

Thoughts for the Thoughtful

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.—Lowell.

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You're beaten to earth—well, well, what of that!

Come up with a smiling face:
'Tis nothing against you to fall down flat,
But to lie there—that's disgrace.

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Forever round the Mercy-Seat
That guiding lights of Love shall burn;
But what if habit-bound, thy feet
Shall lack the will to turn?

—Whittier.

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A gospel that is after men will be welcomed by men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul the distasteful gospel of the grace of God.—Spurgeon.

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When a man who has accepted a nomination for office suddenly rises above or falls below his previous record with regard to religious matters, it is only what might be expected when he is made the subject of remarks bristling with interrogation points and uncomplimentary allusion.

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Love cannot remain silent. It is an active principle as well as a passion. It finds expression in life. It sympathizes, sacrifices, serves. It is benevolent, neighbourly, pure, holy. Envy and hatred and vanity are foreign to its nature. It is hopeful and rejoiceth in the truth.—J. C. Villiers.

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Little self-denials, little honesties, little passing-words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

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Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—Horace Mann.

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He who is diligent in business will not always become famous; but the conscientiously industrious soul will at least enjoy the blessedness of knowing that by labour the Lord can be served as well as by prayer and song and meditation, and that "work done for God, it dieth not."—C. A. Dwight.

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What the particular thoughts or temptations are that disquiet you, I know not; but whatever they are, look above them, and labour to fix your eye on that infinite goodness which never faileth them that by faith do absolutely rely upon it and patiently wait upon Him who hath pronounced them all, without exception, blessed that do so.—Robert Leighton.

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"There is a difference between tithing and systematic giving. The latter is a definite sum given regularly, the former a definite per cent. of the income." The two can be well combined.

"Nowhere in the Word do we find reference made to 'tithes or offerings'—but always 'tithes and offerings'—thus indicating the offering as something additional and distinctly apart from the tithe."

Spectator

Comments on Matters of Interest from Week to Week.

Spectator would very humbly but very urgently request the Primate of All Canada and for the matter of that any and all of the Bishops in Canada to get in touch with the Dominion Government to see if a more adequate representation of Anglicans cannot be secured for the chaplain staff of the overseas forces of this country. It would appear to be self-evident that those communions that have developed the spirit of service and sacrifice in the time of their country's need, would in all probability be better spiritual guides in the stress of conflict and the temptations of camp life than the representatives of a communion which, having saved their own souls, are now engaged in saving their bodies by an apparently incurable distaste for enlistment. One wonders on what basis of ethics the men of a communion that is offering her sons freely and even generously, should be placed under the spiritual instruction of those who have failed to develop the kind of patriotism that steps to the front in the hour of our Empire's danger. The situation as it appears to the writer—he has not the means of getting the exact figures—would indicate that our Church authorities have been too modest, that the government has not been duly and officially informed upon the subject, or else the fullest justice would be done. If the Church keeps silent it will very naturally be taken for acquiescence in the present arrangements. Take, for example, the situation in Valcartier Camp to-day. In the seventeen or eighteen battalions under canvas there are eight Roman Catholic and seven overseas "protestant" chaplains. Of the latter seven, only one is an Anglican. It is true that the Anglican priest in whose parish the camp is situated is a camp chaplain, but it is overseas chaplains we are thinking of. Does any one for a moment suppose that one Anglican out of fifteen is a just or reasonable proportion of the staff charged with the spiritual guidance of soldiers who up to a short time ago claimed the Anglican Church as their mother to the extent of nearly fifty per cent. of all who had enlisted since the war began? It seems to the writer that situations like these need only be definitely and reasonably presented to the government to be corrected. A government naturally wants to do the right thing and those who clamour loudest for appointment just as naturally do not feel the need of pleading the cause of less energetic communions. If Anglicans are unable to guide in spiritual things the men of her communion who have entered the King's service, then by all means let the work pass into worthier hands. Spectator is not yet either humble enough or hopeless enough to think anything of the sort. He trusts that neither his good friend the Primate nor yet any of the Bishops, all of whom have his most profound respect, will think that he is unduly persistent when he again asks them to take up this matter either individually or collectively, so long as it is taken up immediately. The fault for the present unhappy situation doesn't lie with the government, nor yet with our energetic neighbours, but with ourselves. The point of Spectator's plea, be it well understood, is not that a few more Anglican priests may bear the office of chaplain in His Majesty's army, but that the fine fellows who have enlisted in such splendid numbers out of our communion should not be obliged to seek spiritual guidance in

communions that have been singularly barren in applied patriotism.

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Spectator would like to call the attention of his more wealthy readers to a type of service that may be most useful and can readily be rendered by those who are unable to enlist. He refers to the provision of every chaplain of our Church in overseas service with what may be described as a chaplain's "Emergency Fund." This simply means that the chaplain shall have at his disposal out of the abundance and generosity of men and women of means, who, spared the necessity of a soldier's life, will place a few hundred dollars at his disposal which may be used absolutely "at discretion" for the pleasure and comfort of the men to whom he ministers. Almost every day there are situations arising that call for the expenditure of money which are quite beyond the resources of a chaplain on a captain's pay. Many of these claims that appeal to the chaplain might not be passed by a cold-blooded committee of laymen, but nine times out of ten he will be right. Let us take a few examples of the way in which such a fund might become very useful on this side of the Atlantic, and we can easily imagine how very much more useful it is likely to be on the field of action. It is true that a Canadian soldier is well paid, well clothed and well fed, but despite all this, men will get into difficulties and it is important that some one should be able to extend a helping hand. For instance, in a military field hospital both the attendance and food is liable to be rough and unattractive. For a chaplain to be able to bring unsolicited and unexpected some relish or fruit, and perhaps, in the later stages of convalescence, the "smokes," it immediately opens a new relationship and has a most beneficial effect upon the patient's recovery. For a chaplain to be tied down largely to prayers and "kind words" on his rounds of the military hospital is to be seriously hampered in his work. It is all very well to say that a soldier can buy his own requirements of food, etc. The same may be said of your neighbour across the street who has fallen ill. But the cup of jelly made by your own hands and the offering of flowers from your own conservatory are sent nevertheless and you know the response that comes from the sick room. It is these "unnecessary" things of life that have the greatest influence. Again, there are certain fellows who are nearly always in trouble in the army, and are either going in or coming out of the "clink." The man in detention forfeits his pay and when he is "broke" the general sentiment is that it serves him right. But even a scoundrel has to have some consideration sometimes, and if the chaplain has only sympathy to pour out upon him the hope of ever getting near him is very slim indeed. Once more the chaplain girds under the unseemly music that his regimental or bugle band plays on its way to and from the Church military service. He cannot be persuaded that it is edifying to march to divine worship to the tune of "The Girl I Left Behind Me," or "I'll Bet My Money on the Bob-tailed Nag," and when he asks for sacred music he is informed that the band is not supplied with such. When regimental and headquarters authorities have been appealed to with no avail and tiresome procrastination, he gets desperate and puts his hand in his pocket and orders the blessed thing himself. Of course, the government should supply it, etc., etc., but when a thing is to be done a man ought to have the wherewithal to do it. These and a hundred other things are all in furtherance of the one big thing we are all interested in. It is for the comfort and edification and efficiency of the Canadian soldiers and for the protection and safety of those who go not to the battle.