for the everyday Christian? Is it honestly possible for a man to walk with God, when "God is light, and in Him is no darkness at all?" Does not St. John bluntly tell us that: "If we say that we have fellowship with Him, and yet walk in the darkness, we lie, and do not the truth"? Surely there is so much in the life of the average Christian that cannot bear the searching light of God's companionship, that to walk all the time with God would make a man horribly uncomfortable. Ah! now we are touching the root of the whole matter. If we really covet the Divine friendship, we must gladly welcome the complete exposure of every dark thing in our most secret life. When we come to think of it, to avoid the light is suicidal. We must resolutely face God, as our only deliverer from the darkness. We are told that "if we walk in the light as He is in the light," that is, if we fully and frankly share our whole life with Him, hiding nothing, then we have fellowship with God and God with us, "and the Blood of Jesus Christ His Son cleanseth us from all sin." I, for one, would fain secure this glorious friendship at any cost—and would not you?

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