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The War and the Sabbath

By Dr. C. H. Huestis.

AN American writer in a current magazine asks the question, "What Shall We Win with the War?" and endeavours to answer the same. He does not mean what material gains the United States may expect as its reward for participation in the fight for freedom, but what spiritual gains may be expected. This is a question every nation engaged in this world-struggle may well ask, and the purpose of this article is to point out that out of the war there has come a new appreciation of the purpose and the supreme value of the weekly rest-day. And curiously this new appreciation has not come as the result of any sense of repentance and need of observing the laws of God, but as a by-product of the very struggle itself. Out of the terrific industrial strain and stress of these days there is coming a strong appeal for more teaching upon the great thought that lies at the heart of the Fourth Commandment, a recognition that it is not an arbitrary law but a great intuition of the race.

There appeared in the London "Times" in September, 1915, a thoughtful and arresting letter by Lord Sydenham. "At this time of supreme national effort," he wrote, "it is vital that the conditions of labour—of brains and muscle alike—should be such as to prevent cumulative fatigue, which may be palliated by spirits, to conserve the energies of the workman and enable him to give his best to the service of the State without mental or physical deterioration. In the more difficult time which will follow the war the need for increasing economic production, and at the same time for jealously guarding the public health, will be forced upon the nation by inexorable necessity. The great principle of compulsory rest which Moses taught to mankind calls for scientific application to lives far more strenuous and more complex than those of the Israelites."

Never has man lived in such a state of permanent and growing excitement and activity. We are witnessing to-day the most formidable explosion

of human energy that has ever occurred on this planet. That this tension of world, soul and body has its limits and cannot be permitted to increase indefinitely has been proved by the investigation of the munition industry in England, and the warning of Lord Sydenham has been heeded. In the earlier stages of the war men were widely employed on Sunday with the hope of increasing the output. It was found, however, on careful investigation by a committee appointed by Mr. Lloyd George, at that time Minister of Munitions, with the concurrence of the Home Secretary, that not only were men and women workers and machinery breaking down under the constant strain of toil, but the output was far from satisfactory. "Time gained on Sunday is largely lost," says the report, "by bad time-keeping on the other days of the week." On the question of Sunday work by exhausted men, one foreman said he did not believe in "a holiday on double pay." Another remarked that Sunday work gave "six days' output for seven days' work on eight days' pay." As a result of this investigation and report Sunday work in munition plants was discontinued except in matters of sudden emergencies and for repairs, furnaces, certain continuous processes, etc., (the workers so employed being given a corresponding period of rest during another part of the week). See Report on Sunday Labour, T. Fisher Unwin, London, 1915, price 1d.; also Health of the Munition Worker, same publisher, 1917, price 1s. 6d.

Still another testimony to this new appreciation of the value of the Sabbath as a law of physical efficiency has appeared lately in the address of Sir Francis Cox to the Royal Geographical Society upon the proposed tunneling of the English Channel after the war. Near the close of the address appear these words: "It was anticipated that the daily rate of progress would be such as has never been attained hitherto in any tunnel. To secure this no work would be permitted on Sundays except for ventilation, pumping and cases of urgent repair." Thus from science and industry there is coming to-day an appeal for a better Sabbath observance.

A bronze cross of floriated design, by the late Henry Vaughan, has been blessed and placed on the roof of the sanctuary of Washington Cathedral. It is ten feet in height and visible from many parts of the city, being the highest point in the sky-line, except for the Washington Monument. Electric wiring has been installed, so that later a stream of light may be thrown on the cross at night.

The following item of news appeared in the daily press of the United States last week: "The National Committee on the Churches and the Moral Aims of the War has announced that the Rt. Rev. Charles Gore, Bishop of Oxford, England, and the Rev. Arthur T. Guttery, of Liverpool, president of the Primitive Methodist conference, have accepted the invitation of the committee to visit this country in September and address gatherings of ministers and laymen throughout the country. This will be part of the committee's campaign to quicken the patriotic spirit of the country through the churches and religious organizations. The Bishop of Oxford is a leader in the group of English clergymen who are working for the formation of a league of nations. Mr. Guttery is a prominent Nonconformist preacher. Both will undertake the speaking tours in America under the special sanction of the Department of Information of the British Foreign Office."

A Hero of the Mission Field

"Oh, may Thy soldiers, faithful,
true and bold,
Fight as the saints who nobly fought
of old,
And win with them the victor's crown
of gold."

As day by day our hearts go out to our heroes fighting so nobly, enduring so magnificently, we thank God for His power shown in them. But there are other heroes who have fought and endured as they are doing now who must not be overlooked in this time of strain. On April 18th the Rev. Alfred James Hall, B.D., at the age of sixty-four, was called home. Surely he was one of the heroes in the mission field of Canada. For thirty-seven years he and his devoted wife laboured among the natives of Queen Charlotte Island; their names will always be linked with Massett and Alert Bay. His name should be a household word in our Church families, for the work he did was so unique. Mr. Hall was trained at the C.M.S. College, and Mr. McCullagh, who is still spared for further work, was a fellow-student with him. In 1877 Mr. Hall was sent out to Metlakahla, moving on later to Port Rupert, and again to Alert Bay, where he remained till failing health drove him home. At Alert Bay he found wildest nature. As the ship which was carrying him and his wife to their new sphere approached the shore crowds of Indians were seen rushing to their boats. "God Almighty help you if you have to live among such people" was the prayer of the ship's officer standing by him. That prayer was surely answered, for, during the thirty-seven years passed there, Mr. and Mrs. Hall were preserved through many dangers and helped through all difficulties, so that when they finally left, the Indians were, as a tribe, Christians. There was no written language when Mr. Hall went there. It was a work of time and patience to reduce those strange sounds to written words, but patience, with God's blessing, was rewarded. A dictionary, readers, and finally the Bible were produced. Only those who have heard the story of how the Gospel was carried to these poor, ignorant people, and how it again proved itself to be "the power of God unto salvation," as told by Mr. Hall or his wife, can know the full beauty of it, or know the many wonderful ways in which God intervened to protect and to cheer His servants.

Four years ago Mr. Hall was forced to leave the people he loved so dearly,

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but instead of seeking rest he went to work in the very small village of Tickenham, in Somerset, where his missionary spirit was an inspiration, not only in his own parish, but to all with whom he came in contact. On Easter Day he preached in the morning on, "If ye then be risen with Christ, seek those things that are above." For years he had "practised the Presence of God," and when, during the following week, he felt that his heart weakness was worse and he knew that he could not recover, he only said, "It is God's way of taking down the tent." On one of the last days he joined with his household in singing the Magnificat, for he, indeed, wore the "garment of praise." His last words were, "I am at peace with all men." He has left this world, but especially Alert Bay, the better for his life. Shall his life not be an inspiration to those left behind that with more prayer, more devotion, more self-sacrifice, the Gospel work may be carried on among the native races of our Dominion?

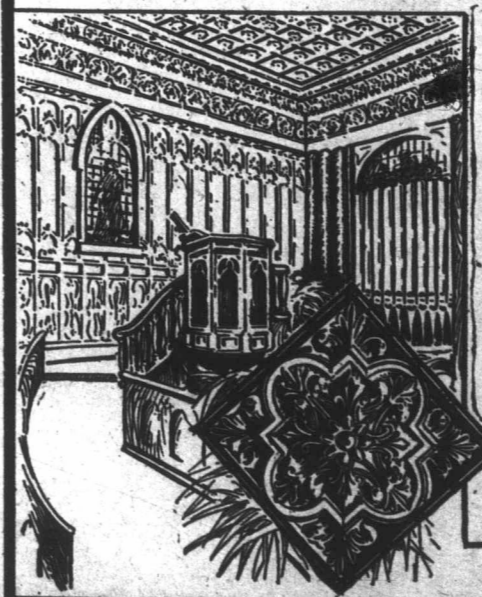
"So Many Hypocrites"

AND is this your excuse for not accepting the invitation to the Gospel feast? If so, it is a very poor one! You know some who say that they are Christians, but their conduct proves that they are hypocrites. Though members of churches or chapels, they do things which you and others who make no such profession would not stoop to, and you are inclined to say of all who profess to be Christians, "Nice Lot! They are a pack of hypocrites."

But surely this would be very unfair reasoning. Hypocrites are persons who profess to be what they are not. Those whom you refer to profess to be, but are not, Christians. Are we to conclude, because of this, that all who profess are hypocrites? This would be as foolish as to say that all clerks are thieves, because two were convicted of stealing.

The fact that some pretend to be Christians proves that the reality must be good, as men don't counterfeit that which is worthless. Suppose, however, that real Christians are inconsistent, will that justify you in not being one? Peter surely could not have been justified in deserting the Lord because Judas was a hypocrite.—Selected.

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