

Canadian Churchman

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FOURTEENTH SUNDAY AFTER TRINITY.

(September 5th.)

Holy Communion: 259, 397, 525, 553.

Processional: 10, 612, 624, 626.

General: 22, 491, 535, 651.

Children: 710, 719, 731, 733.

Offertory: 556, 565, 627, 679.

The Outlook

A Centenary of Peace

In February last services were held in Churches in Canada and the United States in commemoration of the centenary of peace between the two countries, and plans were on foot to celebrate this great event in a worthy way during the summer. But the war has come, and Canadians are bending all their energies, and devoting all their thoughts, to the work of fighting for the British Empire, and our friends of the United States have been confronted with anxious and absorbing problems. In the circumstances, the plans for a great commemoration of the First Century of Peace between the Great Empire and the Great Republic had to be reconsidered. Those in charge of the movement, after consulting the leading men connected with it in both Canada and the United States, decided on a modified programme. That aspect of the plans which contemplated public rejoicing has been postponed, but those portions—the larger portions, it should be said—of the plans, which laid emphasis on education and on the cultivation of a reasonable frame of mind in the conduct of international relations are being prosecuted. The public rejoicings are only postponed, and the organizations formed to carry out the commemoration were encouraged to continue their work of preparation and education, so that when the war is over and victory has crowned the British and allied forces, fitting festivities might be held. These festivities are likely to be all the more impressive in view of the fact that we shall be

celebrating not only the conclusion of a century of peace with our neighbours, but the overthrow of those forces which have, for so many years, menaced the peace of the whole world.

What is the Church?

An Oxford Tutor, Rev. E. A. Burroughs, whose recent letters to the "Times" have created such widespread attention, made use of an interesting phrase in his last letter which deserves careful attention. Here it is:—

Has the Christian Church (and I use the word "Church" in the Christian sense) anything to contribute to the nation at the present time?

This is significant. What is the "Christian sense" of the word "Church"? Doubtless it means what our Prayer Book calls "the blessed company of all faithful people," or, as St. Paul terms it, "the body of Christ." This is the supreme idea of the Church, as meaning all those who are vitally united to Christ. This is the true "high" Churchmanship; indeed, it is the "highest" Churchmanship, and, as Bishop Moule has said, all other uses of the word "Church" are derivative from it. Newman put it well when he said that the Church of Christ came into existence, first, as an organism, and only next as an organization. This is the distinction made by our Church between the Church as "visible" and as "invisible." The Church thus means all who belong to Christ.

The Primary Purpose of Punishment

In connection with a recent crime in America the New York "Nation" has some significant words on the object to be kept in view in all punishment. After speaking of the necessity of doing all that can reasonably be done for the reform and rehabilitation of the prisoner, it is urged that this must not be done by the sacrifice of the primary purpose of the criminal law:—

That primary purpose, it must never be forgotten, is not the reformation of the criminal, but the prevention of crime. And of all agencies the most powerful is the instinctive association of the idea of crime with the idea of punishment and disgrace.

And it is pointed out that many are kept from crime by the intuitive abhorrence of prison and gallows, by the life-long association of disgrace and misery with crime. Now if this is true of human law, why may it not be true of Divine? Shall we not say that the primary purpose of God's judgment here and hereafter is not reformation, but prevention. It is becoming more and more evident that reformation cannot be the primary object of punishment. Judgment is, indeed, God's "strange work," but it is the inevitable outcome of sin, because God is righteous.

"A Scrap of Paper"

Testimonies to the power of Holy Scripture continue to appear and to provide one of the strongest proofs of their Divine origin. A recent account of work in connection with the American Bible Society gives particulars of marvels wrought in Mexico. The writer says:—

Hundreds of Bibles have been burned by the priests' orders; but in many cases a torn, half-burned page has brought the Holy Spirit's message to a hungry soul, and the history of more than one Evan-

gelical Church begins in a scrap of printed page saved from a bonfire! One church and twelve chapel services resulted from the reading of two bits of a burned page, one of which said: "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath . . ."; and the other: "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators nor idolators. . . ."

In a land like Mexico the Bible often comes to the soul with freshness and force because of its unfamiliarity. Once again we are reminded of the text: "Thy Word is truth."

Truth in War

Is it possible to maintain absolute veracity in connection with war? The question is a serious and pressing one. For instance, Prince Rupprecht of Bavaria recently said that 50 per cent. of the shells used by the French were of American make, though up to the present the shipment of shells has been insignificant, while, when the Prince spoke, France had not bought any shells of the United States. Then, too, Germany has announced a Belgian conspiracy with England against Germany, and has asserted that the "Lusitania" was "armed." Again, a postcard depicting a fight on the Suez Canal, but which was really a picture of the Kiel Canal, and the Emperor's yacht was being sold in Constantinople two months before Turkey commenced war. Surely a cause need not be supported by untruths. If lying and deceit are "necessary," the nation and its aim stand condemned. Whichever may be the side, righteousness of word and action ought to dominate everything.

Church Work

What constitutes genuine service for the Church? A writer in the ever-welcome S.P.G. Quarterly, "The East and the West," tells of a young woman who, having finished her college course, went home eager to undertake Christian work. She asked the Rector of the parish for something to do, and the good man gave her the task of seeing to the flowers on the "altar" on Sundays. This, remarks the writer, was not work which could fill the heart and hands of the young woman, and the result was that the Church lost her services, which were then accepted by "social service" organizers. The application is evident. We lose help by giving too small and too unworthy tasks. Let us get a higher conception of what Christian service really is and not be afraid of putting large, important and spiritual undertakings before our people.

Genesis and Criticism

Very often the practical common-sense view of a layman is refreshing after fine-spun theories which have little or no relation to facts. At a recent meeting of the Victoria Institute, when Professor Naville read a valuable paper on the "Unity of Genesis," Lord Halsbury, formerly the Lord Chancellor of Great Britain, made some pungent comments:—

I am not certain that I may not be treading on the corns of some who are present, but I wish to make a general protest against the notion that a gentleman who calls himself a "professor" should be allowed to make statements without a particle of evidence to support them. When lawyers asserted anything