

own clergy met this charge and exposed its unfairness. He pointed out the manifest need of rest on the part of Christian workers and the certainty of better work being done as the result. These words of the writer are particularly to the point:—

May I say I entirely agree with the "Star" that the sin, suffering, sorrow, and need are certainly just as great in summer as in winter. But even if clergy and congregation worked eight days per week instead of six all summer as well as winter, they could not cope with it all. Being human, they cannot work incessantly, moreover. In the Church of England there are on an average three ministers every year who break down with overwork and are required by the doctor to stop work for periods of from two to six months. In my own case, through overwork and a severe mental strain, I was a whole year without being able to work, with a wife and child to keep on no salary, and only small savings out of the previous slender salary. For months before I was able to resume work I was living on the proceeds of the sale of my furniture. Believe me, the clergy need their holiday, and do better work for their people in consequence.

We are just as desirous as the "Star" that no neglect shall take place during the summer, but we also plead that criticism of so severe and sweeping a kind should be accompanied by some constructive suggestions. We suppose that newspapers find it hard in summer-time to keep up the interest of their readers and, are, therefore, tempted to allow things to appear which at other times would not be permitted. But in view of the fact that the "Star" and other papers are read by many who belong to the various Churches, the least we can ask is that the paper should be fair.

France Transformed

A thoughtful writer has just contributed an article to an English paper on Christian work at the Front in which the following fine testimony to France appears:—

The war has wrought an immense difference in the temper of the French people. The phrase, so often employed, is very largely true: *France has recovered her soul*. Whether she has found God or not is another matter: time alone will reveal that to us. But it is undoubtedly true that the spirit of carnal frivolity has, for the time at least, disappeared. France is sober, in more ways than one. The casinos, which in former days, in the two cities near to where I am writing, did a roaring and often hellish trade, are now converted into hospitals. The kinematograph in this region has ceased to exist. There are no longer any theatrical performances. The people would not tolerate frivolous amusements. Drunken men are no longer seen in the streets; the sale of spirits is forbidden. All cafés close at nightfall. The churches are crowded with people whenever a service is announced, and during the day-time scores and hundreds of people drop into the churches for a few moments of prayer, and then pass out again to their affairs.

It is a matter of deep thankfulness that the day of materialism and atheism seems to have passed, or be passing, and that there is no longer any sneering at the Christian faith. When the war is over there will be a magnificent opportunity for spiritual work in France.

A War Picture

This is how a writer describes a personal experience:—

I have been to the greatest base hospital within easy distance of the fighting line. I shall never forget the sight of the arrival of a Red Cross train laden with wounded from the Front. It was the day after the victory at Hooze. A splendid victory, but at what a cost was it gained! Men came in shattered and smashed, and—most marvellous thing of all—uncomplaining. I saw them carried to the wards to be treated. It was a pathetic sight; the first time I had ever seen it, and for the moment it was unnerving. I am filled with admiration for the noble band of doctors and nurses and orderlies who give their whole time to the work of alleviating this human suffering. But oh, the horror of it! It is not until one witnesses such scenes as these that the devilry of war becomes apparent.

It is well that people everywhere should be able to realize just a little of what Sherman meant when he said, "War is hell."

The Witness of the Church

The meeting of the General Synod naturally calls attention to some of the main problems of Church life at the present time, and in addition to those already considered there are others of equal importance, which, we hope, will have the attention of the supreme tribunal of our Communion.

The first of these is the necessity of a constant and full affirmation of the duty of preaching the Gospel of Redemption throughout the Dominion. By redemption we, of course, mean "The old, old story of Jesus and His love" for sinner and saint. Our forefathers were accustomed to speak of the three R's: Ruin by the Fall, Redemption by the Blood, and Regeneration by the Spirit, and it cannot be said that we have outgrown these simple but searching realities. Do our pulpits and classes resound with this message as they ought? We have lately heard of congregations being ready to drink in the living water of the simple Gospel, and we believe this is true almost everywhere. We say almost, because there are some places where this may not be wanted, though it is undoubtedly needed. On every hand testimony abounds that the Gospel is still the "Power of God unto Salvation," and the simple preaching of a crucified and living Saviour is and always will be the main purpose for which the Church exists. There are many topics that arise out of this Gospel, but they must never be allowed to set aside the essential features of that which is the heart of the Christian message. Patriotism, social reform, municipal progress, ethical ideals are all based upon the Gospel of individual salvation.

Another opportunity for our Church is the necessity for giving a clear testimony and definite lead in favour of Church Unity. It is interesting to observe that our Primate was a member of the Consultative Committee which recently gave a report to the Archbishop of Canterbury, in connection with the subject of Kikuyu. The report of this Committee was unanimous, and was substantially identical with the opinion of the Archbishop himself. The position thus set forth is on the whole definitely in favour of unity, and in days to come our Church will have a leading part in solving the various problems. Our Communion is, to use Archbishop Benson's words, at once Catholic, Apostolic, Reformed and Protestant, and in the constant emphasis of all these aspects of truth, without the omission

of any one of them, lies one of the best ways of furthering Church Unity.

One more subject that calls for special attention is the great and pressing topic of Temperance. We have lately seen what Russia and France have done in the prohibition of alcoholic liquors, and we have also rejoiced in the fine example set by our King and Lord Kitchener. It is much to be regretted that England as a whole refused for mere political reasons to set forward a great moral reform which might have been accomplished if these examples had been widely followed. Churchmen in Canada have observed with profound satisfaction the appeal made by our Bishops for total abstinence, at any rate during war, but it is, of course, essential for our Church to do very much more than this in connection with the gigantic evil in our midst. We must see that our Communion speaks with no uncertain sound on this subject. Our hands must be clean and we must advocate every measure, whether we call it local option or prohibition, which will check the ravages of this far-reaching destroyer and stem the tide of this abounding iniquity.

We, therefore, commend all these considerations to the attention of the General Synod, in order that our Church may be in the van of all movements calculated to serve the best and highest interests of Canada. There is a splendid opportunity before us, and we hope and pray that it may be utilized to the full, and that the whole Dominion may be enabled to see that the Anglican Church stands before the people for the best possible exhibition, advocacy and expression of the pure, full, strong and glorious Gospel of Christ.

THE CROSS STILL STANDS

"In the evening I went for a walk to a village lately shelled by German heavy guns. Their effect was awful—ghastly. It was impossible to imagine the amount of damage done until one really saw it. The church was terrible too. The spire was sticking upside down in the ground, a short distance from the door. The church itself was a mass of debris. Scarcely anything was left unhit. In the churchyard again the destruction was terrific—tombstones thrown all over the place. But the most noticeable thing of all was that the three Crucifixes—one inside and two outside—were untouched! How they can have escaped the shelling is quite beyond me. It was a wonderful sight, though an awful one. There were holes in the churchyard about 15 ft. across."—(From a letter from my boy at the front.)—J.O.

The churchyard stones all blasted into shreds,
The dead re-slain within their lowly beds,—
The Cross still stands!
His holy ground all cratered and crevassed,
All flailed to fragments by the fiery blast,—
The Cross still stands!
His House a blackened ruin, scarce one stone
Left on another,—yet, untouched alone,—
The Cross still stands!
His shrines o'erthrown, His altars desecrate,
His priests the victims of a pagan hate—
The Cross still stands!
'Mid all the horrors of the reddened ways,
The thund'rous nights, the dark and dreadful
days,—
The Cross still stands!
* * * * *
And 'mid the chaos of the Deadlier Strife,—
His Church at odds with its own self and life,—
His Cross still stands!
Faith folds her wings, and Hope at times grows
dim;
The world goes wandering away from Him;—
His Cross still stands!
Love, with the lifted hands and thorn-crowned
head,
Still conquers Death, though life itself be fled;—
His Cross still stands!
Yes,—Love triumphant stands, and stands for
more,
In our great need, than e'er it stood before!
His Cross still stands!
JOHN OXENHAM.