

our Missions were it not for the work of this Society. I rejoice to tell you that our own auxiliary, the Upper Canada Bible Society, has given out 350,000 khaki New Testaments to men overseas, and they will continue to give a copy to every man in khaki, whether he belongs to the Anglican Church or any other denomination, who asks for it to take with him over the sea."

Because of the difficulty in printing, and because of the great increase in the cost of paper, and of the very large demands that are being made upon it, the Bishop announced that this great Society finds itself running behind in its finances, and said that envelopes would be found at the church door, into which he hoped the congregation would place an offering worthy of so great a cause. The Bishop stated that the men at the front appreciated the generosity of the Society and valued the Word of God; those that are in distant lands also valued it, judging by the printed annual reports of the Society, and we ourselves must also value it, for with it we are to win the world for Jesus Christ.

"The Parent Society is now trying to raise a \$150,000 fund, to which the King has given £100 in order to help it over its financial difficulties, and I ask you to do what you can in this regard and see that this 'Everlasting Gospel,' which is always the same everlasting truth throughout all the ages, and to which nothing may be added and from which nothing can be taken away, is preached until the end of the age.

"And so we touch again in this 'Vision' the truth of the Advent, the Advent of Him 'Who was ordained of God to be the Judge of quick and dead.' The Gospel is to help us who dwell upon the earth to prepare to stand before Him at His coming. Therefore, we should daily pray:—

"Open Thou my eyes that I may see the wondrous things of Thy Law. Open Thou my ears that I may hear Thy Voice, O God, speaking in the words of this Book. Open Thou my mind that I may understand Thy deep things, oh God. Open Thou my heart that I may admit the Truth as it is in Jesus. Open Thou my lips that I may utter Thy sweet counsels, oh God. Open Thou my hand that I may give generously, to the distribution and circulation of Thy Word, which is the power of God unto salvation to every one that believeth." Romans 1:16."

The Bishop closed by asking what would the poor men at the front do without it? What would the sorrowing, suffering and mourning ones at home do without it? What would the stricken men and women of Halifax, victims of the great disaster do, if they had not the blessed helpful and strengthening messages of this Book? There it stands and shall stand through time as a witness to Jesus Christ, as a challenge to the Christian world to be distributed and preached for enlightenment, salvation and release "to every nation, and kindred, and tongue and people."

A NARROW ESCAPE.

The following was written by Private William Price, R.A.M.C., at the front: "Last Sunday week, about 6 p.m., a shell (Coal Boxes we call them) eight inches wide and four feet long passed through the roof and side wall of the barn in which the bearers sleep, and fell into the grounds of the hospital, where we were having a little Service; but, thank God, it didn't explode. Strange to relate, the subject of the Service was "Miracles," and this was one of the greatest, for had it come a little later there would have been several of us having food and rest in the barn. The shell smashed heavy beams, hurling them just where I should have been resting. We buried the shell, and enclosed it with a fence. This is the verse we made up and placed on it:—

"SUNDAY, SEPTEMBER 27, 1914,

"Here lies a shell of German invention,
To do us great harm was their intention;
And in striking a barn it caused great alarm,
While the troops were singing the —th Psalm.
But don't be afraid, the danger is o'er;
Still if it goes off we'll say 'au revoir.'
So now we'll conclude with love and affection,
Sincerely trusting there'll be no resurrection."

We may lay aside all anxiety and fear. So long as God has anything for us to do in the world, He will take care of us and deliver us from danger.—Henry Van Dyke.

Thoughts on the W.A. Devotional Portions

JANUARY

Mrs. C. CAMERON WALLER.

"Mary of Bethany"—St. JOHN xii. 1-8.

ONLY three incidents in the life of Mary of Bethany are recorded in the Gospels. St. Luke 10:38-42 gives as the first, when she leaves her over-anxious sister to "serve alone" in order to seize an opportunity of leisured intercourse and instruction with the Master. The very fact that Christ commended the action proves that she was not evading proper housewifely responsibilities, but had the courage to refuse to take part in unnecessary labour, when such labour involved the loss of the wonderful communion with the Saviour, the opportunity for which might not, and we know did not, occur again.

In St. John 11, she, like Martha, the loving, grieving sister, disappointed, apparently, that the Lord had not hastened to them in their trouble, but sure of His love and power to help even at that late hour.

The third, the anointing in the house of Simon the leper is told three times, St. Matt. 17:63; St. Mark 14:3; St. John 12:1, 8.

1. Beyond everything surely Mary was the woman who put first things first, realizing that the Master Himself, His work and His words had the first claim upon the heart and time of His children. Was she possibly present when Christ told His disciples to "seek first the Kingdom of God," and all that was necessary to the earthly life would be provided by the loving Father Who "knoweth that we have need of these things."

2. Mary was the woman to whom nothing was too good for Christ. A year's wages was not too much to spend, if by spending it so she could give Him pleasure. Her's was the spirit which loves to sacrifice for the loved one, nay, which does not count deprivation as sacrifice if in any way it benefits the dear one.

"The house was filled with the odour of the ointment." Something definite was accomplished, the sacrifice was not merely renunciation, it was attainment. Contrast this with the self-inflicted hardships of some mistaken Christians to whom the mere fact of sacrifice is sufficient though it result in no benefit to the one for whom it is ostensibly made. What is our Lord's attitude towards this loving, whole-hearted disciple? Were ever words of commendation more beautiful! (1) "Mary hath chosen that good part which shall not be taken away from her." (2) "Whosoever this Gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her." (3) "She hath done what she could."

After all it was not so very much. One year's wages out of a life time, one evening hour taken from the busy day, but "the Lord looketh on the heart," and He knew the love and devotion that would be always ready to listen to His voice and work for Him. The love that would take every opportunity that presented itself to do something for Him and hear something from Him, the grateful love that does not forget to thank the giver for His gifts whether the gift be the life of a beloved brother or "these things," for the earthly life of which the Father knoweth that we have need.

THE YELLOW PANSY.

"There's pansies—that's for thoughts."—Shakespeare.)

By William Watson.

Winter had swooped, a lean and hungry hawk;
It seemed an age since Summer was entombed;
Yet, in our garden, on its frozen stalk,
A yellow pansy bloomed.

'Twas Nature saying by trope and metaphor:
"Behold, when empire against empire strives,
Though all else perish, ground 'neath iron war,
The golden thought survives."

To be free from evil thoughts is God's best gift.—(Eschylus.

Fifteen Months in a Canadian Camp in England

By Norman A. MacEachern, C.F.

WHEN I was but a fortnight in England, and on my "landing leave" in London, I met a Canadian Chaplain who had been in France for a year or more, and had been through the hard fighting of '15 and the winter of '16. His story of the Front, and of his work among our brave lads in France increased my already strong desire to be across the Channel and into the thick of it all as soon as possible. If I could have guessed then, that, after fifteen months, I would still be in England, I should have been disgusted enough with the army to have resigned at once. To me, just then, it seemed that France offered the only field of work worth while, and that our sojourn in England was at best a term of patient waiting until this full opportunity of service in the army should come. I did not realize, as I do now,—and as many Chaplains who have returned from France to camp and hospital work in England freely acknowledge—that there is no sphere of work in the Chaplains' Service more pregnant with opportunities than that offered in a Training Camp in England.

Let me say at once that throughout this article I am speaking, not merely of my own work, but of the work that scores of Chaplains of all denominations and creeds are doing among the thousands of Canadian soldiers in the camps and hospitals in England. Let me also add that, while an occasional Chaplain is not able to adapt himself to army life and work, the percentage of Chaplains who can be accounted failures, is as low (at least) as that of any rank or department of service in the Canadian forces. And just here, too, I want to pay tribute to the splendid co-operation of Chaplains from all denominations of the Church. No finer unity in Christian service has been realized anywhere in our generation than in the Chaplains' work in the Canadian army.

An English camp usually accommodates from fifteen to forty thousand men, say twenty thousand for an average. To a camp of twenty thousand, there are some sixteen Chaplains allotted—one Chaplain ministering to an average of fifteen hundred men.

I hope there are not many now whose conception of that ministry is that the Chaplain preaches a ten-minute sermon to a church parade on Sunday morning, and is idle for the rest of the week. I have heard many an officer of various units say "Our Padre is the busiest man in the battalion." Even in the matter of preaching, the church parade sermon is but a small part of his work, for few Chaplains escape giving three or four addresses per week. And to deliver three or four addresses in a week to audiences ranging from fifty to three thousand men, is sufficient opportunity to employ the best preaching powers he possesses. Indeed, when one realizes as he faces a thousand, or perchance three thousand, men, on a Sunday morning, that these men are struggling against temptations, many of them lonely and sick at heart, all of them soon to take their places in the firing line, when he realizes that here, before him, is the pick of Canada's young manhood, he would have little either of the love of a patriot or the zeal of a Christian minister if such a congregation did not challenge his best. But apart from the church parade services, there are the Bible classes, organized everywhere throughout the camp, there are the mid-week services held in Y.M.C.A. huts, church huts, and often in battalion recreation or dining rooms, all of which are conducted by the Chaplains.

And before I leave this more direct ministry of the Chaplains' Service, I must mention the Communion Services. I have always loved the Sacrament of the Lord's Supper, but never have I had so much joy in its administration as to our soldiers. It may be in a bare dining-hut, where nothing suggests God or worship but the white table spread with the sacred emblems of our Lord's death, or in a Y.M.C.A. hall, or under the summer sky on a hill-side, but whenever I have sat down at the Master's Table with a company of soldiers—a few dozen, perhaps, or two or three hundred—I have always felt the power of Christ's sacrifice in greater measures than anywhere else, and I have seen no congregation so deeply moved by the Communion Service, as these congregations of strong Canadian men, going out to what may be their Calvary. And it is a great service, indeed, when a half-dozen or a score of these soldiers are received into full membership of the Church.

(Continued on page 827.)