

Canadian Churchman

Toronto, July 25th, 1918.

The Christian Year

The Tenth Sunday After Trinity, Aug. 4, 1918.

In the Gospel for the week we have the scene, so often brought to our notice, of the Christ weeping over Jerusalem. Are we let into the secret of Jerusalem's doom by verse 46, where we read the temple was no longer a "house of prayer" but a "den of thieves"? The temporal and material interests of life had crowded out the offering to Him in the Temple of the "ready wills" of "faithful people" and the quiet listening for His guidance. Anyway, the Gospel suggests to us the doom of a prayerless life. A prayerless life does not consciously offer its will to God, which is the outcome of true worship,—nor does it listen for God's guidance. Think, then, of the place we are giving to prayer. "Things that belong to our peace" are being offered. Prayerlessness will cause them to be "hid from your eyes." If we lose opportunities that are placed plainly in our way we can blame no one but ourselves. Prayerlessness may be at the bottom of our loss. In prayer we look to God for guidance and listen to hear "the things that belong to our peace." Christ came to Jerusalem but Jerusalem ignored and crucified Him through her rulers, who were not looking nor listening to God but were absorbed in other things,—in politics, in ecclesiastical business and feuds. "They would not, so Christ could not." Beware of a prayerless life.

The Collect suggests thoughts about prayer. It is "a prayer about our prayers." It tells us of the kind of prayers that will keep us from making the Temple of our souls a "den of thieves" rather than a "house of prayer." It bids us pray that we may be made to ask such things as shall please God that our petitions may be granted. This reminds us of St. John's words, "And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us."

Prayer is not an attempt to make God's will coincide with our wishes (which may be impulsive, ill-considered, ignorant or selfish) but the desire to have our wills coincide with God's will.

Some one may say that it is strange to ask God to do what He already wills! It is not strange if we think of two things: First, God always wills and desires the best possible for us. If you doubt this, think of how our Lord has unhesitatingly told us that God "knows and cares and loves"—and think of the cross of Christ! We can be perfectly sure God's will is best for us. Second, Prayer is the opportunity we give God our Father to do the best possible for us and to have His will "done on earth as it is in heaven." For true prayer begins and ends with a will ready to surrender to God. Christians pray as "humble servants." "Your heavenly Father knoweth what things ye have need of before ye ask Him." Yet our receiving depends on our asking. "Ask and ye shall have." "Ask and ye shall receive that your joy may be full."

Our prayers, then, ought to be made a subject of thought and prayer. "Lord teach us to pray." "Let me ask and not ask amiss." Prayer according to God's will never will fail of its blessing. If our prayers seem to be unanswered the reason may be that we have "asked amiss"—unwise and selfish prayers—thinking not of what God wills but of just what

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Editorial

USING OUR EXPERTS.

The Church of England in Canada, beginning with a series of more or less isolated mission stations, founded either by missionaries from the Church in the Motherland or by U.E. Loyalists from the land to the south, has gradually developed its corporate life until to-day it is linked together throughout the whole Dominion. This increase in extent, and in its consciousness of corporate responsibility, led first of all to the formation of the General Synod and later to the division of its work into departments. The Missionary department came first and this was soon followed by the Sunday School and Social Service departments. This division of work has naturally resulted in the development of experts, such as the secretaries of the M.S.C.C. and Sunday School Commission. The time and thought of such men are devoted in the main to the particular branches of work with which they are connected and they necessarily accumulate a fund of knowledge and experience not possessed by others.

One would naturally think that the Church would be very ready to take advantage of the presence of such experts in its midst by making them ex-officio members of the General Synod, the only official executive of the whole Church in the whole Dominion. We do not find this the case, though, for unless they happen to be elected as delegates by some diocesan Synod they have no standing in the General Synod except what is given them when presenting the triennial reports of their respective departments. The machinery of the Church makes no provision for such, and therefore they must remain outside. They are not diocesan officials and have little likelihood of being elected as delegates by a diocesan Synod. They are servants of the whole Church and must speak and act for the whole and not for any particular diocese.

It will be argued, of course, that each is allowed to take part in the proceedings of the Synod when his special department is under consideration. This is quite true. But we must not forget that these departments are not water-tight, and that their interests overlap. Our present procedure tends to isolate them from one another instead of to correlate them. Moreover, the work of each of these men is necessarily wider than his department and he becomes more or less an expert in all Church work. In order to be effective in his own department any such official must place it in its proper perspective in relation to the whole work.

Looked at from every point of view, it does seem to be the part of wisdom to make these men ex-officio members of the General Synod. If there is any great objection to allowing them to exercise the franchise in whatever voting takes place, we feel certain that they would not feel badly if they were deprived of this privilege. The main point is that their right to take part in the discussion of any and all matters that come before the General Synod should be recognized. It would mean much to them in their work and it would mean much also to the General Synod.

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Arrangements have been made in England to observe Sunday, August 4th, as "Remem-

brance Day." The King and Queen and members of both Houses of the British Parliament will attend service in St. Margaret's, Westminster, when the Archbishop of Canterbury will deliver a sermon in memory of those fallen in battle. It is to be hoped that the Church in Canada will observe the day in a similar manner.

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The meeting of the Dominion delegates of the Great War Veterans' Association, to be held shortly in Toronto, should be a most important event. The possibilities of the Association are very great but if it wishes to retain the good-will of Canadians generally it must modify the language used in such a resolution as that passed in Hamilton regarding the Y.M.C.A. Once the war is over and the uniform, except for special occasions, disappears, interest in the men will gradually decrease. Some such organization is needed in order to safeguard the future interests of the soldiers and their dependents. It is a pity that this is so, but too much of the present interest is linked up with the uniform.

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Two of the leading officers of the Canadian Overseas Forces have written home defending the Y.M.C.A. It must be remembered, however, that the real point of the attack made by the G.W.V.A. was that while much of the appeal made by the Y.M.C.A. for funds in Canada was based on the free distribution of refreshments, etc., among the soldiers at the front, this had not been found to be the case so far at least as the soldiers who went over in the first two years were concerned. There seemed a lack of consistency between appeal and actual conditions. They recognized the value of the social work carried on by the Y.M.C.A. but they resented what appeared to be bordered on what they bluntly termed "hypocrisy." It certainly would be most unfortunate if this conflict of opinion should in any way decrease the facility with which men at the front can secure extra bodily comforts, even if they have to pay for them.

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The government of the United States has decided to refuse to allow coal to be used by breweries. It is stated that some 1,700 breweries in that country consume approximately two million tons of coal, so that a very considerable saving will be made here. We should like to see something more done in Canada than has been done so far, in this same matter. Such places as moving picture theatres can surely be dispensed with until after the war ends. There are other places also that are not necessary which consume a great deal of fuel. The Churches did much last year to help out the situation and it would be well for them to take steps at an early date to prepare for next winter. The situation will be no better than last year and probably much worse.

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At an ordination service held at St. Paul's Cathedral, Dawson, Yukon Territory, on Sunday, June 23rd, by the Bishop of the Yukon, the Rev. W. G. B. Middleton, L.Th. was made a priest and Mr. Walter W. Williams a deacon. Both gentlemen are graduates of Latimer Hall, Vancouver. The candidates were presented by the Rev. Benjamin Totly and the sermon was preached by the Bishop.