

Canadian Churchman

Toronto, September 5th, 1918.

The Christian Year

Sixteenth Sunday after Trinity, Sept. 5, 1918

CHURCH REFORM.

The Church of God has ever been an object of criticism. Her own members and those without have not spared her. This fact is a tribute. It shows how much is expected of her. If she falls short of her ideal—she has a high ideal to fall short of. The first duty of critics is suggested by the Collect for today—that they *pray* for the Church

Whatever may be wrong in morals or doctrine or lacking in devotion, however the Church or any part of the Church "may err," her cleansing must come "from above," from God. No reform in organization, no Synodical decrees or canons, however wise they may appear, will accomplish her revival or purification. Only God can cleanse the Church. *The first step in Church reform or revival is earnest prayer.*

The Church will ever be open to criticism, for she is "not already made perfect." She has many a "spot and wrinkle." The Divine society is not made up of those who are perfect, but of those who want to do the will of God and grow in grace and in the knowledge of Our Lord and Saviour Jesus Christ. In the Church will be found all sorts and conditions of characters, in all stages of spiritual development. She includes all whose faces are towards Our Lord. Some think the Church is for the good only, and so withhold themselves from the great service of the Church, the Holy Communion. It is of God's grace we are admitted to His Holy Table. If we sincerely desire His help and want to be good men, we may come. We do not come "trusting in our own righteousness," but in His "manifold and great mercies." We come not as "saints," but as sinners who need help.

The Church is apt to become conformed to the world in any age. After any period of reform or revival corruption may set in. We must ever pray that the continual pity of God for the weakness of man may send the continual stream of His grace to keep the Church pure.

The Church's life and usefulness are ever menaced by foes within and without, "false doctrine, heresy and schism, the world, the flesh and the devil." She needs protection. In His great Prayer of Intercession—Our Lord foresees dangers to the Church, as represented by the Apostles, and prays, "Keep them." The Church's only safety lies in her being kept by "the power of God."

Thus we are reminded of our ground of confidence in the face of problems and tasks which confront the Church, or weaknesses which are only too obvious. These are not to be solved by human sagacity or business methods, but only by the appeal to the spiritual forces which are available for the Church. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts." It was not by force or diplomacy that the early Church won her successes over the world, but by her spiritual power.

Your duty, then, as a Churchman is to make the Church of God a constant subject of prayer. One result of such honest praying

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Editorial

AN EDUCATED MINISTRY.

DEAD languages mean dead men, according to the popular notion. What earthly use is it for a student to waste his time conning the rudiments of Latin when the fields stand white to the harvest? This view will have its chance for expression when the proposal to drop the phrase *learned in the Latin tongue* from the Examining Chaplain's testimony in the Ordination Service is discussed at the coming General Synod.

The conscience of more than one examining chaplain has the burden of a "white lie," unless his statement be regarded as a charitable assumption, for it is common knowledge that some of our students know very little about Latin.

The causes for this decline of classical knowledge are apparent. The interest of some students has been turned to scientific pursuits and other students have simply "funked" the grind of language study. Men of riper years have been ordained for the Ministry, and all honour to them and their work for results have shown that they have a place in the Church. But their place is not to set the norm of academic qualification for the Ministry. Hard cases make poor laws.

We must beware of "scrapping" everything which does not take the colour of our modern rush methods. "Modern" sometimes means "ill-prepared." The strongest things in nature are those which take the most time to grow. The reed outstrips the oak in the first year. Immediacy rather than permanence is the bane of the time-spirit of to-day.

First Aid to the Injured, a complete Motor-Handbook, and a Boy Scout Guide, do not really exhaust the knowledge that a parson ought to have. Such knowledge has its place but, after all, the people want something more for a parson than a "handy-man."

Spiritual edification can, indeed, be received from a man whose high daily task is going about doing good. But the strength of the edification could be noticeably increased if men addressed themselves to the head as well as the heart, for Christ's appeal ultimately is to the reasonable soul.

Latin, and especially the education for which Latin stands, is most necessary if the Ministry is going to hold its position. The Arts course makes part of the ideal preparation for a clergyman. He must be learned in the Scriptures and Church Doctrine, but if he is to be able to make any contribution to the development of the Church, he must know the Church in its relation to the world of thought at large, past and present.

Unusual testimony was given to the value of the classics at a conference held in June, 1917, at Princeton. You expect such testimony from Professors of English, Modern History, and such subjects. But it was nothing short of surprising to observe that the strongest appreciation of classical study came from technical men, engineers (not professors of engineering, but practical engineers) and the directors of Social and Home Service. Analysis, generalization and relational thinking were the points developed by such studies valued by these men. Our readers will recall the joint statement by Viscount Bryce and others in *The Times*, May, 1916.

The smallness of the requirement is no argument against the matter. "A little Latin and

less Greek" is a better approach to the classical storehouses than translation. As the late Dr. Furness said: "If you cannot drink deep out of the Pierian spring, in heaven's name, take a sip."

To strike out the words in question would say to the world that our students are lacking in grounding or mentality. We prefer to say the former, but that is a statement which does not leave us comfortable about the future.

By all means have it understood, and honestly so, that the requirement can be dispensed with in special circumstances, but do not lower the educational standard of the Ministry which the Church in England has kept up and to which we shall be able to approach in the future when the clergy can spend more time in their studies than on the trails.

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DURING the past two years and more this paper has been under the able guidance of Mr. R. W. Allin. Coming to the work with an unusual knowledge of the personnel and conditions of the Church, his friends were entitled to expect the creation of a journal of wide sympathies thoroughly Canadian. His editorials have always had as their definite objective the problems of Canadian national and church life. Straightforward and kindly, his utterances have always been the words of a man who loved peace but who realized that peace could be the result only of absolute sincerity in intention and expression. The high estimate in which he is held was shown at the last two Toronto Synod elections when Mr. Allin headed the poll.

He is well qualified for the post of Finance Commissioner. He sees the romance in figures. Money to him is energy in storage. It cannot work until it is released. He thinks that a five-dollar bill in the offertory basin is a better response than an Amen in G. He will be approaching men on their hard side, because many men are too much like the oyster, which must die before he gives up his pearl. The co-ordination of diocesan funds is a necessary step. There is a business end to the Church (the clergy will be glad to have it fully recognized). Some day we shall need a Finance Commissioner for the General Synod.

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TWELVE hundred Chinamen inside a theatre and three hundred outside at half-past seven for a Christian meeting advertised for eight o'clock, is not a call but a shout. This happened four times last winter to the Anglican Mission in Vancouver. There was no subterfuge. The meetings were announced as being for Christian Teaching, showing pictures of the Life of Christ, the Life of St. Paul, Pilgrim's Progress, etc. The characteristics of the Chinese make efforts of this kind good investments. It is the same trait which is a factor in Mr. Sherwood Eddy's remarkable gatherings among the *literati* in China to-day. The Chinese respond much more readily than some other non-Christian nations. The appeal in our Correspondence Column this issue will meet the hearty response of every churchman who realizes the strategic opportunity presented for recovering some of the ground lost by our blunders and the necessity of doing the missionary work at our doors. The Chinatowns in British Columbia are the burden of the whole Canadian Church, not of the diocese of New Westminster.

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