

## The Christian Year Love for God and Man

(EIGHTEENTH SUNDAY AFTER TRINITY)

THE Gospel for to-day contains our Lord's reiteration of God's great commandment of love. The love of God for us is rightly enough emphasized in the teaching and preaching of our time, but it is doubtful if there is sufficient stress put upon the love we ought to have for Him as a consequence. It is the privilege of the Church to observe a healthy balance of emphasis upon the three great activities of Christian life and worship, each one of which has been, in different sections of Christendom, over worked, namely: faith, works and love.

### LOVE FOR MAN.

Love works in two directions according to the commandment: toward man and toward God. The world has accepted, in theory at least, the teaching of the parable of the good Samaritan; no one will question the claim of human helpfulness in any direction. Indeed the claim of humanity is the professed religion of the great majority of people. It is, in the main, a commendable and Christian application of the golden rule, so long as it does not become isolated from its source of power and motive—The love of God. When it is so isolated it can be made to do service even in such extreme directions as the so-called social passion of Bolshevism. Many who make a profession of the Ben Adam type of love deny its reality by a cynical and critical attitude toward those who assert the primacy of the love of Christ. Christian love is a quality of the heart and, as St. Paul says, "doth not behave itself unseemly, is not puffed up,—seeketh not her own—beareth all things, endureth all things." The love of man comes second in order of importance because it is derived from the first. It is true, St. John seems to reverse the sequence when he says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," but the argument turns upon the love of man as a consequence and evidence of the love of God. The Church praises God for the spirit of human helpfulness and philanthropy, but the Church must also stress the love of God as the necessary antecedent as well as the directing and restraining power in all loving activities for human betterment. The world must not be permitted to pick the fruit without recognizing the tree from which it is gathered, nor wash the gold without recognizing the rock whence it is digged.

### LOVE FOR GOD.

It is not so easy to love God as it is to love man, though the love of God must be felt and realized before the love of man can become what it is meant to be in the Christian sense. The Church of Christ, therefore, provides all the means necessary for the least of us to attain to the love of God.

(a) *Worship*—In the service of worship Christ is made the centre and object of devotion. All the finest conceptions, sentiments and ideals of our thought and life are identified with Him, and are found in Him. He is lifted up and glorified as the worthy object of all the devotion and praise of which the human heart is capable. Those who are dissociated from public worship, or who do not fully enter into its godly motives naturally find the love of Christ cold and unappealing. The love of Christ is the same as the love of God, for He said: "He that hath seen me hath seen the Father."

(b) *The Bible*—In the Gospels the character of Christ is presented to the reader as the most perfect, loveable and gracious life; whom to know is to love and revere. As we come to love any noble character about whom we may read so, in an infinite degree, may we learn to love the Christ; with this difference that all that He was and did He still is and does, and everyone who knows the meaning of the Gospel is personally related to Him in redemption.

(c) *Prayer*—In prayer is realized the Personality of God with Whom communion is possible. The holy Personality of God appeals to love and devotion.

(d) *Obedience*—"He that hath my Commandments and keepeth them he it is that loveth Me."

## Convocation at Wycliffe College

FOUR HONORARY DEGREES GIVEN.

LAST Thursday the Sheraton Memorial Hall was crowded by members and friends of Wycliffe College who gathered for the first Convocation in the Hall since the R.A.F. occupied the main building two years ago. The last two convocations had to be held in the Chapel. Bishop Lucas of MacKenzie River, reading the opening prayer and Scriptures.

Dr. Hoyles, President of the College, in his opening address, alluded to the changed appearance of the Hall during the last two years, when men of war, not men of peace, were to be seen, and of the joy of once more meeting in Sheraton Hall. He chose three words for his hearers: Respice, Prospice, Aspice (look backward, look forward, look upward). In looking backward he alluded to the early founders and fathers of Wycliffe, who had been ever faithful to the evangelical principles of the Church of England. The future, he said was bright with the promises of God, and he urged the necessity of looking upward thankfully, trustfully, prayerfully.

Principal O'Meara spoke of the early history of the College, and of the years of war when the numbers of students dwindled from 125 to 23. Not one student remained behind who could possibly have gone overseas. The men of Wycliffe College, in company with their fellows, were not found wanting when the call came for sacrifice and service abroad. The College is now making a new start. Principal O'Meara spoke of the repairs which have been done, and which cost twice as much as was allowed by the Government. Twenty-eight of the overseas men are back already, three of whom were a year ago prisoners in Germany. There are about twenty in the first year, and more than one-third of these are drawn from men who have seen overseas service. Three are from England, one from Ireland, one from China, one from Japan, and fourteen are Canadians. The total enrolment for the year is 63. Principal O'Meara stated the great pleasure it gave him to welcome the first student from China. He spoke of the special committee which has been appointed to consider the best form of memorial for the Wycliffe men who have fallen on the field.

He announced changes in the Faculty as follows: Rev. E. A. McIntyre, M.A., B.D., formerly Assistant at St. Paul's, Toronto, be Professor of Systematic Theology, and Rev. C. V. Pitcher, M.A., B.D., to act as Professor of Old Testament. Rev. H. W. K. Mowll, who has seen service overseas as a Chaplain, returns as Professor of Church History and Dean of Residence.

### DEGREES CONFERRED.

Canon Gould presented Bishop Chen Tsai Chen, Assistant Bishop of Che Kiang, China, for the degree of Doctor of Divinity, *in absentia*. Canon Gould spoke of the profound changes going on in the world, largely brought about by the war, especially of the changes in those nations that we are apt to describe as the backward nations of the earth. We are discovering that they cannot remain in separate orbits, and we must expect that the native churches will demand to be truly native churches, under native leaders, working out their own destiny in the sight of God and their fellow men. Bishop Chen is the second native Chinese Bishop and Wycliffe College appropriately honours one who is a fruit of Christian Missionary Work and whose consecration is a sign of the increasing spirit of the native Church.

Rev. Prof. Hallam presented, *in absentia*, Bishop Abraham Mar Thoma, M.A., B.D., Bishop of Tirwalla, South India, for a similar degree, and told of his brilliant achievements when a student at Madras University and at Wycliffe College. He referred to the position of remarkable leadership which the young Bishop held and to the awakening of the ancient Syrian Church. A wonderful tide of spiritual life is rising in South India and Bishop Abraham seems to be the man sent by God for its guidance.

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## DOWNEASTER

Thoughts of an Eastern Churchman

THE Christian doctrine of the Supreme value of each individual human soul is the highest expression of equality that has ever been given to mankind. Church membership is a real democracy, wherein all attain and are guaranteed a true and fundamental, not an artificial, accidental and superficial, equality, wherein all stand on an ultimate level. And it explains and mitigates and reconciles us to the temporary inequalities of this earth life even in the matters of personal gifts. We come to realize that even the idiot and the genius are fundamentally equal for idiocy is only arrested intelligence, the idiot or mentally defective is only waiting for its predestined opportunity "to bloom to profit elsewhere." When we "arrive" this will be all made plain. We will understand why some have had to wait and see others go ahead for a time, why their larger share of suffering, why we cannot here and now find and fulfill ourselves. We will find that in the deeper and truer and in the incomparably nobler sense all men are equal.

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I am getting a little tired of Chesterton. He is undoubtedly a supremely clever and arresting writer. But that is just the trouble. He has struck a pace that he is bound to keep up. Even cleverness once in a while becomes monotonous—i.e., conscious cleverness. Chesterton is always so palpably trying to make a hit. And then he is so paradoxical that it is difficult to make out exactly what he means. As the fellow said of Washington Irving's "Knickerbocker History of New York," it is often impossible to know whether he is joking or in earnest. And then, although he does say things that make you sit up and think, he does sacrifice sense to style. You cannot free yourself from the impression that the way he says a thing is of more importance to him than the thing itself. And so there is always something elusive about Chesterton. His style is so forcible, so pungent, so arresting, that you lose yourself as in a labyrinth. The labyrinth itself is ornate and beautiful but it gets you nowhere.

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"Childhood and youth are vanity." So we used to be assured by our elders, in those old days when children were consoled for the austerity of their bringing up by being told that it was good to bear the yoke in their youth. Yes—childhood and youth is vanity—to those who have outgrown it. Money is vanity after it is spent. But unspent money has value to the possessor. All this, however, is true enough, but we have to find it out for ourselves. Time is the only preacher that men listen to.

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How often is it that the qualities we love in others, patience, forbearance, a forgiving spirit for instance, we hate and despise in ourselves, and how, on the other hand, what we dislike and condemn in others, self-assertion, a revengeful spirit, pride and arrogance, for instance, we cultivate in ourselves. We certainly don't love in others stubbornness, and unwillingness to see both sides of a question, or to acknowledge a mistake, the determination to get our own way. But the funny thing is, that in spite of the occasional glimpses we get of ourselves from the standpoint of our fellow men, we imagine that others admire these characteristics in us, and despise us for the lack of them.

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So many people to-day seem to be literally noise hungry. They crave for it like a drug fiend for his favorite narcotic. They dread quietness as they do solitude. They morbidly love the blare of the phonograph, the hoot of the motor, the clash and clangour of the trolley car and all the multifarious noises of our modern urban life, as the odd man does the sough of the wind among the pines, the swish of the incoming tide, the song of the bird in the thicket, the drowsy hum of the bee, and the thousand and one restful and yet inspiring voices of nature.