

Canadian Churchman

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EVELYN MACRAE, Publisher.
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SIXTH SUNDAY IN LENT.

(Palm Sunday, March 28th.)

Holy Communion: 131, 136, 321, 495.
Processional: 132, 133, 137, 490.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 152, 630.

The Outlook

Chaplains at the Front

Sir John French's despatch, dated February 2nd, spoke in the warmest terms of the Chaplains of all denominations. It also referred to the recent visits of Bishop Taylor Smith, the Chaplain-General, and Cardinal Bourne. Sir John French bore testimony to the way in which the Chaplains have worked with devotion and energy.

I cannot speak too highly of the devoted manner in which all Chaplains, whether with the troops in the trenches or in attendance on the sick and wounded in casualty clearing stations and hospitals on the line of communications, have worked throughout the campaign.

There are now attached to the British forces in France about 200 Chaplains. Of these about 100 are Church of England, 50 are Roman Catholics, while 50 represent the Free Churches. The principal Chaplain is Dr. Simms, a Presbyterian, who has been responsible for the organization of the work and the placing of the spiritual welfare of the soldier on a satisfactory footing. It is interesting to observe that Dr. Simms recently said that the Chaplains worked together in such perfect unity that he sometimes feels sorry that those who grew heated over the Kikuyu controversy were not there to see. We rejoice in the deserved tribute to the work of the Chaplains paid by Sir John French, and many are ready to endorse his hope that "before long a further increase in their personnel may be found possible."

"Helping the Germans"

Under this startling heading "The Pioneer" of February, 26th pointed out that this is what is being done by every liquor-seller who supplies intoxicants to a Canadian soldier, and that every citizen who treats a soldier to intoxicating drink is committing the same

offence. Such a statement ought to provoke thought, for there can be no doubt of its truth. Leading soldiers as well as scientists are now fully assured that alcoholic indulgence interferes with physical efficiency and lessens a man's value on the battlefield. This is the foundation of much military discipline and regulation to-day. So that, as the paper well points out, anyone who lessens the efficiency of British soldiers is really disloyal to the British Empire, and, whether he realizes it or not, is taking part in the crime of helping the Germans. In the face of charges of "treason" it is well for us to remember that there are many forms of it, and if it is wrong to betray's one country to an enemy and wrong to supply soldiers with inadequate clothing or food, it ought to be equally treasonable to impair the equipment of men by giving them strong drink. It is to be hoped that both in England and in Canada this simple but searching truth will be realized by those in authority as well as by ordinary people.

Tracts and Their Detractors

It was only the other day that we called attention to the value and importance of tract distribution, and the subject has since been raised in England in connection with some complaints of inappropriate tracts being distributed. "The Times," unfortunately, allowed itself to sneer at tracts, but was soon reminded of some of the most representative men in various Churches who are known to be tract writers, like the Bishop of Durham. It is well known that Prebendary Webb-Peploe was influenced for Christ by means of a tract. He told the story some weeks ago, how that in 1856, in order to get rid of some words spoken to him by a friend, he went to a racecourse. Just as he got there a race was being run—the first and last race he ever saw. At the gate a working man said, "Beg pardon, sir," and handed him a paper on which were the boldly-printed words, "If you die to-night, will your soul be in hell?" The Prebendary said this made such an impression on him that instead of going on to the course he ran seven miles in the other direction, and this was literally the turning-point of his life. Mr. Webb-Peploe is now in his seventy-eighth year, and one of his sons has been an Army Chaplain since the Boer War. The Prebendary was a "champion gymnast" in his young manhood, but as the result of a heavy fall had to pass all his examinations at Cambridge for his degree, and also those for his ordination, in a recumbent position. He spent three years on his back, and reading was practically forbidden, and yet he "made good." A tract would be worth while if it only won for Christ such a man as Prebendary Webb-Peploe. Our tracts should by all means be carefully selected, and wisely used, but nothing should hinder their usefulness as one of the finest opportunities of presenting the Gospel of Christ.

Hints to Preachers

From time to time men of mark in the Church give their experiences and impressions of sermons for the benefit of other preachers. The Bishop of Chelmsford, Dr. Watts-Ditchfield, was formerly a student of a Methodist Theological College at Headingley, and the other day he was invited to address the students there. He told a story against himself, that when he was a young man he went to preach at a little country village, and, thinking it would be well to take some suitable subject, chose the Parable of the Sower. After the service he went to tea with a farmer, who

said to him: "If you preach that sermon again, preach it to a town congregation where they know nothing about it." Needless to say, remarked the Bishop, that the sermon was never preached again. He pleaded for sermons that grip, urging that the delivery of polished moral essays as sermons was nothing short of sacrilege. Every year Dr. Watts-Ditchfield makes a point of reading a volume of Spurgeon and one of Wesley in order to help him keep the great point of a sermon before him. In reading Spurgeon it is clear that anyone entering the place where he preached could not fail to find the way to Christ, while Wesley's sermons showed in the same forceful way how it was that thousands of colliers got up at four in the morning to hear him. The closing advice of the Bishop must be given in his own words: "Before you begin your sermon get down on your knees. Sermons prepared from a book-shelf will not convert men."

Disproportion

A little while ago a church appealed for a liberal contribution towards church expenses, saying that it could not afford to take up the collection on behalf of the Red Cross Society. The clergyman warned his people against money-loving, and money-getting for ourselves, and then proceeded to remark that a reredos had been erected at a cost of \$15,000.00. In the parish magazine an article, couched in a lofty tone, spoke of the Holy War we are waging, and yet it is curious that the church cannot afford a collection for the Red Cross Fund, while spending so largely on a reredos. Another illustration of the same disproportion is seen in the same magazine, which speaks of \$325.00 for six new candlesticks and \$200.00 for a Sale of Work for missions. There must be something radically wrong with such a striking disparity as is indicated by these amounts. The spiritual life of a church will never be right until work for others, and especially work for missions, takes the first place.

"Charity Covereth"

That was a fine illustration which appeared the other day in a paper in connection with some young soldiers in England. There is no doubt that many of the recruits of the new army have seriously suffered through strong drink, and not a few protests have been made. But bitter words as a rule only lead to other bitter words and do not really help. There is "a more excellent way" of dealing with a problem of this kind. A Station Master at a southern station in England was enthusiastic over the behaviour of Kitchener's men, and said that when they came back from their New Year's leave there was only one man who seemed to be over the mark. The Station Master saw him coming down the platform and said to him, "What's that under your arm?" The soldier replied, "My bag." Then said the Station Master, "You go back to your carriage and get your proper bag. If your officer sees you coming in with a foot-warmer under your arm he'll think you've broken teetotal." It is much to be hoped that the young man learned the lesson. And we who read of it may well think of the words of the Apostle about hiding a multitude of sins and thereby perhaps saving a soul from death.

A Surprising Expression

In a sermon preached the other day by the Bishop of Oxford, Dr. Gore, entitled "Revival of Religious Life," he actually spoke of monasticism as the "religious life," calling

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