

Canadian Churchman

Toronto, October 17th, 1918.

The Christian Year

THE TWENTY-SECOND SUNDAY
AFTER TRINITY.

The Household of God.

IN Ephesians, chapter 2, St. Paul writing to his converts from heathenism of the privileges that were theirs, as Christians, says: "Ye are no more strangers and foreigners . . . but of the household of God." This is the suggestive title under which we think of the Church as we pray the Collect for this week.

We are of the household. "In my Baptism, I was made . . . the child of God." The ideal of God's household is that the children may be like their Father, "That ye may be the children of your Father which is in heaven." In the Collect we pray that godliness may ever be the mark of the Church. Keep, we beseech Thee, Thy household in continual godliness. "Ye shall be holy for I am holy." Godliness then is the ideal. In seeking this first lies the strength and safety of the Church. Well may we pray each day, that we may lead a "godly . . . life!"

"That through Thy protection it may be free from all adversities." The condition of God's protecting care is the willingness and desire of His children to follow after godliness. Adversity came upon the Church of the old covenant because of its sin. See the judgments threatened to the seven churches in the Book of the Revelation for unfaithfulness. Adversity that will endanger or enfeeble can only come through the sin of the Church. We can be confident of God's Fatherly protection if godliness is our ideal of Psalm 30:20, and 81:13, 14.

Godliness is the aim of the Household. In the Household there are the means to its attainment, e.g., the Epistle, "He that hath begun a good work will perform it," etc. There are "the unsearchable riches of Christ" available for all God's children—there are "the means of grace." Incentives and helps to godliness.

As there are privileges in the Household, so there are responsibilities. We ask for the protection of God that as devoted sons we may serve our Father in all good works. (Compare last part of General Thanksgiving.)

In the Gospel our Lord illustrates for St. Peter what godliness means in the matter of forgiveness of other people. We know how hard it is some times to forgive an injury. St. Peter felt it right to forgive, yet seemed to think there was a limit to human forgiveness and so asks, "How many times? Till seven times?" "How many?" is not the way to discuss it. Think of what God is like. He has forgiven you the debt of your sins you could never pay—forgiven because "Thou desiredst." Our Father is forgiving and merciful. He expects His children to be like Him. "I forgave thee, shouldst thou not have had compassion on thy fellow-servant, even as I had pity on thee?"

This is the principle on which we should act to other members of the Household. If you have not a forgiving spirit, you are not godly. The adversity that will come is that of lacking the forgiveness you need and desire. "If ye forgive not men their trespasses neither will your Father forgive you your trespasses.

Editorial

THANKFUL FOR WHAT?

NEVER at any time in the memory of the most of us have there been so many causes for gratitude to God. The anxiety of the spring and summer regarding the crops has given place to relief that we have enough and to spare for others that need, although parts of our Dominion have suffered from drought and early frost.

The Allied forces have won telling victories by land and sea and air. Our enemies are on the point of suing for peace. The limit has been placed to their destructions and they are being beaten back to the place whence they came with such proud confidence. For these things the nations thank God.

A full stomach and a whole skin—if that is all we are thanking God for, we are not removed from the beasts which perish. Altogether too much the adventitious circumstances of life invade the expressions of our gratitude. For ages upon ages before ever the light of the Gospel dawned men expressed their thanks for food and safety to the God after whom they were groping. Every tribe of heathen had its god of the Harvest to whom were sacrificed the firstfruits. There are some today whose thanksgiving is on the same plane. As intelligent men to whom the Gospel of God has revealed the true values of life we must realize that we thank God for something more than the productiveness of nature and the strength of our arm. The fervour of our grace must not be according to the abundance of meat.

Good harvests this year meant to all right thinking people the chance which God gave us to continue our fight against the forces that would debase and enslave the world. The turning back of the invader meant not only the safety of our own land but the staying of the enemy and oppressor. Our duty of thanksgiving cannot be discharged by the decorating of churches and singing of harvest hymns. The way we use the harvest of 1918 with all it means to the world will show whether our thanksgiving is with lips or life.

Thrift is the correlative of thanksgiving. No man squanders what he values. The man who wastes is an ingrate. The one who finds the food controller only an occasion of grumbling has a soul as small as the portion he would leave for another. The foolish spender is a stumbling block to himself, his family and his country.

For the valour, the service and the sacrifice of the men who have served King and Country overseas, and of those who are preparing to go, we give heartfelt thanks to God. Particularly we remember with sad gratitude those who will not return to Canada, the land of their dreams. Our remembrance of them is an idle thing if we do not dedicate ourselves to the tasks to which they have consecrated us. We must fight the power that would debase and enslave not only overseas but also here. Selfishness must never be in the place of power in our land. Our task is a challenge. We must face it or else take the brand of cowards.

With all modesty we are thankful that we are British, for the British interpretation of life is among those which have been built on the basis of Christian ethics. This last fierce test of war has revealed in blinding light the shadows of the heathen spirit which remains

in some nations. The Gospel according to the Kaiser is not a travesty, but a denial, of the Gospel of Jesus Christ.

Our greatest cause for thankfulness is our redemption through Jesus Christ. The man who does not realize this has not yet thought through his world, nor even his little life. Alike for the nation as well as the individual, it is the only secure foundation. Continually do we thank God for the Forgiveness of our sins through Christ. God would have no man go through life with a mill-stone about his neck. An eagle's flight is His plan for us even though the eagle has a wounded wing. For the strength that helps us to live our life day by day, for the lift that comes from the Holy Spirit we thank Him. For the hope and certainty of Immortality, with all the fullness of meaning we have come to realize during

LAYMEN!
**WHAT IS YOUR CLERGY-
MAN'S SALARY?**
**HAS IT BEEN INCREASED
DURING THE WAR?**

these four years, we thank God. In brief, we are thankful for life, for strength, for light, for courage.

Shall we thank God for the dark days? Yes, when they are long past. But for the present, "Thy will be done," a life's task taken up again with a new vision, a clearing of view, so that we have a sight of the things that matter most, God's eternities, these are the best thanksgiving. Some day, when at the last we know as we are known and see Him face to face, we shall thank Him for the dark days too.

ANGLICANS have taken their share of ministering to the comforts of the Canadians in France and England through the Canadian Chaplains' Service Fund. The report of this activity as presented to General Synod was given in our last issue, and the financial statement is given this week. This is the fund to which support was given by the Primate, the Bishops and clergy. The response of our congregations will no doubt be greatly increased at the next appeal when it comes. The free distribution of refreshments is the item of outstanding interest.

We are glad that our churches have at last realized the mistake of sending our Chaplains into the work with empty hands, or rather empty pockets. The contrast with the Y.M.C.A., which comes to the soldier with the latest and last in equipment and backed by the givings of the nation, puts the organized church at a disadvantage. Sometimes the soldier forgets that it is the subscriptions of churchmen form a large part, if not the larger part, of Y.M.C.A. funds. The churches will make no mistake in seeing to it that the men who represent them bear the tokens of their lively interest. It is a bond with the man in the field and hospital which is easy to tighten when he comes home again.

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