

The Canadian Churchman

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ELEVENTH SUNDAY AFTER TRINITY.

(August 3.)

Holy Communion: 250, 252, 436, 438.

Processional: 44, 437, 448, 546.

Offertory: 107, 439, 477, 541.

Children: 698, 699, 701, 704.

General: 31, 404, 421, 666.

The Outlook

The King's Sunday

It is well known that King George is averse to travelling on Sunday, unless it is absolutely necessary. The Dean of Canterbury recently alluded to this fact in an after-dinner speech. The "Church Family Newspaper" wrote to Lord Stamfordham asking for confirmation. The following reply was received:—

Buckingham Palace,
 June 9th, 1913.

Dear Sir,—The answer to the question contained in your letter of the 7th instant is in the affirmative.

Yours very faithfully,
 Stamfordham.

We rejoice to notice and give publicity to this royal precedent. We heartily wish all King George's subjects were of the same mind. Some people systematically use Sunday for travelling, and the number is increasing. An observation of the Sunday trains on our main lines will confirm this. A Toronto steamboat company has put on a schedule of Sunday trips across the lake and evidently finds them paying well enough to continue. We too little prize what we have in our old Canadian Sunday. We shall realize its value only when it has been sadly marred. Legislation cannot secure our Sunday. The Canadian Sunday is really the creation of the Canadian people. As well as the indifference and growing slackness of our own people, we have the contrasting habits of the foreigners who have found a home here. From every point of view, physical, mental and spiritual, the seventh day

rest is a law of our nature and an ordinance of God. The Emperor of Japan wisely said:—

"I have studied the nations. Those that stand highest keep the Sabbath best; so I wish my people to rest body and brain on the first day of the week."

Low Vitality

In the course of a leading article the following sentence occurred:—

"Fissiparous, like many organs of low vitality."

How true this is in the realm of the physical is well known. The higher the vitality of the organism the less the tendency to splitting-up and separation. But it is even truer in the realm of the spiritual. Whence come these almost constant separations in congregations and denominations? They are due to a low spiritual vitality. High spiritual life is the best, and, indeed, the only guarantee of spiritual unity. Sectarianism, individualism in Churches at the expense of the community, an over-weening pride in and insistence on our own denomination—these are due to a lack of spiritual vitality. It is when the ocean fills the shore that the little separate pools are covered, and it is when the fullness of life in the Spirit shall come into hearts and Churches that unity and power will accrue to them, with blessing to the whole world.

Children and the Church

"The future of the Church lies with the children," has often been said. We question the truth of this. It is only a half truth. "The future of the Church lies with the present churchmen," is the whole truth. The children are what we lead them to be. The home is the training ground of the child. The "Living Church" rightly says: "The negative attitude toward religion in the present-day home is one of the great obstacles to children's faith. Church-going is not a fundamental part of the family life. The father, whose attitude toward religion preaches a continuous sermon to the boy—more powerful than the sermons delivered from any pulpit—is too apt to let his influence be at least a negative one. The boy very quickly assimilates the father's appraisal of the worth of the Christian religion. If it is not a living force of the father's life, if worship be not a duty strong enough to counteract the father's natural desire to play golf or go motoring on a pleasant Sunday, the son quickly relegates it to at least a secondary place. Now, nobody knows better than the middle-aged father what are the temptations that are coming, if not immediately present, to his son, and it is a fact that a vital religion is the strongest force to counteract those temptations. The father who, by his example, weakens the force of the boy's religion, assumes thereby the responsibility for making it more difficult for his son to resist temptation."

The Society of Sacred Study

We have just received the Annual Report of that very valuable English Church Society known as the Central Society of Sacred Study, the object of which is to bring parochial clergy into touch with those who are directly engaged in the study and teaching of theology, and to assist clergy in their Biblical and theological studies by supplying guidance and help. We observe that the society is represented in the Canadian Church by five dioceses only, and

while distances doubtless prevent anything like regular meetings, it certainly seems possible for much more to be done by way of individual membership. The society provides most helpful suggestions for study year by year, and whether clergy are working alone or studying in groups the help of the society is real and valuable. Dr. Abbot Smith is the general secretary for Canada, and would be only too glad to give information and offer suggestions. The present writer has been a member of the society from the commencement and has a complete set of the Leaflets and Suggestions for study, which are in many respects simply invaluable. The society desires and intends to include all phases of thought in its ranks and to provide help for serious and thorough study. We hope that many of our clergy, especially in outlying districts, will become acquainted with the society and, if possible, take up its membership.

Psychical Research

The question of the life after death has received renewed attention by the recent address of the great French philosopher, M. Bergson, before the Psychical Research Society, with Mr. Arthur J. Balfour as chairman. And yet, we seem to be as far off as ever from any real and definite knowledge in connection with the future life through the instrumentality of the society. Leading scientists, like Sir Oliver Lodge and Sir William Crooks, and men like the late Mr. F. W. H. Myers and Professor William James have now given their attention to the subject for many years, and the results are almost nil. It is impossible to avoid feeling a good deal of sympathy with one who was present at the recent meeting, in the following remarks:

As a student of the Society's "Proceedings" and "Journal," I wondered, however, whether a grey parrot might not be suitably employed in its offices. We are told in John Bright's "Life" that his grey parrot was taught to interrupt the master of the house with one of his own favourite phrases, "John Bright, let it drop." We are not getting any nearer—pace Sir Oliver Lodge—to the toilers on the other side. Great practical tasks lie before our leaders in statesmanship and thought, and we want a wise bird to interrupt their ghostly philanderings with, "Henri Bergson, Arthur Balfour, let it drop!"

Those who know their Bible and realize the futility, not to say the fatality, of any dabbling with the occult and unseen, will very earnestly and heartily endorse the advice of this writer to "let it drop."

Position and Effort

We have been particularly interested in reading a number of articles on the sudden and unexpected death of Mr. George Wyndham, M.P., who a few years ago was regarded as almost certain to be the next in succession to the leadership of the Conservative party. One weekly paper remarks upon the pathos which in some respects marked the brilliant life and sudden death of this able man. The following comments are of very much wider application than Mr. Wyndham himself, and they are used here for the purpose of reminding us of some of life's realities:—

"He was born to be successful, to do things easily, to experience the best and

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