

# Canadian Churchman

Toronto, August 14th, 1919.

## S. O. S.

**H**EROIC service, that only women can render, is the absolute need of our Church in Canada. Twelve women are needed at once as teachers and matrons in our Indian Schools. Already the work is suffering on account of the lack of help, and the workers are sore pressed by the extra labour. Young women, with the capability of making good, are not lacking in our country. War-work has shown that. Devotion to a high cause at the risk of life itself, is a work of noble womanhood to which the war has accustomed us.

With the coming of peace numbers of women are released from war-given tasks, and their hands are free to take up new work. Christian leadership and service is the sphere where woman's gifts come richly to their own.

The call of the needy children in the North-West, where hearts are waiting to open to the love of Christ taught by the words and life of a good woman, points to a service rich in satisfaction. It will be a bit of hard service, with its times of loneliness and sacrifice.

If God has blessed you with health and strength and you are free to go, why should you not give some years of your life to the great task of salvaging a nation for Christ? Be volunteers for the work. Let duty point the way and let a passion for service enflame your devotion. The Love of Christ will search out and send out the workers that are needed.

The service is heroic. The wages are poor. The need is overwhelming. The task is the highest—God's messenger by word and life to those who know Him not. Here are all the elements for the greatness of life. Poorly paid but amply rewarded.

Why can you not go? If God has made you strong, and capable, and free, why should you not go? Is it true that you have everything except the *will to go*? This call comes to the women of our church. Do not think you can avoid answering it. Your avoidance, or a postponement, will be your answer.

Let us pray that the cry of the children in our own land seeking the light may sound in the ears of those who can go until they offer themselves for this noble work. For the love of Christ may the devoted womanhood of our church respond to the importunity of this need.

In the meantime, let those responsible see to it that something more than a mere pittance, which can be regarded only as an acknowledgment and not a payment of services rendered, be offered for work under such difficult conditions. How can a girl meet any home obligations on such a salary? There is lots of money in the Church—never more. Increases in our Indian school teachers' and matrons' salaries would be a form of memorial worthy in motive and result.

**W**E have won in this great war not because of the greatness of our numbers, the strength of our finances, the brilliance of our leadership, but because of the character of our soldiers. The reason for this character is that the Church has built it into the people during generations of education and influence," said SIR DOUGLAS HAIG to Dr. Sloane, the Provost of St. Andrews, when they were waiting together to receive the freedom of St. Andrews. It is good to hear this from the lips of such a stalwart Christian. In these times of change and unrest we are inclined to magnify the untoward and disturbing, and pass by the strong, steady currents of the life of the nation. The froth at the foot of the rapids is easily seen,

but it collects *only in back eddies*. The current which runs deep and strong clears the stream.

**O**UR congratulations to Bishop Reeve who, fifty years ago, was ordained in St. John's Cathedral, Winnipeg, by Archbishop Machray, for work at Fort Simpson, N.W.T. The late Bishop Bompas advanced him to the priesthood at Fort Simpson in 1874. After staying at Fort Rae for seven years, he went to Chipewyan in 1881, and was Archdeacon for a number of years. On his consecration as Bishop of Mackenzie River, he returned to Fort Simpson in 1891. Later, having in addition the care of the diocese of Athabaska, he moved to Athabaska Landing in 1904. Three years afterwards he came to Toronto as Assistant Bishop. As a pioneer worker in the Great West, Bishop Reeve has earned the gratitude of the Canadian Church, and as Assistant Bishop of Toronto he has, with great acceptance to all concerned, taken a share in the heavy work of the diocese. Comparatively few men are privileged to gather a full sheaf in the harvest field of service, such as the Bishop has done. Our readers will rejoice in his remarkable recovery and wish him abundant years and health.

## We Shall Remember Them

They sleep beneath no immemorial yews;  
Their resting place no temple arches hem;  
No blazoned shaft or graven tablet woos  
Men's praise—and yet, we shall remember them.

The unforgetting clouds shall drop their tears;  
The winds in ceaseless lamentation wail,  
For God's white Knights are lying on their biers.  
Who pledged their service to restore the Grail.

They gave their lives to make the whole world free;  
They cared not to what flag they were assigned,  
The Starry Banner, Cross, or Fleur-de-lis—  
Their sacrifice was made for all mankind.

For them the task is done, the strife is stilled;  
No more shall care disturb, nor zeal condemn;  
And when the larger good has been fulfilled,  
In coming years we shall remember them.

How can the world their deeds forget? In France  
White crosses everywhere lift pallid hands,  
Like silent sentinels with sword and lance,  
To keep their memory safe for other lands.

What need have they for holy sepulture?  
Within the hearts of men is hallowed ground—  
A sanctuary where they rest secure,  
And with Love's immortality are crowned.

And far-off voices of the future sing,  
"They shall remain in memory's diadem";  
And winds of promise still are whispering  
That same refrain, "We shall remember them."—JAMES TERRY WHITE.

## The Christian Year Divers Gifts of the Spirit

(TENTH SUNDAY AFTER TRINITY)

**I**N the twelfth chapter of first Corinthians St. Paul gives us a picture of wonderful works which were familiar to him and his contemporaries, but are strange to the life of the Church for centuries. The spirit wrought decidedly supernatural works in the early Church, works so palpable and obvious that there was no gainsaying them. A few lessons emerge from the epistle for to-day which should be specially noted.

GOOD AND EVIL SPIRITS.

It is implied that there are two kinds of spirits—the spirit which is of God and a spirit of evil. That spirit is of God which is indicated by the witness it bears to Jesus Christ. The evil spirit is supernatural as well, and drives in a different direction, denying that Jesus is the Son of God. This is the spirit of anti-Christ. Hence Christians are warned to "try the spirits, whether they be of God." Those who are experimenting in spiritualism should take note of the recognition given these various kinds of spirits in St. Paul's time. Their existence is no new discovery. The Holy Spirit alone can be relied upon to deliver the truth.

The word "spirit" is variously used among us without having, as a rule, a very definite meaning—St. Paul used it too, in a general way. "The spirit of Christ" indicates, sometimes, the Christian spirit or disposition. There is a spirit of man—"whom I serve with my spirit." There is a spirit of the world—"Not the spirit of the world, but of God," 1 Cor. 2:12. Spirit, in these senses, means the quality of the life, the disposition or spiritual tendency. But in the epistle "spirit" is plainly identified with the spirit of God and the Holy Ghost. "No man can say that Jesus is Lord but by the Holy Ghost. Now there are diversities of gifts, but the same spirit." In the indiscriminate use of the terms "spirit," "Lord," "spirit of God," "Holy Ghost," there is an undesigned revelation of the Trinity. The apostle apparently feels himself justified in predicating "God," "Lord," "spirit," *without difference*, in any spiritual function or activity, "diversities of gifts but the same spirit—differences of administrations, but the same Lord—diversities of operations but the same God." Spirit, Lord, God, a vital unity, is the source and power of all spiritual activities.

There are nine different functions of the spirit referred to as operating through believers. These are divided into two classes, of which, the first, consisting of wisdom, knowledge, faith, is on the level of the normal; while the latter contains gifts which seem to be above nature and are therefore thought of as supernatural. The action of the spirit in the gifts of wisdom, knowledge, faith, is not so obvious as in the case of healings, miracles, and so forth. These miraculous gifts have not functioned to any high degree since the great days of the apostles. Prophecy, discerning of spirits, and divers kinds of tongues are activities of the spirit with which we are not familiar in practice. The power of healing as preserved in the Roman Church is associated with pilgrimages and shrines in which there is little semblance to the "healings" of the epistle. The resources of the spirit are, without doubt, as available for effective work to-day as ever. For the purpose of the time, and subject to the will of God, the spirit is operating through the Church, just to that extent to which, ultimately, this modified and restrained action will best serve the spiritual life of mankind.