

Canadian Churchman

Toronto, December 5th, 1918.

The Christian Year

THE THIRD SUNDAY IN ADVENT.

ST. Paul valued and relied on the prayers of his converts. In 2 Cor. 1: 10, 11, we hear him acknowledge the benefit he derived from the prayers of those people (not all of exemplary life). "Ye also helping together by prayer for us." In other places he asks for prayer—"Brethren pray for us." If St. Paul felt the need and power of prayer on his behalf what need there is for us to pray for Christ's ministers to-day.

This week the Christian ministry is the subject of our petition in the Collect. It comes appropriately before Ember Days. It is a subject most suitable for Advent. The first Sunday's Collect tells us what we must do to prepare for our Lord's Second Coming—"Cast off the works of darkness, put on the armour of light." We are urged and encouraged and helped to do this by the right use of Holy Scripture (the subject of our prayer for last Sunday) and by the right exercise of the Christian ministry—the subject of our prayer for this week.

It is our duty to pray for the clergy. No men have a higher or more difficult task. To offset their influence they have the world, the flesh and the devil arrayed against them, not only working outside them but in their hearts. Clergy are not immune from temptation. They are men of like passions with us—we forget this sometimes. For their task they need patience, wisdom, courage, love, holiness. Rather than our prayers they too frequently receive our criticism. They are not above criticism or always undeserving of criticism but our right to criticize only comes after we have "helped them together with our prayers." There would be less criticism of the clergy and they would be less open to criticism if their people prayed more earnestly and constantly for them.

The clergy derive not their "authority from men." It comes not from popularity, learning, cleverness or social position. "Do you think you are inwardly moved by the Holy Ghost? Do you think you are truly called by the will of Our Lord Jesus Christ?" These searching questions point us to the source of authority. They are ministers and stewards—under-rowers, who take orders from their Captain—Stewards who minister of that which belongs to Another, to Whom they are accountable for their service. Ministers are faithful only in so far as by their life and doctrine they set forth His living word and rightly and duly administer His Holy Sacraments.

The ministry ought to view its work in the light of our Lord's glorious appearing. As St. John the Baptist made ready the way for Christ, so must the Christian minister prepare the way for His Second Coming to judge.

1. The disobedient are to be converted—and drawn and helped to lead a converted life. An effective ministry never loses sight of the necessity of the conversion of each—of the turning of the heart, mind and will to the obedience of Christ.

2. The Church of God must be built up that we may be found "an acceptable people"—bound together in love and good works, as our two Sacraments of the Gospel remind us, by common gratitude to a common Lord, by the power of a common Spirit in a common hope—the glorious appearing of our Lord and Saviour Jesus Christ.

Editorial

THE BALANCE WHEEL.

A MAN without judgment is an engine without a balance wheel. The engine would race and wrack itself to pieces. But the balance wheel eases the strain and its momentum helps the engine to carry the load.

Lack of judgment is fatal to success. It prevents effectiveness of service. Brilliant powers of mind and speech become the jewels in a swine's snout when the man lacks judgment. For judgment means balance and self-control. Self control means a higher control than self. The compass is true to itself because it is true to the North.

Liberty is the spur and goal of human endeavor, but if it is not to be a will of the wisp it must be a liberty of the whole, the part can have effective liberty only in connection with the whole. WILLIAM TEMPLE, in "Mens Creatrix," says, "Liberty is control of the parts by the whole which they constitute." He further says:

"If a man is to be free he must not only have self-direction as against compulsion by other people, but also his self-direction must be direction by his whole self and not by passing desires which compel him to act against his own self-interest. And if a nation is to be free it must have self-government in the sense that it is bound by no laws except those it makes itself, but also its self-government must be government by its whole self in the light of its whole interest and not the mere supremacy of the most numerous class or of the passing fancies of the mob."

ARCHBISHOP CREIGHTON said that the great question of the future was the discipline of liberty. We are now in his future and we recognize that the discipline of liberty is our task. This needed discipline is to secure, not prevent, the gifts of liberty. Never since the French Revolution has the cause of liberty gathered such momentum. Its speed is increased with each revolution until it threatens to become a mad race that will end in disaster. An uncontrolled force loses half its effectiveness. Niagara unleashed is a magnificent spectacle of headlong power, but Niagara harnessed serves man with the boon of beneficent power. Sufficient power has been generated. The momentum will carry us through needed reforms. It needs direction and control, or its effect will be lost in the recoil from its own extremes. This applies politically, socially and religiously.

The logical issue to which things ought to be carried does not mean extreme positions. Mr. Temple's definition of liberty checks that thought. The taunt of cautiousness does not lodge on balance of judgment, for judgment secures what the lack of balance would destroy.

MAZZINI, a great world democrat, declared that the only kind of liberty a man was entitled to was the right to be free from the obstacles that prevent the unimpeded fulfilment of his duties. As Churchmen we must not forget that we are members of a whole and the health of the whole can be secured only by the health of the parts and the health of the parts only by the health of the whole. Church Union, for example, is going to be helped to a desirable

issue by the sane men. It is easy enough to say extreme things on either side. There are always some eager to wear the halo of persecution. But little is accomplished except to put back the clock by the very extremeness.

The genius of the Church of England, as of the nation, is steadiness. It is a genius sometimes running to seed in traditionalism and conservatism, but it has its good points. The man who took one step forward and two back must have been an extremist. Like all such others he only made progress when he went backwards. Overshooting the mark by ill considered advocacy is really an injury to any cause. The extremists always take credit for any advance but it may be the weight of judgment of the middlers, the serious minded, who hold the advances. He is a poor adviser who forgets what material he has to work with.

At times like these we need men of clear vision, with a sane outlook on life, who will look at questions of Church and State not from the viewpoint of themselves and their circle, and who will remember that they are parts of the nation.

The impatience of thirty resents the dispassionate verdict of fifty. Overnight everything

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must be set right. But the steadiness of fifty secures permanence for the impulses of thirty.

The common motive of national self-preservation has operated as a tremendous driving force. Now the load is off and the balance wheel must stand the test. The bond which our enemies supplied we must now provide for ourselves. For any man or group of men to claim selfish privilege is disastrous. As men of judgment we must stand for the common good as we use the welcome opportunity to right age-long wrongs.

THE Minister of Education for Ontario is receiving advice from all and sundry. The editor of the "Canadian Baptist" intimates that the resignation of the rectorship of St. Paul's Church is essential to the Minister continuing in his good graces. He, as every man, has a right to his opinion, even if it be uninformed. But when he proceeds to serve notice on Premier Hearst that on account of the traditions of the Church of England for State churchism "there is no religious denomination among non-Catholics (non-Roman Catholics?) to which a more serious cause of suspicion will attach than to a member of the Church