

# Canadian Churchman

Toronto, July 19, 1917.

## The Christian Year

The Eighth Sunday After Trinity, July 29th.

### HURTFUL vs. PROFITABLE THINGS.

The old problem of the difficulty of being good is before us in the Collect, epistle, and Gospel for the day. Goodness is so desirable, yet so difficult. "Those things which be profitable" are so hard to acquire; "the hurtful things" come so easily, like the weeds in the garden.

1. God alone can help us in regard to both. We have to fall back upon His "never-failing providence." The Collect teaches us to pray to Him Who can and will put away the hurtful, and give us the profitable things. No failure, no discouragement in his personal life can grip the man who really prays. The Collect tells us to go straight to God with "the hurtful things" which come into our lives so easily, and also with "those things which be profitable for us" which are so hard to cultivate. He can put away the one and give us the other with equal ease.

2. The secret of victory, St. Paul says in the Epistle, is to live after the Spirit, and not after the flesh. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." It is from the flesh that the hurtful, the death-dealing things come. It is from the Spirit that the profitable, the life-bringing things come. If we refuse the flesh, we shall find within us "the things which be profitable for us."

3. Both the good and bad things are from within. The ugly deeds and words, the habits which disfigure—these are the symptoms of the wrong within. They appear on the surface of our lives, but the roots are within. They are the result of an inward condition. In the Gospel for this Sunday, Our Lord used, as His custom was, examples from nature to illustrate this. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." We cannot rid ourselves of our bad habits, if we are wrong within. We cannot tear off the leaves of evil and expect to be free. We must tear up the roots. Neither can we put on goodness from without. It is the life within that matters. It is the Life of Him Who is "the Vine" which, flowing into us, forces off "the hurtful things," and fashions "those things which be profitable for us."

Prayer, living after the Spirit, and the realization that it is all from within—this is the threefold message of the Collect, Epistle, and Gospel for the day regarding the putting away of "the hurtful things." It is for us to live in such close communion with the Saviour by prayer, meditation and Sacrament that His life may be in us, for it is only His life within which enables us to bring forth "good fruits," and to do the Will of the Father. "Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father Which is in Heaven."

When the world would bewilder thy mind,  
look up to the eternal Heavens where the stars  
never stray.—Rückert.

## Editorial

### SUMMER ACTIVITIES.

We referred last week to the need of a more practical religion in dealing with returned soldiers. This, of course, is not the only place where members of the Church can show that their Christianity is something genuine and worth while, and not a hollow mockery and a mere lip profession. Several months ago we referred to the conditions that exist in the heart of each of our great cities and the need of a greater and more practical interest on the part of Church members in the solution of the problems found in such places. The summer season presents a special opportunity for such activities and while the absence of extreme heat during the present year will necessarily modify conditions considerably, it must be remembered that the main work of the Church is not merely to provide physical relief but to build up character. The absence of heat does not remove the sights and the sounds and the hundred and one other influences that are at work day by day, one might almost add, night by night, in moulding the characters of thousands of boys and girls, in our large centres of population.

The physical needs must not, of course, be overlooked, and to illustrate this we have only to mention the fact that the medical authorities reported that in the crowded portion of one of our Canadian cities, one out of every five children was a victim of tuberculosis. Physical suffering always makes a strong appeal whether it exists in our midst, in the famine districts of Asia, or in war-stricken Belgium, Poland, Servia or Armenia. Moral disease is a more intangible thing and although it results in, and is at the root of, a very great deal of physical disease, the connection between the two is not readily grasped by the majority of people. There can be no doubt that of the two the moral is the more deadly and that no matter what the climatic conditions may be it is a matter of prime importance that no effort should be spared, especially during the summer months, to bring as large a number as possible of the younger inhabitants of our cities into contact with nature as God created it. To say nothing of the physical advantages of even a two weeks' sojourn in such surroundings, no one can estimate the moral benefit.

The war has revealed the sad fact that a very large percentage of young men in this country are unfit both physically and morally for military service. Not including those who were rejected when applying for enlistment, 64,552 men were for various reasons discharged from our forces from the commencement of the war to the 31st of May last, and of these 33,887 were pronounced medically unfit. Canada offers unexcelled opportunities in its rural life and occupations for the development of a virile type of manhood, physical and moral. Crowded city life breeds disease, physical and moral. Canada, moreover, needs a greater rural popu-

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lation in proportion to its urban population. Looked at, therefore, from every point of view, the efforts put forth by religious organizations and others in transporting large numbers of young children and boys and girls to the country during the summer months is not mere charity but patriotic effort of the highest kind.

We cannot commend too strongly the appeals being made by such papers as the Toronto Daily Star for contributions towards their Fresh Air Funds. The money given is distributed wisely and a very great deal of good results. Our readers may feel quite certain of this.

The Irish Convention is an assured fact. The British Parliament has tried to find a satisfactory solution of the situation and has failed. Every well-wisher not only of Ireland, but of the whole British Empire, must therefore earnestly hope and pray that even though this Convention may not lead to the ultimate solution it will at least discover the best road to be followed and proceed a considerable distance along that road. There is a tremendous chasm to be bridged between the Ulsterites and the Sinn Féiners.

The Dominion Parliament has, after some opposition, decided to exempt divinity students from compulsory military service. So far as Anglican students are concerned, this was unnecessary as we feel quite safe in saying that very few, if any, students of military age are now left in our divinity colleges, who are physically fit for service at the front. Moreover, we doubt if any man should be ordained who is fit for military service and does not offer to go voluntarily. We want men in the sacred ministry, not slackers.

Some one has suggested that the Prince of Wales should choose his bride from among the fair daughters of the United States. With all its faults, the aristocracy of England has produced a large percentage of its ablest and best men and women. They command respect because of their character and ability. With all its good qualities, the United States can scarcely yet lay claim to such an aristocracy, and we sincerely hope that the day is far distant when an aristocracy of wealth will be considered sufficient qualification. There are too many indications of a tendency in this direction even in England.

"The Tragedy of the Human Mouth," is the heading of a recent article in "Public Opinion," England, in which it is stated that "the food destroyed by drink during the war would make two Great Pyramids, both bigger than the Pyramid of Egypt," which is 80,000,000 cubic feet in extent. Faced with a food famine and in the midst of the greatest war the world has known, men, and women too for that matter, will sacrifice everything else to satisfy their craving for strong drink. God has not caused the war but He has allowed it, and probably will allow it to continue until more people are brought to their senses. The horrible nature of the whole situation may well make men ask, if such a country is worth saving.