

OCTOBER 29, 1914

It is understood that the Red Cross Societies aid all sick and wounded irrespective of nationality. Once a man is wounded he becomes a noncombatant and object of charity and commiseration.

It should also be stated that the Canadian Society has already, since the war began, remitted to the Central British Red Cross Committee at London the (handsome) sum of £10,000 for the general use of the sick and wounded.

Our object in doing this is to bring as quickly as possible, through the agency of the parent Society, which is near the front, aid to the unfortunates of the armies and to avoid the necessary delay in the transport of stores from this country. It seemed to the Committee the most effectual way of giving immediate aid.

Supplies of cocoa, chocolate, arrow-root, corn starch, jellies, lemons, oranges, sweaters, cholera belts, sleeping caps, pyjamas, socks, coal oil stoves and many other articles have been sent to the hospitals at Valcartier and Quebec.

It has been previously stated that 50,000 Canadian troops are being sent to Europe to take part in the great war. It is our duty as well as our privilege to provide for the sick and wounded of this contingent all comforts which may be possible, either directly through our own Society or indirectly through the British Red Cross Society. To accomplish this we must have first, MONEY, with which to purchase the necessary articles which cannot be made at home, to contribute cash to wounded and sick soldiers and to pay the running expenses. Therefore, give as your heart dictates. The widow's mite and the millionaire's cheque are equally welcome, and will be faithfully applied.

Money and goods should be sent to the Treasurer, Canadian Red Cross Central Committee, 77 King Street East, Toronto, or to the local committees of your district.

(Postscript).

#### HUNDREDS OF THOUSANDS OF WOUNDED IN PARIS AND BERLIN HOSPITALS.

New York, Sept. 23.—The number of wounded in the battles in Europe is already in the hundreds of thousands; the hospitals of Paris and Berlin, cottages on the battlefields, and churches are filled, while many wounded lie exposed in trenches, according to Ernest P. Bicknell, national director of the American Red Cross, who arrived here to-day on the ss. Olympic from Liverpool. Mr. Bicknell spent several weeks observing conditions in the countries at war.

"Official reports give little information of the losses, but the number of wounded is already in the hundreds of thousands," Mr. Bicknell said. "The truth is that over the thousands of square miles already battle-swept there have been left almost countless thousands of men helpless from ghastly wounds. Some have been gathered into trains by the Red Cross surgeons and nurses and taken to hospitals in the larger cities. Into Paris and Berlin thousands have already been brought, and one by one the hospitals have been filled, private and public buildings have been utilized for the wounded, but still the numbers increase.

"Some of the wounded were taken into cottages on the battlefields and the churches, but still there are thousands who lie in the trenches in the fields suffering from thirst and exposure."  
—Mail and Empire, Toronto, September 24th, 1914.

#### News from the Front.

The Allies at the Germans lunged And won a fight at Name-Expunged. But swiftly reinforcements came From German-Censor-Canned-the-Name. And French's army was defeated Upon the field of Place-Deleted. From Town-Blue-Penciled, lovely spot, The Uhlans galloped, fierce and hot. But hundreds bit the dust and grass In Place-Press-Bureau-Would-Not-Pass. The hottest work in all the field Buret round Locality-Concealed. To understand those frightful scraps, Pray, reader, please consult the maps. —Don Marquis in the New York Evening Sun.

## THE FARMER'S ADVOCATE.

### Hope's Quiet Hour.

#### The All-loving Judge.

As the Father hath life in Himself, even so gave He to the Son also to have life Himself: and He gave Him authority to execute judgment, because He is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.—S. John v: 26-29, R. V.

So, the All-Great, were the All-Loving too—  
So, through the thunder comes a human voice,  
Saying, "O, heart I made, a heart beats here!  
Face, my hands fashioned, see it in myself!"  
—Browning.

I have received the following letter from one of our readers:

"Dear Hope . . . Our faith in God's Love, our common sense, and our love for those nearest and dearest to us who have passed into the Great Beyond, all rebel against the thought of either eternal torment even of the wicked, much less of those who just might not attain to the standard; or of the annihilation of the souls, or rather the gradual decadence and death of the soul, which does not keep up its correspondence with God. . . . Yet there are so many things in the Bible which would lead us to

I sum up my creed in the three wondrous words: "God is Love." I am sure of that, as I am sure that Love is the greatest and highest ideal we can conceive of. But perfect Love is not likely to act exactly as we, in our shortsightedness, think to be advisable. The great surgeon, operating on a woman for cancer, will not lay down his knife because a little, loving child, begs him with sobs and tears not to hurt her mother. We are all ignorant children, and our earnest prayers will not be permitted to interfere with God's treatment of the souls so dear to Him. Our prayers do help them mightily. God—Who has told us to pray—does not disregard our wishes, and no loving, trustful prayer can be unanswered; but if we are really trusting Him as we pray, we must trust His answers, too. The flower of our desire may be hidden in a hard and insignificant seed. We must wait His pleasure for the unfolding.

If you read carefully the text given above you will see that the Judge of all mankind is Christ Himself—because He is the Son of man, or "a son of man," the marginal rendering. He has suffered, and can feel for and with all sufferers. He has been tempted and has fought against the concentrated forces of evil—therefore He can judge sympathetically those who have fallen under temptation. If you compare the last word of our text with the corresponding word in the old version of the Bible, you will see that the translators have changed the word "damnation" into "judgment"—as they have done in other places. They evidently think that "judgment" is a more correct translation of the original.

Do any of us object to the righteous judgment of God being carried out after death? What of the men who have

"God, whom I praise; how could I praise. If such as I might understand, Make out and reckon on His ways, And bargain for His love, and stand, Paying a price, at His right hand."

We are all sinners together, and no one can make atonement for one fault, for one unkind speech, for one act of selfishness or thought of pride. We must all alike throw ourselves on the mercy and love of our Judge. He knows that the son of a drunken profligate may lie and swear and steal, yet be fighting his way steadily upward against the terrific forces of evil heredity and environment, and He also knows that a man who has been carefully reared may be outwardly respectable, and yet drifting steadily downward on the dangerous stream of worldliness and selfishness. We shall have to give account according to the advantages we have received.

As for the trouble expressed by my correspondent,—I shall never forget a conversation I had years ago with a friend. I had been saying that the heaviest cross to endure was the knowledge that one greatly loved was going steadily down-hill in character. The answer of my friend was like a burst of sunshine, throwing light on a dark road:—"One can always trust!"

Isn't that the secret of joy? The whole Bible is like a pillar of fire, lighting up our journey through the wilderness with the certainty of God's love for us all. The Judge did to save sinners,—and we are all sinners. As we trust His love and power for our own salvation, so we can trust the salvation of others to Him. Do we fancy that we love those wandering sheep more than the Good Shepherd Who died for them? Do we imagine ourselves wiser than the Good Physician in the cure of souls? Those we love are in the hands of the Great Lover, whether on this side of death or on the other. Are we afraid to trust them in that wise and tender keeping? We must all stand before the Judge—our Friend. Dr. Pusey's great saying has comforted millions of people: "No soul will be lost who has not had the Father throw His arms round him, looking in his face with eyes of love, and has deliberately rejected Him." Unless those words are true, we have no right to say that God is LOVE—and it is the Bible which assures us of that glorious truth. We can't always stand, but we can always trust. God has many things to make plain to us, but we must grow up to them by degrees.—S. John xvi: 12.

Why should we fear that other souls are far from God? It is so hard for us to know, for we cannot see into the heart. It was natural enough for the Pharisee to think that he was much nearer to God than the publican—yet the publican was climbing up the mountain of holiness, while he did not even desire to be better to-morrow than to-day. We are not capable of judging ourselves truly, how much less can we judge the unseen inner life of anyone else.

The Judge died, not for my sins only, but for the sins of the whole world. Is He likely to be easily discouraged in His search for straying souls? Even a woman who has lost a coin will sweep the house and seek diligently until that coin is found—is she more earnest than LOVE Himself?

St. Augustine said: "It is not Caesar's will that what he ordered to be made should be lost to him, and it is surely not God's will that what He hath made should be lost to Him. Christ's coin is man. In him is Christ's image, Christ's Name."  
DORA FARNCOMB.

Mrs. Robinson rushed from her bedroom in a state of great indignation, and, leaning over the balustrade at the top of the staircase, shouted angrily: "Bridget—Bridget, come here this minute!"

Bridget came. "I thought you said you'd cleaned this room," continued Mrs. Robinson, still shouting angrily. "But just look under the bed; the floor is simply thick with dust. Haven't I told you that you must always sweep under the beds?"

"Well, mum," replied Bridget, in tearful indignation, "and how, I should like to know, could the dust have got under the bed if I hadn't swept it there?"



American Volunteers for the French Army on Their Way to Enlist in Paris.

think that such was meant. You expressed yourself once, several years ago, as believing that no one was ever beyond God's mercy and pardon, even after death. All that is best in me longs to believe that and more, but there are such strange things in the Bible, even among the sayings of Jesus. . . . There are so many things seemingly impossible of explanation except in one way. And yet there is so much in the Bible to make us believe in the mercy and goodness of God, and from whence comes that great wish of ours unless

"Derives it not from what there is  
The likeliest God within the soul?"

My greatest comfort has been to read over and over the words and words of Jesus in the Gospels. Surely what He was then He is still—ever the same. Dear Hope, may I ask you to discuss in "The Advocate," at your earliest convenience, the subject I have brought up. Why does God permit great trouble to come to us when we pray earnestly against it? Why—oh—why! Some would have one think God plans all these things—sends them to us. Surely that cannot be.

The writer of this letter brings us face to face with the great unsolved questions which are as old as humanity—the origin of evil, and the future state of those who die impenitent. I cannot profess to solve those questions, nor to give any authoritative statements on the subject. I can only state my own belief, and give my reasons for that belief.

cruelly mutilated little children in Europe, and then perhaps been instantly and painlessly killed by shot or shell. They have escaped punishment from men—which was their just due. Is it for their real and eternal good that they should escape the righteous punishment of God also? The Judge—Who punishes in order to soften and purify a hardened, blackened soul—is still the great Friend of the sinner.

If a bullet has power to kill the Love of God for a sinner, it must be mighty indeed. The man who is cruel to the helpless on the battlefield is trampling recklessly on the Love of God which is still pleading within his soul. Suddenly he is hurled through the gate of death. I, for one, do not believe God's Love for that soul is such a poor, weak thing, that it can be shattered suddenly by death. The mother or wife love on, even when the son or husband is unworthy—and death only makes that earthly love flame higher. Is it believable that human love can outlast Divine, and throw the Sun of Righteousness into the shade of a candle?

There are many texts in the Bible hard to be understood—I don't profess to understand them. Some of them may be mis-translations of the original, others may be obscure because of our ignorance—as the higher mathematics are beyond the understanding of a little child. We are God's little children, and are learning every year to understand Him a little better; but if we could understand all His thoughts and plans we should be able to claim equality with Him. Browning says: