

this year extensive reports will be prepared as to the licenses that can be cut off in the applications for 1916. The Province will be divided into districts, and meetings will be held in the principal places of each district throughout the year for the hearing of complaints and the rendering of decisions. By May, 1916, all the local license boards will have ceased to exist, and the central commission will assume control of the whole question. The new Board has the power to reduce the number of licenses in a district, or to cancel any license. The work of the organization will be followed with hopeful interest by all who are interested in the progress of temperance in our midst, and it is much to be hoped that the result will be real diminution in the sale of intoxicants throughout the Province.

Personality and Opportunity

Mr. Winston Churchill referred, the other day in the House of Commons, to Mr. Graeme Thomson as "one of the discoveries of the war." He has spent over fourteen years in the Department of which he is now the head. Early in November he was a Superintending Clerk, then he was made Assistant Director, and in December he became Director of naval transport. He joined the Admiralty in 1900 as a Higher Division Clerk. Four years later he became a Superintending Clerk and the circumstances of the war have brought him to his present high position. He is in charge of a department which now has a fleet of 1,200 transports, used partly for naval and partly for military purposes, and the most difficult part of his duties lies in endeavouring to adjust the balance between the necessities of the national service and the appeal of ship owners for the release of their vessels for commercial purposes. Mr. Thomson has to keep in mind every single ship in that big auxiliary fleet and it is not always possible to reconcile the interest concerned. Besides this, the duties include the taking up and equipping of transports for long and short distance voyages, for attendance on the fleet, and for auxiliary duties of every description. Mr. Thomson's rise to fame is another illustration of the way in which opportunity finds the man and the man finds the opportunity.

A Fixed Heart

(Thoughts for the Fourth Sunday after Easter.)

By THE REV. CANON N. JONES, M.A.

Fixity of heart is a sure mark of Resurrection life. "If ye then be risen with Christ," says St. Paul, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." It is for this that we pray in the Collect. "Grant unto Thy people, that they may love the thing which Thou commendest, and desire that which Thou dost promise, that so . . . our hearts may surely there be fixed, where true joys are to be found." And where is that? The psalmist supplies the answer: "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore." We desire to have such love for God's will that our hearts may find their centre of attraction not in earth but in heaven.

Let us seek to understand what is meant by a fixed heart. The expression occurs several times in the Psalms, from which we learn

that a fixed heart is a trusting heart (Ps. 112:7). "His heart is fixed, trusting in the Lord." It knows no doubts or fears, because it knows God. Its language is: "I know whom I have believed, and am persuaded that He is able." A fixed heart is a rejoicing heart (Ps. 108:1). "O God, my heart is fixed; I will sing and give praise." The experience of a fixed heart finds expression in the words of Miss Waring's hymn:—

My heart is resting, O my God;
I will give thanks and sing.
My heart is at the secret source
Of every precious thing.

In short, to have our hearts "fixed where true joys are to be found," is to have the experience of heaven begun here below. Further, this is not a passing blessing that we pray for, but a permanent experience. We desire that our hearts may be surely fixed there. We would have the heart to be in heaven always; to be occupied with Jesus under all circumstances. It does not follow that such an experience would involve the neglect of practical duties; the wife's heart is with her absent husband, fixed with him, yet that does not interfere with her practical duties; so our hearts may be fixed in heaven while we are doing our duty as citizens of the earth.

But, alas! there are hindrances to the enjoyment of this experience; and the Collect takes note of these. There are hindrances arising from within. The Collect refers to these when it speaks of "the unruly wills and affections of sinful men." The will of man is so perverse, the heart—the seat of his affections—is "deceitful above all things." If the heart itself is so wayward, how can it be fixed in heaven? There are hindrances arising from without. The Collect states these hindrances in the words, "the sundry and manifold changes of the world." We are so constituted that we are easily affected by the change of circumstances. We are like the Israelites, who felt in the wilderness that God had forsaken them; or like Elijah, who was elated with victory when on Mount Carmel, but overwhelmed with despondency when in the wilderness of Beersheba. We are driven hither and thither by prosperity and adversity, by persecution, by the press of business, as by the changing winds. How, then, can the heart be fixed in heaven when we have to pass through so many disturbing experiences on earth? The answer to these questions will be found in the Epistle and Gospel; their connection with the Collect lies in the fact that they present remedies for the hindrances that interfere with fixity of heart.

The Epistle (Jas. 1:17²¹) meets the hindrances from without. It does this by bringing before us the character of the God with whom we have to do. He is the unchanging God. Let us think of that, when we are in danger of allowing changing circumstances to interfere with our peace. "He is the Father of lights, with whom there is no variability, neither shadow of turning." God is likened to the sun; "the sun among the stars is like a father among his children"; so God is like the sun, in that He is the centre of the spiritual universe. But unlike the sun, He does not rise and set, He always shines with noon-day splendour, and He suffers no eclipse, no shadow can be cast upon Him. He says, "I am the Lord, I change not." Moreover, He is a God of unchanging grace. "Every good and perfect gift cometh down from" Him. If God's attitude towards us was one of wrath, His unchangeableness would fill us with despair; but when we remember that His attitude is one of love, it fills us with joy. God is love, every good and perfect gift which He

bestows on us is a proof of that; His greatest gift of all was a proof of that, for "God so loved the world, that He gave His only begotten Son." The God who changes not is love. Once let the heart find anchorage in that great truth, and nothing can disturb it, or break in upon the heavenly calm which surrounds it. Further, Our regeneration is a proof of His unchanging grace. "Of His own will begat He us with the word of truth." There was nothing in us that constituted a claim upon Him. He was moved by His own gracious will in calling us from death unto life. And that was but the first step in the carrying out of His eternal purpose concerning us. We may be confident "that He which hath begun a good work in us will perform it until the day of Jesus Christ." This world is full of change. Prosperity often gives way to adversity; friends in whom we have trusted fail us; the state of our health brings on physical depression. Too often we allow these things to interfere with the serenity of our spiritual life, but they never would if we could look away from them to our unchanging God, whose face of love ever shines upon us and who will never leave us nor forsake us.

The Gospel (John 16:5-15) meets the hindrances arising from within. Our wills are so perverse, our hearts so wayward. How, then, can they be "fixed"? The Collect which suggests the difficulty has already anticipated the answer. God can so "order the unruly wills," He can so control us that the thing so difficult can be done. He can make us "love the thing which He commands, and desire that which He promises," that our hearts may surely be fixed in heaven. He can do it, and the Gospel tells us how, by pointing us on to Pentecost. Christ says to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." The Holy Ghost comes to control the will and re-create the heart. It was this that God promised through the prophet Ezekiel (ch. 36:26). "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is how God makes us love the thing which He commands, so that our hearts are fixed in Him.

TO-NIGHT

(An Evening Prayer.)

By Constance, Lady Coote.

For all who watch to-night—
By land, or sea, or air,
O Father, may they know that Thou
Art with them, "even there."

For all who weep to-night—
The hearts that cannot rest—
Reveal Thy love—that wondrous love
Which gave for us Thy Best.

For all who wake to-night—
Love's tender watch to keep,
Watcher Divine, Thyself draw nigh,
Thou Who dost never sleep.

For all who fear to-night,
Whate'er the dread may be,
We ask for them the perfect peace
Of hearts that rest in Thee.

Our own belov'd to-night—
O Father, keep, and where
Our love and succour cannot reach,
Now bless them through our prayer.

And—all who pray to-night—
Thy wrestling Hosts, O Lord,
Make weakness strong, let them prevail,
According to Thy Word.