

August 15, 1918.

# Our Tremendous Trust

THE ARCHBISHOP OF CANTERBURY,

*The Presidential Address at the Canterbury Diocesan Conference, July 5th, 1918.*

IT is a grave but withal an uplifting thought that to us, the men and women of this decade in the world's life—yes, to us, old and middle-aged and young—has the trust, in the literal sense the "tremendous" trust, been given of being those who have to uphold at the most searching crisis-hour in the history of mankind the cause of freedom and righteousness and truth. Put it on that level, view the task in that light, and then, as we turn back to what is becoming in our "daily life the familiar round of war-time duties, we shall be startled perhaps by the inadequacy of our doings and sayings, and not least by the inadequacy—what we may colloquially call the woodenness—of our prayers. Startled, yes. Shamed, yes; but inspired and stimulated, too.

Cast your mind's eye with me over these conditions of difficulty, and, therefore, of opportunity, which neither we nor our fathers have known. First, the pall of sorrow which overhangs almost every British home, but in its texture commingled and inwrought with a proud and thankful recognition of those who have made the supreme yet willing sacrifice ere they passed—may we say buoyantly?—into the world unseen, unseen by us, but neither unseen nor uncared for by Him Who saw and loved them here and Who sees and loves and guides them still. Secondly, the absolutely unparalleled condition of our congregated manhood from Britain and the Greater Britain overseas, manhood which is much of it mere boyhood, growing habituated now to perils undreamed of a few years ago, and face to face with new fellowships and friendships, new changes and chances, new experiences of peoples other than our own, new visions of a larger world, and new difficulties and temptations, too; and all this new roadway of experience, religious and secular, trodden at a distance from and out of touch with the softening influence and strengthening balm of home-life wherein womanhood and childhood are the central and inspiring force, all the more potent because it is only half perceived. Thirdly, the new conditions of English womanhood itself—perhaps the greatest of all our contemporary changes—disturbing, for good or ill, the old relationships and dependencies in what we can now hardly call the domestic "circle," so uncertain is its shape—present and prospective—so perplexing the outlook upon what it will all mean in the coming years. The certainty that the change is fraught with splendid possibilities of redoubled or quadrupled service is not really weakened by the assurance, already evident, of some of its perils. Rather it should set us all, men and women alike, determining that we must, and will, secure and maintain for English womanhood and girlhood its proper and distinctive and quite unmasculine place in the fabric of our common life. God guide us all, men and women, in that most difficult and anxious endeavour.

Fourthly, the changed conditions of our ministry, the ministry of Word and Sacrament, which has now to be carried on with greatly depleted numbers of ordained men under conditions which really call for the work not of a diminished, but of a largely-increased

the magnitude of the problem they have been comparatively so few. It would be contrary to rule to give detailed figures as to the different centres, but the magnitude of the problem is apparent if I say that there are mission centres in which the women workers alone number 20,000, 29,000, 42,000, 62,000—a very large proportion of whom are imported from outside the area.

## OUR TEST-TIME.

As I run back in thought over what I have said to you to-day, I ask myself whether I have dwelt too much on what ought to be our doings in this great day of the Lord, and too little upon the spiritual source and sustenance—too little upon our prayers. But I know that you realize with me that everything—simply everything—at such an hour depends upon our prayers, not the "set prayers" only, perhaps not mainly, but on the hourly prayerfulness of mind and heart. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." There is not a man here to-day, old or young, but will look back upon this year as covering, perhaps as containing, the test-time of his life and of our people's life. None greater in the intensity of its strain has gone before. None greater—whatever happens—can, I think, come after. There may be fuller joy and pride or greater sorrow. There can be nothing more tense than what is ours to-day—ours, that is, if we see it, grasp it, use it as we ought and can. We know that the cause to which we are committed, unshakably committed, is a cause which matters for the whole world's life. We could not bear to think at such an hour of being neutral as between right and wrong. It was on high principles of freedom and righteousness and honour that, four years ago, we entered, gravely but unhesitatingly, on the war. To those principles, and to none less or lower, we mean, please God, to remain staunchly true. But, for our own guidance in thought and word and act day by day, we want to have it shown to us by the guidance of God's Holy Spirit how to use without mistake or blunder, without distorted vision or narrowness of outlook, without temper or bias due to war weariness or to our own self-will, an hour in the world's story on our use or misuse of which the world's weal may hereafter turn. There is our trust. Rise to it in the Name of God.

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## THE CHRISTIAN YEAR.

(Continued from page 519.)

the Church of God and of men who name the name of Christ.

The Samaritan had one mark—perhaps the mark—of the true and laudable servant of God. He "had compassion on him," and manifested this by personal service to his immediate need. Your attitude towards human life defines the quality of your service to God. Are you a robber, or one with the Priest and Levite, or a Good Samaritan?

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There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the mesh-time to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius.—Joseph Parker.

number of clergy. In recent pre-war years about six hundred and eighty men annually have been ordained. Since 1914 practically all our students have been in the army, and only a small number of men, physically unfit for army service, have been ordained. Last year in all our forty dioceses there were only 210. The task before the Church has been how to maintain adequately at home and abroad the spiritual work which it is our privilege to do, and which was never more essential, perhaps never so essential, as it is to-day. Meantime, taking the army alone (the navy has some two hundred Chaplains), the number of men who have been serving as Chaplains is 2,612. Of these, some sixty-five have been killed, eleven others are missing, seven are prisoners, and about one hundred and twenty are wounded. In addition to the 2,612 above named, 880 are enrolled at home as officiating clergy, besides all those—a very large number—who are doing regular hospital work and work in small camps without such enrollment. There is now a separate department for the Chaplains attached to the Air Service. The exact figures are not yet available, as the arrangements, though in active progress, are not complete. From the 312 parishes of the diocese sixty-two men had been finally accepted as Chaplains to the Forces. Ten were full or part-time Chaplains in the navy or auxiliary fleet. Five of their clergy serving as Chaplains have been killed. One at least is a prisoner.

## MUNITION WORK.

The last great fact I wish to mention among our war-time conditions throughout England is the aggregation of great bodies of men and women engaged in what we roughly call munitions work. We cannot parallel from any precedent the conditions of life thus created in different parts of the country. Let those who have never thought about it try to picture in detail what is meant by an absolutely new community of tens of thousands of men and women, lads and girls, brought from every quarter, dumped down and crowded together absolutely without experience of any such life. Sometimes it is in or near a great city. Sometimes it is in temporary buildings hurriedly erected among green fields, and forming in every sense a new community, as inchoate as it is multitudinous. The industrial and commissariat problems have, we are told, been taxing some of the best business brains. The moral and disciplinary problems and the whole range of what we, with a wide sweep of generalization, call "welfare," are making daily demands on the ingenuity, the resource, and the devotion of those who have the responsibility of giving guidance and leadership, and very notably religious leadership, in a community so heterogeneous. Though not all of us are directly in touch with it, the problem is one which concerns the whole country. The mere fact that conditions apparently so impossible have been grappled with and conquered with any sort of thoroughness reflects, I think, a credit far too grudgingly given to those who deserve it. Blunders and blemishes have, of course, abounded. I could give a whole list of them. The marvel is that in proportion to