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Canadian Churchman

Toronto, August 1st, 1918.

The Christian Year

The Eleventh Sunday After Trinity,
August 11th, 1918.

The power of God is one of His most obvious attributes. It is witnessed to by the power we observe in the "forces of nature." "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans 1:20. More wonderful still is the love of God. We hear so much of the "love of God" and "the Fatherhood of God" that we take for granted this is an obvious truth. Nature and human nature do not always appear to speak of God as love. Many cruel sights and happenings make some wonder what the heart of God is like. How do you know that God is love? Only insofar as you believe in Our Lord Jesus Christ? The New Testament writers do not say much of the Power of God. They take it for granted that men easily believe this, but they are at great pains to prove the love of God—that the heart of the Eternal is most wonderfully kind, e.g., "God so loved the world," etc.—St. Paul. "God commendeth His own love towards us, in that while we were yet sinners Christ died for us."—St. John. "In this was manifest the love of God towards us, because God sent His only Begotten Son into the world. . . . Herein is love, not that we loved God but that He loved us and gave His Son to be the propitiation for our sins." "We love Him because He first loved us." "God is power, God is love."

God's power is shown chiefly in His love. To make and uphold the universe is a great thing, but greater than this is ever to show "mercy and pity." Only one who is supreme can show mercy. A judge can only pronounce sentence in accordance with the law and the evidence presented. He cannot stay the operation of the law. God is the source of all just laws. His is above all laws, which are but the expression of His supreme will. He can stay the operation of His laws by the operation of His law of love and mercy. He does show mercy and pity. He exercises in love the prerogative of the Supreme One. The mercy and pity of God show His power and greatness. It is not an easy thing to forgive a real wrong done; if it were we would see silly quarrels in family, church and social life healed more quickly than we do. Only the great and strong characters can really forgive. God fully and freely forgives us, who wrong Him by our sins, and so "declares His power." God's ready forgiveness of the sinner is not His indifference to sin but the greatness of His power and love. "There is mercy with Thee: therefore shalt Thou be feared." God is merciful and pitiful—more than this, He has a future inheritance for His faithful sons and servants, "heavenly treasure," "good things." These are His gifts to the obedience of love. Because he believes in this love of God a Christian tries to answer it by a life of obedience to His commandments. To help him to this and to its reward the Christian needs the grace of God.

In the Epistle we see St. Paul's appreciation of God's mercy and pity ("Christ died for our sins") and his acknowledgment of the power of God's grace in his own life to make him an effective worker for God.

(Continued on page 491.)

Editorial

THE OFFICE OF PRIMATE.

The Church of England in Canada has at present four Ecclesiastical Provinces—Canada, Ontario, Rupertsland and British Columbia. Over each of these a Metropolitan presides, the four being Archbishops Worrell, Thorneloe, Matheson and DuVernet. Of these four, the Metropolitan of Rupertsland also holds the office of Primate of All Canada. This means that the Primate has the care of a diocese, the diocese of Rupertsland, which is almost coterminous with the old province of Manitoba. He has also oversight of an Ecclesiastical Province which includes ten dioceses extending from Labrador on the east to the Rocky Mountains and Alaska on the west, and from the International Boundary and the Height of Land on the south to the North Pole on the north. In addition to all this he has the oversight of "all the churches," i.e., he is the accredited representative of the whole Anglican Communion in Canada. One might add to this, if it is not already more than enough, that the present Primate is Warden of a College and has certain University duties.

The Bishop of Montreal drew attention to this almost intolerable situation a few years ago, but nothing apparently came of it. The rapid increase in the number of Dominion-wide organizations under the General Synod, the development of missionary work overseas, the great immigration and missionary problems within the Dominion, the steadily increasing need of keeping in close touch with the Anglican Communion throughout the world, all combine to lay a tremendous burden of responsibility and work upon the one who holds the office of Primate. And yet no provision is made, apart from that from the diocese of Rupertsland, for any assistance, episcopal, clerical or otherwise, by the whole Canadian Church is recognized by all and yet we are allowing him to shorten his term of usefulness and handicapping him in his efforts to perform all his duties faithfully, without lifting a finger to help out. Does anyone wonder why we term the situation an "intolerable" one?

What would we suggest should be done? We are not going to argue the pros and cons of a fixed Metropolitan See, for once such an argument begins, the tendency is to lose sight of the primary fact. Whatever the method employed may be, practically everyone will agree that the Primate should be relieved of Diocesan duties, and the whole Church should be responsible for supplying the necessary relief, whatever its character may be. He should, moreover, be provided with a proper headquarters, adequate office assistance and travelling allowance. Why should one diocese be asked to undertake this? or failing this, why should the Primate himself be expected to do it? Is the Church of England in Canada so poverty-stricken that it cannot afford to make adequate financial provision for its Chief Executive? What would you think of any secular corporation that did this sort of thing? The trouble too often in Ecclesiastical matters is that men are allowed to work themselves to death before the extent of their labours is recognized or before an effort is made to give them relief. Death is too often the only form of relief that comes.

However, we have never heard the present Primate utter a word of complaint. He is

cheerfully and uncomplainingly bearing the burden that has been placed upon him which makes it all the more necessary that someone else take up the question. Let us emphasize what we have stated several times already in these columns—there are big problems ahead of the Church and now is the time to prepare for them. It is most urgent, therefore, that the earthly head of the Canadian branch of the Anglican Communion should be placed in a position that will enable him to deal effectively with these problems.

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The Second Committee of Inquiry of the Archbishops of Canterbury and York has issued its report. This one deals with the subject of public worship and is said to be somewhat radical in its suggestions. As we have not seen a copy of the original but only the references to it contained in the English Church papers we cannot speak with definiteness as to the exact nature of these. It is evident that it would be advisable for delegates to our Canadian General Synod to make themselves familiar with these reports and it is becoming more and more evident that to come to a final decision on Prayer Book Revision at the forthcoming meeting of that Synod would be premature.

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The outstanding feature of the great counter-offensive on the Western Front is the magnificent work of the American troops. We believe that they would give a good account of themselves and they are certainly doing so. In days gone by the average American has been credited with more "blow" than actual accomplishment, but he has shown powers of organization, adaptability and resourcefulness in the present struggle that will make any nation hesitate to incur his displeasure in the future. A lover of freedom, he is willing to give his life in securing this same freedom for others.

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Premier Hughes, of Australia, hit the nail on the head in a recent speech in England when he said that, "To win the war without being prepared to meet immediate post-war conditions would mean that we would clasp empty husks." To win the war is one thing. To make the victory permanent may be quite another thing, and of the two the latter is the more important. In considering the means to be employed in winning the war we should therefore always keep in mind the permanency of the victory.

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The Synod of the Diocese of Calgary, at its recent session agreed to a somewhat radical departure from ordinary Church procedure. The Synod appoints an Executive and at the same time gives this Executive power to appoint a Finance and Property Board "who need not necessarily be members of the Synod" with the exception of the Bishop who is ex-officio Chairman of the Board. It is stipulated that they must be members of the Church of England residing in the city of Calgary. They are to hold office for six years, which means that once they are appointed the Synod has no power over them until their term of office expires and then only through the Executive Committee of the Synod. We believe that some system should be devised whereby certain men who are not members of the Synod can be utilized. We must confess, though, that the above strikes one as a very doubtful experiment.

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