

August 15, 1918.

Canadian Churchman

Toronto, August 15th, 1918.

The Christian Year

The Thirteenth Sunday after Trinity,
August 25th, 1918.

The secret of joy in life is service. The happiest people we know at present are the soldiers, who are serving with a high sense of duty, or missionaries—those who serve the best masters and the highest causes. No one can escape service. If we refuse all other masters, we find ourselves serving the most exacting and ruthless taskmaster—self. The problem of life is to place ourselves under the best Master. To serve Christ is to have enduring joy—"Your joy no man taketh from you," "Cui servire, est regnare": "Whose service is perfect freedom," "Whom to serve is to be a king."

The Collect is a prayer about our service of God. We are reminded again—as we were the Sunday before last—that only by God's help can we render true and praiseworthy service. Our human nature, which "has no power of itself to help itself," cannot rise to the level of God's standard, and so God "will send His grace unto us that we may serve Him as we ought to do."

What God asks is faithfulness rather than achievement. The man commended in the parable was "faithful in a very little." Not to the strenuous or brilliant, but to the faithful is the crown of life promised.

The sphere of service is this life. The problem of a Christian is not "to get to heaven when he dies," but to faithfully serve God in the state to which it shall please God to call him.

Beyond the joy, freedom and satisfaction that comes from the service of God there is the outcome of faithful service—the attainment of "His heavenly promises," e.g., "Well done, good and faithful servant; enter thou into the joy of thy Lord," "Where I am, there shall also my servant be."

The character of the service that God commends is illustrated in the Gospel for the day. The wounded wayfarer tests the lives of the robbers, the professedly religious and the Samaritan. People surround us who have been more or less harshly dealt with by robbers on the highway of life, victims of the sinful examples or sinful desires or sinful envy or cupidity of others. Weak and rash or victims of circumstances, they lie, half-dead, needing sympathy and help. We may know why they are in their present condition. Whether to blame or no, that is not the point—the fact is they need help.

We won't be robbers. There are plenty of them about, else why do parents have such anxiety about the friendships their sons and daughters make? We won't be those who prey on the loneliness, weakness or ignorance of others for the satisfaction of covetous, envious or sinful desires.

The Priest and Levite were doubtless excellent folk, but they needed their hearts converted. Woe to the Christian or the congregation that loses the grace of compassion and passes the social problems "on the other side." The wounded wayfarers along life's highway ought to be the special concern of

(Continued on page 520.)

Editorial

JOINT SESSIONS.

THE feature of joint sessions of the Upper and Lower Houses, introduced at the last General Synod, is one which we hope has come to stay. It is a method which shows that the business is taken seriously. To say that the Lower House ought to hear every contribution which the Bishops have to make to the discussion of matters of moment is as true as it is obvious. Equally true is it that the Bishops ought to hear whatever is worth while in the discussions of the Lower House.

Viewpoint is everything in arriving at the composite will of any body of men. Whenever it happens that the two Houses meeting in different places discussing even the same questions, get the viewpoint of each other, it is in spite of and not because of the method pursued. Messages P, Q, R, and replies 34, 35, 36, certainly do not help. It is just a bit like children playing *blind man's buff* only everybody is blindfolded. Apparent differences of conception are often found to be really differences of expression. The only way to discover this is by joint sessions. It is a common experience in business that the best way to settle your differences with a man is to get your feet under the same table. If you do not agree, you at least can appreciate his viewpoint.

The *emergency brake* function of the Upper House would be in no way impaired by joint sessions, for the Bishops could still retire to arrive at their decision. There would be less danger of the brake becoming a drag.

Someday we may arrive at the happy state of doing all General Synod business in joint sessions. It seems to us that along that line lies the development of the best British traditions which are the pride of our Church.

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PRAYER BOOK Revision is one of the main topics, of course, for this session.

This task needs the devoted and patient wisdom of the whole Church. In spite of opinions expressed to the contrary, it does seem better to provide such a book that men of to-day can pray with the understanding. Canadian the Prayer Book must be if our Church is ever going to play a large part in our national life. Too long we have seemed an exotic here and our incomparably inadaptable liturgy has had something to do with it.

"No change in either text or rubric, shall be introduced which will involve or imply a change of doctrine or of principles," was the expression of the combined wisdom of the Synod in 1911. It provided a fundamental basis of co-operation whole-hearted and without suspicion, for it would be idle to deny the fact that there were some members of the Synod desirous of changes in the office for the Administration of Holy Communion looking back to pre-Reformation times of which others were apprehensive, and there were some, again, who would have welcomed changes expressing the apparent mind of the Reformers more clearly, which would have been most welcome to others. In this state of affairs everybody agreed to rest satisfied with what we had. Changes in the Office were ruled out of order under this agreement in the last Synod. The matter is to be brought up again

at this Synod not as part of the Report of the Prayer Book Revision Committee but as a new question. We are thoroughly convinced that it will be the part of wisdom for the Synod to hold to the basis agreed upon and which this notice of motion would implicitly infringe. Harmony and livable conditions were the objects of the agreement and these are things which are essential to any real progress in our Canadian Church.

As has been said recently in these columns regarding the proposal to introduce "Prayers for the Departed," it can be taken for granted beforehand that no unanimity of opinion can be reached. "Such being the case, it seems the height of folly to occupy the time of men assembled from all parts of Canada during a crisis in national, international, political, social and religious affairs in travelling over time-worn trails which land us no further ahead than our ancestors were hundreds of years ago."

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NINAISTOKO'S article on the Indian Situation will not be overlooked by anyone. Ventilation is a good thing everywhere. Some of us know of one or two Indian Schools under the Church of England which, in equipment, are just about all that a school should not be.

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RETURNED soldiers as a class will not be judged by thinking citizens by the riots in Toronto which the returned men themselves have condemned. The hoodlum element of the city streets is always at the front in a row. The incident has drawn attention to the gross unfairness of the position enjoyed by aliens here and also to the inadequacy of such methods of adjusting them.

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"HAVE a heart," is not the motto you expect to find for a prison warden. But that was the motive of the late DR. J. T. GILMOUR, formerly Warden of the Central Prison, Toronto. "Are the trees outside getting green, sir?" was the question a man asked of him as he was crossing the prison yard. "Come along and we'll see," replied the Warden. The man to whom God's out-of-doors meant so much was put at work on the prison grounds. One day a refractory prisoner was brought to him and he found the man despondent, sulky and suspicious. After a talk he put the man at work in the dairy building on the outside ring of farm buildings, where there was practically no one to watch him. The man responded to the trust and became an exemplary prisoner, cheerful and willing in his work. It was the expectation of Dr. Gilmour that in the Prison Farm at Guelph he would have had the opportunity to test and observe such methods of reclaiming the better sort of men who drift into our prisons. The taking over of the buildings by the Military authorities, of course, prevented that. But Dr. Gilmour was convinced that by these methods our prisons would become the starting point of the up-grade instead of the down-grade in men's lives. He was a wise judge of human nature and love entered largely into his judgments. He was decidedly in his right place as Parole Officer for Ontario. By his passing we have lost one who has left his mark for the better on the prison methods of our Dominion and continent.

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