

Canadian Churchman

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The Christian Year

The Seventh Sunday After Trinity,
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The Bishop of London says in one of his sermons that an appropriate title for the Bible, —if we consider it as one Book,—would be "God the Giver." The more we think of this the more apt this title seems. Holy Scripture is the record of God giving substance, form, life to the universe and man. He is not only the Author but the Giver. His gifts to man Holy Scripture reveals. He "gave His Only-Begotten Son," "He will give His Holy Spirit," "Every good and perfect gift is from above," "He giveth to all men liberally." In the Collect we approach God the Giver.

Too often we think of our limitations rather than of the abundance of the gifts God has given or will give us. Our minds dwell too often on what God withholds rather than on what He will give. Holy Scripture bids us think of *God the Giver*—of God's desire and readiness to give. "He who gave His own Son . . . shall He not with Him freely give us all things," "All things are yours." If we receive not it is because we ask not or ask amiss. There is no limit to the abundance of God's giving but our asking and our proper use of the gifts we receive.

What is the need of the Church now? The answer from all sides comes—an "increase of true religion." We need more love of justice and mercy, more active compassion, more humility, more singlemindedness. Before these fruits of religion come we must have the "root of the matter" in our hearts—the love of God. "God only knows the love of God," and God alone can pour into our hearts the love of His name by shedding abroad in our hearts love to Himself by the Holy Ghost. True religion begins with God, not man. It can only increase from God.—St. Luke 17:5, II. Cor. 9:10, Col. 2:19. It can only be nourished by God.—Eph. 5:29, Ps. 92:13-14. It can only be preserved by God—cf. "Holy Father keep them." "Kept by the power of God," is the way St. Peter describes Christians. The power and quality of our religion depends on the earnestness of our prayer. God will give if we ask and accept. The Epistle is a challenge: Eternal life in Christ Jesus which God gives awaits our acceptance (not our earning), but makes a demand. Yield yourselves to God in holiness of life. The life of non-resistance to sin seems the easiest. But though we may enjoy "the pleasures of sin for a season," the supposed freedom of doing what we like, the fruitage of such a life is meagre. Sin is destructive; its wages death. A righteous and holy life has a positive ideal; its fruit is wholeness, health, holiness; its gift here and hereafter eternal life.

The Gospel shows us the glory of God the Giver in the "face of Jesus Christ." This miracle is a parable and revelation to us of the heart and power of our Lord. To weak and weary men who are keen enough and interested enough to follow and listen to Him He will evermore give the Bread of Life.

"Indulge not in vain regrets for the past, in vainer resolves for the future—act, act, in the present."

Editorial

DISJOINTED EFFORTS.

History repeats itself. As in the parish so in the diocese and so also we find it happening in the Dominion. We had first the M.S.C.C. organized by, and working under the Board of Missions of the General Synod. Next, the Sunday School Commission was organized, likewise on a Dominion basis, and last of all the Council for Social Service. These three departments cover practically the whole range of the extension work of the Church. And each to a greater or less degree overlaps the other two and must necessarily do so. Life is a unit and what affects one part of it must have a bearing upon the whole. It stands to reason, therefore, that unless there is co-ordination of these departments there must be waste of energy and a certain degree of lack of harmony in policy and methods. The question is, how can this be avoided without interfering unduly with the freedom of action of each? And this, we take it, is one of the questions that should be considered at the forthcoming meeting of the General Synod.

One phase of the question is the financial. Each of these departments is creating or has created financial machinery of its own. True, much of this is voluntary but the day is not far distant when the work will be too great to depend on voluntary help and to handle it properly will demand considerable expenditure. If the present system is followed this will mean the duplicating or triplicating of machinery and unnecessary expense with inevitable confusion in the minds of the contributors.

Still another phase is the publishing. The amount of literature issued is increasing rapidly year by year. In isolated sections it may not seem large and does not hold out any great attraction to printers. Taken en bloc, though, it will be found to be a big undertaking and quite worthy of careful consideration by the best of our printing houses. Moreover, if placed in the hands of a thoroughly competent person it would probably be found not only that much better prices could be obtained but also that better workmanship would result. As it is now, much valuable time is required on the part of our secretaries in looking after these details and no effort is made to make a complete list of the main requirements for the year or to secure contracts for the printing of the same. Surely this is not good business.

The remedy for the present disjointed state of affairs is not far to seek. The General Synod at its last meeting created the machinery for an Executive Council to carry on its work between sessions. This would be the natural centre towards which these three great departments of activity should "head up." What is needed in addition is two officials of this Council, a General Treasurer and a General Editor, each working under a sub-committee of the Council and in the closest co-operation with the three departments of Missions, Religious Instruction and Social Service.

We are convinced that a little reorganization along these lines, together with the setting in motion of machinery already in existence, would tend towards much greater efficiency and before long a considerable saving in money. And now is the time to attend to such matters, not after the war is over and the

tremendous pressure of new problems is making itself felt. We trust, therefore, that every delegate to the General Synod will consider this question beforehand and be prepared, if necessary, to express an intelligent opinion on it.

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The statement was made in one at least of our Canadian dailies that Col. Machin is Chancellor of the Diocese of Algoma. Col. Machin's home is at Kenora, which is not in the diocese of Algoma. Chancellor Boyce of the diocese of Algoma would not be guilty of such indiscretion as that exhibited by the member from Kenora.

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It is not our intention to discuss the situation at Guelph in relation to the charges made against the Jesuit Novitiate. This and similar matters can very well be allowed to stand over until the war ends. There will be plenty of time then to deal with all such questions which if discussed now serve mainly to draw attention away from the greater issues at stake. The attempt on the part of the Roman Church, from the Pope down, to play the neutral, and the indifference of so many of its members so evident in all parts of Canada, will not be forgotten.

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The mayor of the city of Hamilton recently gave it as his opinion that "a man may do as much for God on Sunday in his garden as he could in the church." This is very much on a par with the statements of the Kaiser that God is on the side of the Germans. It might be as well for the mayor of Hamilton to find out what God's will in the matter is. There may be times when a certain amount of Sunday labour is necessary, but we had better be careful to make sure that such labour is performed with the proper motive. God made the Sabbath for man, not to serve man's ends but God's ends. Let us make no mistake in such matters.

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The Rev. E. W. Gardner, who during the past eight months has been soliciting subscriptions for the Canadian Churchman, will leave shortly to take up mission work in the diocese of Saskatchewan. We feel certain that all who have had the privilege of meeting him will join us in wishing him God-speed in his new work. We desire in this connection to thank the clergy and others who have given Mr. Gardner assistance and encouragement in the arduous task in which he has been engaged. It is not an easy task at any time and much less so in war times. However, we have been able in this way to add several hundred new names to our list of readers.

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Canada has been visited during the past fortnight by a body of soldiers from each of two of our Allies—France and the United States. The visit of the so-called "Blue Devils," veterans of the Marne, should stir up the blood of some of our good French-Canadians. The visit of the American soldiers on their way to the front for the first time gave us a glimpse at the type of men from across the border that the Germans will have to face. One could not but be impressed by their sturdy build, their self-possession and soldierly bearing. Canada has seen a large number of American airmen during the past year and the same good qualities seem to characterize them all. They have already given a good account of themselves and will continue to do so.