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go about it in the right way, we may well hope to win many who have never been with us, and to recover to the service of the Church many whose allegiance we have lost.

It remains, now, to draw your attention to a matter that is of the most vital importance if we would successfully commend Christianity to the world to-day. Every Chaplain's experience may not have been mine, but I have no doubt in my own mind that here is a duty the Church must face and face at once.

I refer to the necessity of re-setting the whole Christian revelation in the light of the knowledge of our time. For the fact is, if a great many men have a defective idea of Christianity, quite as many have a mistaken idea of it, and seem to think that there is involved in the Christianity of the Church a set of ideas which they have long outgrown. As a writer in England expressed it recently, the average man imagines that Christianity has something to do with believing that the whale swallowed Jonah, and as he cannot believe the latter he "fights shy" of the former. And from my own experience I should say that that is about the case. The majority of those with whom I discussed religion, officers and men alike, carried in their minds a few outstanding things they had learned long ago in Sunday School, and thought of the whole under the single term "Christianity." These outstanding things appeared to be such things as the creation of the world in six days; Jonah and the whale; our Lord's life and death, of course; a very material Heaven, and an everlasting hell. To which should be added the equal authority of the whole Bible.

Now, it is simple fact to say that it is a common idea that all those things go together, and hang together, in official Christianity, and I found men not a little surprised when they came across a Churchman, and especially a clergyman, who did not think that way at all.

Well, the average man no longer believes that "the Bible has no mistakes in it," or that the world was

made in six days, or that the whale swallowed Jonah, or that there is an everlasting hell. And, as a consequence, he either settles down to such a definition of religion as we have already discussed, or gives religion up altogether, or finds a reasonable Christian faith for himself, and takes his leave of the Church. That is the situation as many Chaplains have found it, and it becomes a plain duty to set the fact before the Church. Besides, how many of us accredited teachers of the Church actually identify those things with Christianity. I have met laymen who have concealed their "advanced" opinions out of respect for the feelings of the clergy! But, of course, the truth is that the clergy who still believe, say, in the equal value of all parts of Scripture, are a diminishing minority, and we owe it to ourselves to let the truth be known.

But for the sake of the Church, for the sake of Christ's cause, we must set Christianity free—as openly and as broadly as possible—from such ideas as are not even remotely connected with it.

My plea is, of course, that what is now a virtual restatement shall be made actual both by official pronouncements and individual teaching in our pulpits. I do not mean to say that we shall necessarily preach against this, that, and the other, but that we shall honestly and frankly speak and preach in terms of our knowledge and actual belief. The man in the pew, and, more especially, the man in the street, know singularly little of the advance made by modern thought in the ranks of the clergy, and it is still popularly supposed not only that we are the guardians of defunct ideas, but that we hold them as a necessary part of the Christian faith. In being true to knowledge we need not in the least be untrue to faith. But it is only a burden to both to carry what one has outgrown, and what does not really belong to the other. Besides, in these days, we cannot afford to keep anything that casts a veil over the face of Christ.

Boys and Girls

Dear Cousins,—

It is such a dismal, wet day, that I am only too glad to sit down for a little while and forget all about the mud, and rain, and cloudiness outside, while I write to you. I wonder if it's raining all over Canada? Not in the West, I imagine, for we in Toronto are hearing with envy about frost and snow in Alberta and Saskatchewan, and wondering if it's any use asking Santa Claus for new skates or toboggans this winter. Doesn't look much like it to-day.

Talking of Santa Claus, did you know that the old gentleman arrived in Toronto by aeroplane a fortnight ago? Well, he did, and he stood the trip pretty well, considering his age. He's very busy just now accepting orders for December 25th, and he's displaying very beautiful things just to give you an idea of what *might* come your way, if you're good. He hasn't much use for you if you're not good. I knew a little boy once who just found a lump of coal in his stocking for Christmas, because he had been so bad that Santa Claus didn't think he deserved anything else.

I'm very glad to see that, besides playthings, the dear old man has also all sorts of warm, woolly things, like sweaters and caps and mitts, and he told me privately (did you know I knew him?) that those were to remind the rich cousins that they had little poor cousins who'd simply love to find something warm and pretty tucked away in their stockings on Christmas morning, and as he himself mightn't be able to get round to absolutely everybody—he can't depend on his aeroplane, and says the old-fashioned reindeer are much more reliable—he hoped some cousins would lighten his work a bit and look after one or two for him. What do you think of the idea?

I was thinking about you all, specially on Tuesday night. Can you guess why? Well, I went to a huge meeting for people who belong to different Churches, Anglican, Methodist, Presbyterian and Baptist, and who met together to see if they could find out how they could be of the most help to the greatest number of people. Different men spoke and gave very interesting addresses, and one man told how he went to India many years ago and taught three poor boys. Then when he went back a year or two ago, those three Indian boys were doing the greatest work in the Church that they could possibly do, and helping others in a most wonderful way. As I listened to him, I began to wonder who among my cousins was going to do great work like that one day, and I thought to myself, "When I write to them next week, I'll tell them that old motto of mine that I loved so when I was little—indeed, I love it now, next to my old school motto." So here it is: "Live pure, speak truth, right wrong, follow the King, else wherefore born?" And if you think hard about it, I think you'll agree with me that it would be hard to beat it.

I notice I haven't had any letters from you yet. Do you still feel shy, after my long absence?

Your affectionate
Cousin Mike.

A YOUNG HERO.

ABOUT a dozen years ago, F. Godfrey Flower was a name which appeared week after week on your list as a searcher, and besides gaining many certificates he gained a prize in the shape of a Portuguese Bible, for Godfrey lived in Portugal. Later he went to England to school and had no further opportunities of joining your "Searchers."

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At 17, he took his London University Matric. successfully; and after a winter at home by the shores of the Atlantic—the house where I am now writing—he went all the way to Canada by himself to take a post offered him in the Canadian Bank of Commerce. He was not then 18, and we (his father and mother) never saw him again; but every week he wrote to us and his mother wrote to him.

When the war broke out, he was looking forward to coming to pay us a visit, but he soon felt it his duty to volunteer. Putting off his holiday, he joined the Canadian Artillery; and after training, came to Europe with his battery, in which he soon became corporal and "spotter." But he wanted to be more useful, and decided to join the Royal Air Force as a cadet.



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