

# Canadian Churchman

Toronto, June 7, 1917

## The Christian Year

The Second Sunday after Trinity, June 17th.

### THE CHALLENGE OF ST. JOHN'S EPISTLE.

The First Epistle of St. John, from which the Epistles for this Sunday and last are taken, is a constant challenge to us.

He challenges us with the challenge of love—Do you love? Have you a loving spirit? This is the great test of our religion. "We know that we have passed from death unto life, because we love the brethren." The fruit of life is love. The fruit of death is hate. It is life which keeps the body wholesome and clean. It is death which brings pollution. Just as a dead body emits foul odours, and is the source of corruption, so a dead soul emits malice, jealousy and meanness, and is the source of hatred. Wherever there is hatred, malice, and uncharitableness, there is death taking place in the soul. These things are an indication that corruption is going on within. Well is it that in the Litany we are taught to pray, "From envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us."

The Lord Christ's love for man is the great illustration of, and the great incentive to love. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." Love is shown by what it is willing to give, and the length to which it will go. He gave all, and went down even to death because He loved. "Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Again, love is shown by trust. He trusted humanity! Even after all that humanity had done to Him, after it had failed Him at every point, He entrusted His Church to it. He gave into the keeping of men the sacred trust of carrying on His work in the world. This means that He loved them. And He is trusting us to carry that work on. His confidence and faith in us is a manifestation of His love for us.

When we love our fellowmen, and believe in them, and trust them, we are like God. This love is not merely a sentiment, but it is something which must pass into words and deeds. It is a love which is from God Himself, given to those who come near to Him through His Son. The nearer we come to God, the more our lives will be filled with His love. It has its origin in Him, not in us. We are but vessels to be filled with His love. We cannot make ourselves love, but we can hold the vessel to the Fountain, and be filled with that Divine love for our fellowmen, which is of the same quality as "the love wherewith Christ loved us."

In our life we should do three things. To gain the victory over our passions—"Live soberly"; to respect the claims of our neighbours—"Live righteously"; to derive our motives from the highest source—"Live godly."—Reynolds.

## Editorial

### THE MAN ON THE STREET.

From time to time we hear someone refer to "the man on the street," and he is usually spoken of as a very important individual, whose opinion should count for a great deal. Who is he, anyway? Is he a real person? Or is he some sort of mystical individual that is conjured up to support an argument when other reasons fail? Some who use the expression doubtless have a fairly clear idea of what they mean, but we fear that with many it is one of those vague expressions that enable one to take shelter with a show of wisdom in a non-committal statement.

We have the deepest sympathy with "the man on the street" who is striving after simplicity and reality in matters ecclesiastical, and who is absolutely at sea with hair-splitting theological distinctions and definitions. He cannot appreciate the value of these, and has a very strong conviction in his mind that they too often conceal instead of illuminate the real meaning and serve as a stumbling-block for a very large percentage of people. He has done some pretty hard thinking on certain subjects and has reached certain conclusions. His thinking is valuable so far as it goes, and the result is influencing not only his own life, but the lives of others with whom he comes into contact. Sometimes he does not hesitate to give expression to his views, particularly with his fellow-laymen, but he is usually very reticent in the presence of clergy. And this is exactly where the difficulty lies.

The conclusions of the average clergyman are arrived at in a very different manner. He has spent practically all his early life in school or in college. His thinking has been guided largely by the particular books he has read. It is more scientific and orderly than that of the lay mind, but not so spontaneous. He has had the benefit of other thinkers' conclusions to a very much greater extent, and he ought to be nearer the truth. He has a great contribution to make to the community in which he lives, provided he can sympathize with the thinking and conclusions of the lay mind and can relate his own thinking and conclusions to these in such a way as to enable him not only to correct and guide them, but, what is of just as great importance, to profit by them as well. The clergyman who can do this has found a secret of wonderful power over his people, and we venture to think that he will find much in the working of a thoughtful lay mind to help him.

If by "the man on the street" is meant the indifferent and the scoffer, then the less consideration that is given to his views the better. He may influence a few, but when the time of testing comes he is avoided as useless and unreliable. To water down the great facts of Christianity in the hope of winning his interest may attract him for a time, but will fail absolutely in the end.

What is needed to-day for "the man on the street," who is of real value, is a simple, untechnical statement of the few great, fundamental Christian verities. Leave the truths as they are, but clothe them in language such as the man or woman of even average education can understand.

In spite of the war the Church in England raised by voluntary giving last year more than seven millions of money. There was a large increase in the money given for Home Work, chiefly Home Missions.

Famine is staring millions of the earth's population in the face. What are you doing to drive it away? Talk will not do it. Work and prayer can do it. If you cannot do all you would like to do, do at least as much as you can.

We were pleased to learn that the Archbishop has opposed in the House of Lords the policy of reprisals in connection with the war. We condemn in strong terms the slaughter of innocent men, women and children by German Zeppelins and submarines, and too much care cannot be taken to see that we do not sink to the same level. If we are waging a righteous war, let us see to it that we wage it in a righteous manner and with righteous weapons.

According to the bulletin recently issued by the Department of Trade and Commerce at Ottawa, it is estimated that the total destruction of fall sown wheat during the past winter is 187,000 acres, or 23 per cent. This is considerably higher than for the two preceding years when the amount destroyed was not more than 6 per cent. In addition to this, spring seeding was much later than usual. These facts emphasize our dependence upon something higher than human powers and the need there is for prayer that favourable conditions may be granted.

The visit of the Rt. Hon. A. J. Balfour to Canada and the United States is of very great value from every point of view. And no other living British statesman is better qualified for the difficult task that has been his. A statesman and a scholar, he combines with these a charming personality and a warmth of feeling that wins and holds friends, friends not only for himself but for the cause and the country he represents. He has broken down great walls of prejudice in the land of the Stars and Stripes, and he has given Canadians a clearer conception of real British statesmanship.

A striking article appeared in a recent issue of "The Challenge," one of the best of the English Church weeklies, on the subject of "Alcoholism and Immorality." The close connection between militarism, alcoholism and prostitution is pointed out, and it is stated that the most dangerous period is ahead of us, "the era of relaxation and disorganization which will follow immediately on the end of the war." Military life has an unsettling effect on both men and women, while indulgence in intoxicating beverages weakens the moral fibres and "facilitates and makes easier the overthrow of any uncomfortable conscientious objection." Much has been done by military authorities to stamp out venereal diseases among soldiers. It remains for our civil authorities to prepare for the situation after the war.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.