

Canadian Churchman

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Editorial

ALTOGETHER admirable was the suggestion of THE KING that two minutes at the eleventh hour of the eleventh day of the eleventh month should be kept for our thanksgiving for victory and for the men who won the victory. There is no danger but that the men who fell will ever be had in remembrance and monuments throughout the land will remind us of their deeds.

There is a danger that some of us may forget that the men who went through the thick of it and came back alive are also worthy of honour. Their honour is not a matter of monuments but of re-establishment. The incapacitated and handicapped men must be cared for and helped to a livelihood. Their condition makes an appeal to honest men.

But we are concerned about a statement which continually comes to our ears: "It is easier to get a job, if you take off your overseas button." It would seem that there are some employers who have been inconvenienced by the difficulty of men who have been on active service settling down to the routine of an industry. And these employers are so short-sighted that they do not see that the restlessness is the result of the men protecting their business. Some men who can put up big sums for the Victory Loan (for secure investment) and refuse to use patience and helpfulness towards the man who helped to win the victory are neither men nor Canadians.

IT is difficult to think how THE PRINCE OF WALES could increase in any way his remarkable popularity even if he had the chance of covering all the Dominion again. So entirely did he give himself to Canada that every Canadian from Halifax to Victoria feels a personal interest in him. It is evidenced even in the tone of voice as people speak of the Prince. How completely he responded to the warmth of welcome is shown by his parting address in which he claims for himself the title, "Canadian."

"Not colonies, but sister nations in the Empire" is the Prince's word about the overseas dominions, and by his visit here he has first-hand information regarding this Dominion which, if we mistake not, would be a distinct advantage to some in authority in Church and State in England. His statements have been decided factors in cementing the ties of Empire.

How clear was his utterance regarding the Throne. Already he shows himself one who is determined to be worthy of the people's trust, that first lesson in government which some rulers never learn.

Hereafter we shall remember the golden-haired youth of charming manner and gracious speech as we pray for ALBERT EDWARD, PRINCE OF WALES.

THOSE shallow thinkers who will persist in the statement that *sin is an illusion* are setting themselves against human experience. There is not a man or woman, not a boy or girl who has come to high school age, who does not know what it is to do, as well as to think, wrong. That is what we call sin. Some may prefer to call it by another name but that is rather useless if they mean the same thing. It is what is called quibbling and men who realize the seriousness of things do not quibble. Those who deny the doing of wrong or the moral responsibility for wrong done are living in a world which is quite removed from that of human experience. They must either have an extremely good opinion of themselves or a rather

lax view of what our Father desires his children to do.

Not at all a modern notion is this. Towards the end of the first century A.D. there were some who for one reason or other denied the doing of wrong or the moral responsibility for wrong done. St. John speaks somewhat emphatically about them: "If we claim to be already free from sin, we lead ourselves astray and the truth has no place in our hearts. . . . If we deny that we have sinned we make Him a liar and His Message has no place in our hearts." (I. John, 1: 8, 10.)

It is difficult to see where these thinkers would put the overwhelming experience through which we have just passed. Our men had to fight because of the evil in men's hearts. All men should be men of goodwill. Triumph will be with the men of goodwill. But the men of goodwill suffered on account of the wrong done by those who were not of goodwill. That was no illusion.

Men and women are in the world to-day who have blood that is tainted by impure acts of their forbears. Little children are being born to-day who are blinded or paralyzed by the sin of their parents' lust. That is no-illusion.

Our Lord suffered death as a result of the sin in thought and action of His enemies. That was no illusion.

There are some who have yet to learn our Lord's teaching about sin. He never treats it as an illusion. Far better, He says, that a man should part with a necessary function or faculty if it be the occasion of continual wrongdoing (even a hand, or an eye), rather than by retaining what to him is a danger he should miss Life itself. And notice that our Lord plainly states that thoughts can be sinful as well as deeds.

But with all His insistence on Sin, remember that it is not the greatest thing in His world. This is where some teachers and preachers make a mistake. They present sin as if it were the greatest and dominant thing in the world. Our Lord proclaimed what was greater than sin, that is the *Love of God*.

We wish that those who are confused by the voices of to-day about the illusion of sin could read a recent book, *THE DISEASE AND REMEDY OF SIN* by REV. W. MACKINTOSH MACKAY of Glasgow. He properly emphasizes the reality of God's moving against sin which is present in the very nature of things. No doubt some of the recoil from some statements about sin is the result of those statements presenting the idea of a Deity arbitrary in dealing with sin. Mr. MacKay's book clears up that issue. "Guilt, that is a sense of sin, is a symptom which reveals sin. It is not to be spirited away as a bogey of mediaevalism."

In the present temper of men's minds, those who assert that sin is an illusion will always get a receptive hearing from some, because for one reason or another men find the idea of sin unwelcome. It may be a check on their desires and a drag on their future. There are enough men and women in the world who fear the future as the child of the past and the point of that fear is the sense of sin. What a relief to have some new teaching revamp an age-long error that after all sin is only an illusion! But the relief is shortlived for the man who dares to think will sooner or later come up against the eternal "ought," the everlasting "Yea."

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

The Christian Year

LAW AND LIFE

(SUNDAY NEXT BEFORE ADVENT)

THE conception of the universe as a complex of unchanging law has held a dominant place in the consciousness of the world, and has greatly influenced religious thought since the days of Darwin. The law of cause and effect is a recognized axiom of science. What we recognize as law is that which invariably happens. All scientific progress depends entirely upon unquestionable facts of nature which have been ascertained and established to a minute degree. Natural law is to us a term which covers all these facts, and goes back of them to an underlying principle, which is at once apprehensible and inscrutable. Scientific discoveries are but the result of investigation into the secrets of nature—a study of the Creator's principles and methods. Natural law is, therefore, the human apprehension of the principles and potencies of creation, and is sometimes interpreted by the spiritual mind as Divine Immanence.

LAW AND RELIGION.

In whatever way the relation of the creative mind to the laws of the universe may be conceived, this, at least, is simple logic—the Creator is greater than creation. It, therefore, follows that the action of the Creator at any given time cannot be pre-determined by the thing which He has created. It is inconsistent to predicate limitation of His action—however much He may choose to limit Himself by creation—by that which appears to us as unvarying law. This is something which must be particularly recognized when we are thinking of religion, wherein we relate mankind to the Creator and the Creator to a moral universe, which has for its end and attainment the sovereignty of the spiritual, or the Kingdom of God. It is a reasonable presumption that whatever action would best serve this end would, by His unfailing wisdom, readily be adopted. Religion has to do with things that are immortal, with the supreme service of the Divine purpose, with the heart of God as Father, as well as with the mind of God as Creator. It is, therefore, worthy of supernatural action on the part of Him Who is superior to creation.

THE WORD IN CREATION.

The Eternal Son is the Word of God to man as well as the mind of God in the universe. He is the supreme expression of the relationship of God to the spiritual creation. The Word operated in time through physical creation in order that He might become intelligible and effective in the realm of the spirit, and thereby linked up the physical (especially in the human body, the habitation of the spirit) in an abiding and sacramental unity with the spiritual.

It is in the light of these things that we can look upon the life, death and resurrection of Jesus Christ, with all that is historically connected with that life in the Gospels, as most consistent with the mind of God in its manifestation through physical creation, as well as in its ultimate purpose for man in the spiritual. "Wherefore we look for the coming of our Lord Jesus Christ, and for the resurrection and glorification of our corruptible bodies, that they, purged of sin by redemption, may be fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself."