

Canadian Churchman

Toronto, April 25th, 1918.

The Christian Year

The Fifth Sunday After Easter, May 5th, 1918.

THE GOSPELS OF THE GREAT FORTY DAYS.

We have been passing through the Great Forty Days. We have been commemorating that memorable period when Our Lord manifested Himself to His disciples in His Resurrection glory prior to His Ascension in their sight into Heaven. On these Sundays after Easter, we have in the Gospels been listening to messages from Our Lord which, though originally spoken on the night of His betrayal, the Church has especially associated with the five Sundays after Easter.

There are five messages then which reach us at this season from Him Who was dead and is alive again—messages full of inspiration at any time, but most significant in the midst of the Great Forty Days of 1918. With straining hearts and tense minds we are following the incidents of History's greatest battle. Never have we needed more the messages that came from our Risen and Glorified Master in these Gospels for the Sundays after Easter. The Voice Who utters them is like the Voice of God speaking to us from His Mercy-seat between the Cherubim. It is the fivefold message of the five Sundays after Easter. On the first, the message is of Peace. He stands the Traveler from the quiet country of God beyond the grave, and His word is Peace. "The same day at evening came Jesus and stood in the midst, and saith unto them, Peace be unto you." For the second, it is the message of protecting care. We are not left alone. There is One Who is still going before His Flock, still, as of old time, guiding and guarding in profoundest wisdom, and in tenderest love. "Jesus said, I am the good shepherd: the good shepherd giveth His life for the sheep." The third tells of joy, and of a joy which comes out of sorrow. "And ye shall be sorrowful, but your sorrow shall be turned into joy." "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The fourth gives us the message of the Comforter, Who is to strengthen, lead and teach. "How be it, when He, the Spirit of truth, is come He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." And to-day, the Fifth Sunday after Easter, the message of prayer is given us, and the requisites of effectual prayer indicated. What greater message for these days could we have from God than, "Verily, verily I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full."

Let us think over this fivefold message of the Gospels of the Great Forty Days, and in the light of it renew our faith, revive our courage, and redouble our efforts and our prayers. Let us receive as a message to us in these anxious days Christ's great words with which the Gospel for to-day closes, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world."

Editorial

"LINKING UP."

The Sunday School Commission at its recent semi-annual meeting had under consideration one of the most important and far-reaching steps that has as yet come before it. In the early days of its history it was concerned almost entirely with the work in the various Sunday Schools of the Church. The training of teachers, the drafting of courses of study for Sunday School scholars and organized Bible Classes, the development of the Home Department, the Font Roll, have all received careful attention and a great deal of progress has been made. In addition to this work, it was realized that something must be done to reach those who were preparing for the work of the sacred ministry and courses of lectures have been given to the students in our Theological Colleges by the Secretary of the Commission. This has of necessity entailed a great deal of work but it is bearing fruit to-day not only in the work that these men are doing in their individual parishes but also in the work that they are able to do among their fellow clergy. Still another section of our Church membership that occupies a position of peculiar influence in relation to this subject is the public school teachers. Here work was undertaken in some of the Normal Schools and sixty Anglican teachers have received a special Teacher Training Diploma from the Sunday School Commission.

The above does not, however, by any means cover the complete field of religious education. The great Secondary Schools of Canada are practically untouched and yet these constitute one of the most valuable fields for the securing of candidates for the ministry. The average boy decides during his High School course what his life's work will be and a very definite effort should be made to present the scope and value of the Church's work to him during this period. Something is being done here along interdenominational lines but it is almost virgin soil so far as definitely Anglican work is concerned.

A start has been made in connection with our Church Schools and Colleges, but it is only a start. Here, again, those to be reached are at the most critical period in their lives and are peculiarly susceptible to external influences. Our Church Boys' Schools should be made a great recruiting field for men for the ministry and for laymen who have a clear vision of the world's need and of the place of the Church in meeting that need.

Our secular Colleges and Universities are also fields that need careful tilling, but are practically untouched. Too often a young man or woman leaves home for the university with good intentions but fails to live up to them. The community life in the College or University does not make it easy for such students to identify themselves with parish life and they therefore require a considerable amount of individual attention. The Church has a definite responsibility towards these.

Nor is it sufficient to deal with each of these departments by itself. There must be a great deal of "linking up" in order to make the work effective and to avoid waste energy. The home must be brought into close touch with the Sunday School, the Sunday School with the Day School, the Day School with the Secondary

School, and so on throughout the whole course of education. To do this, the whole field must be considered in outlining the system to be followed and the relation of each to the rest, needs to be studied very carefully. We must wipe out the stigma that the war has cast upon the Anglican Communion that although her men are good and true and brave and self-sacrificing they know little of the real work of the Church to which they belong and little of its teaching.

The S.S. Commission seeks to accomplish this under a General Board of Education for the whole Church and we believe that it is proceeding along sane lines.

* * * * *

If you are interested in the subject dealt with in the above editorial, write to the General Secretary of the S.S. Commission, Confederation Life Building, Toronto, for literature and information regarding details.

* * * * *

If you feel inclined to be pessimistic regarding the result of the recent fighting on the Western Front, just remember that the enemy is willing to sacrifice life without limit in the hope of being able to destroy the British line, and a large portion of the British army, before American troops arrive in sufficient numbers to be an effective force. They stop at nothing. To the British the loss of a few miles of territory is not to be compared with the unnecessary loss of thousands of men. The land can be retaken but the lives cannot be restored. Time is on the side of the Allies. Let us therefore be patient and in the meantime pray without ceasing for God's guidance and help.

* * * * *

There has been considerable delay in announcing the result of the Essay Competition. Several very fine papers were sent in and the judges had no easy task to decide which should be the winners. However, we are glad to be able at last to announce the names. The first prize goes to Mr. James Lawler, of Ottawa; the second to the Rev. J. H. H. Coleman, of Napanee; and the third to the Rev. W. T. Hallam, D.D., of Toronto. We hope to print the first and possibly all three of the successful essays and the others will be returned to the writers. The latter, while not receiving prizes, will have the satisfaction of knowing that the margin between the winners and the majority of the losers was very narrow. We are sorry that there were not prizes for all.

* * * * *

The second annual meeting of the shareholders of the Canadian Churchman, Limited, was held on Tuesday evening of last week. The spirit of the meeting throughout was one of determination to "carry on" in spite of the serious difficulties to be faced. The increased cost of printing and paper, and the greater difficulty of securing advertising, has made it no easy matter for all papers, and more particularly religious weeklies, to tide over the war period. The Churchman has received many proofs of the need of such a publication in the Church, one of the most substantial of which has been an increase in its regular subscribers during the past two years of over 40 per cent. Among the shareholders present were Canon McElheran, Winnipeg, Man.; Canon Marsh, Lindsay, Ont., and Mr. W. H. Wiggs, Quebec. Mr. Marmaduke Rawlinson, of St. Simon's Church, Toronto, was appointed a director in place of the late Mr. David Creighton.