

Thoughts for the Thoughtful

Christ did not create the idea of God—He illumined it.—John Watson, D.D.

The man who goes into the world to level it up will soon find himself levelled down.—F. B. Meyer.

There are many people in the world who don't know what they really are till circumstances show them.—Jean Ingelow.

It was Thomas Hughes, who, with a beautiful discernment, said: "Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of giving out of one's self and seeing and appreciating whatever is noble and loving in another man."

Jesus came to reveal God to man. He came also to reveal man to man. Apart from Him—His person, His character, His teaching—we can have no true conception of the divine ideal for man, but in Him we have a concrete example of the great thought that possessed the mind of Deity when God said, "Let us make man."—Campbell Morgan.

When St. Augustine was a boy his prayer used to be, so he has told us, "Make me holy, O God; but not yet, not yet." He wished to be holy, but he wished first to enjoy "the pleasures of sin" for a little longer. How much sorrow and suffering that brought him in after years, those who have read his sad book of "Confessions" will know. Early piety is the promise of blessing.

THE CHRISTIAN YEAR.

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And as we pass on to consider the Lessons, we find that they unfold something of His marvellous beauty, so that we should desire Him. Deuteronomy 16 reminds us that He is a Spirit of joy, for the Feast of Tabernacles was the first joyous feast of the circling year. Isaiah 11 tells us of His sevenfold gift of wisdom and understanding, counsel and might, knowledge and righteousness and holy fear. Ezekiel speaks of the New Heart which He creates. St. Paul, in Galatians, describes the wonderful fruits which unfold themselves in the life of the Christian, at the centre of whose being dwells the Blessed Spirit; while in Romans the Apostle paints the magnificent picture of the pardoned, free, spontaneous life of the Spirit-led man—a life which is later to develop the glorious powers of the resurrection state.

Without the Holy Spirit a man can never really be a man—he can never grow up to that perfect stature for which God created him; he can never, as our "Epistle" reminds us, do effective service for Christ. The Church of to-day will only rise to her momentous opportunity as each member seeks with all diligence, by obedience and the prayer of faith, the greatest of all God's gifts—the Spirit of Jesus. He alone can reveal Jesus to us; He alone can reveal Jesus through us to the world.

"Lord, let Thy Spirit, new love, new life bestowing,
Create a holy heart my breast within;
That I, into my Saviour's likeness growing,
May bear His image through a world of sin."

Spectator

Two things seem clear in regard to the school question in Ontario. It is the right of the province, and not only the right but the duty of the province, to insist that children brought up within its area should speak the English language. One of the most apparent benefits to be derived from such a policy is the unifying of the different racial elements in the use of a common tongue, and the reading of a common literature. It is felt, if not often said, that a conquering people has the right to impose the language it chooses upon the people it conquers. That is an argument which, however forceful it may be to those in a position to insist upon it, carries little weight with those on whom it may be applied. The French-Canadians never acknowledge that they are a conquered people. The transfer of Canada from the French to the British regime they call "cession of Canada." The fact that they secured such exceptional privileges in the use of their language and worshipping according to their own faith in the old province of Quebec would lend colour to their contention. But, however this may be, no law of Britain could ever be enacted which would forbid a mother teaching her child the use of her own tongue. In the next place, it is perfectly plain that the leaders of Ontario need to be at pains to explain to the public the reasonableness of their position, and just what that position means. If it doesn't mean the wiping out of the French language from the school system of the province, if it doesn't necessarily separate mother from child in the language that is spoken in the household then let the people know it, and let them explain why an agitation that is bound sooner or later to cause serious trouble, should be allowed to go forward. No continuous defence of Ontario's position can be made unless the public is intelligently and reasonably instructed in the principle adopted and the mode of applying that principle. Let no one imagine that it is sufficient to say that it is Ontario's will and that ends it. It is the spirit of reasonableness that finally prepares friends to stand by a principle in time of stress, and reconciles those in error to the chastening of correction.

The French-Canadian, in the opinion of Spectator, is making a huge mistake in giving but an inadequate response to the call of the Empire in the time of dire necessity. Why non-intervention of Canada in this war is advocated and acted upon by a large proportion of French-Canadians is beyond comprehension. Should the war go against us the province of Quebec would be the first to suffer from an invading army from across the seas. To take the ground that there is no serious menace to the Empire at the present moment is to assume the rôle of a gambler. They are setting up as a stake, our Dominion, our homes, our wives and children and taking a chance. It is a case of risking everything on a throw of the dice. Besides, the day is coming when peace shall be proclaimed and our men shall return from the war. If we send five hundred thousand men to the front, four hundred thousand of them will in all probability return to resume their civic responsibilities. Every one of these men will have the right to vote. This aggregate vote will be one of the problems the politicians will have to deal with in the future. It is tolerably certain that the men who have risked their all in defence of the Empire will not be too kindly disposed to take a sympathetic view of those who came not to their aid when everything hung in the balance. It is true that in this same condemnation will stand the native-born Canadians of British descent. It would

seem to be quite clear that they who seek influence in the future must rise to their duty now when the need is so apparent. To reach out for the privileges and be unwilling to share the responsibilities of citizenship is not likely to have a happy ending. There is, however, no use whatever for English-speaking people to attempt to present this gospel to the people of Quebec. It must be set forth by their own leaders who have sprung from the same stock. We shall have our hands full in persuading the Canadian-born of our own race to enlist in adequate numbers.

In the early days of the war, Canadian soldiers invalided home from the front felt that they were neglected on arriving in their own country and at their own town. After hard-fought battles and much endurance they found that their services were unrecognized by their fellow-citizens. There was no public reception, no outward and visible sign of appreciation of what they had done. To a heart filled with enthusiasm for his country and fellow men such neglect was crushing. An outcry was raised by the better spirits at home that these things should be changed. It was demanded that organization should at once be completed and that government officers should meet these men at the landing point in Canada, that they should see that the men had money enough to get home comfortably, and see that they were sent to a hospital if that were the place they ought to go, and so on. In due time a much better system was inaugurated and the men returning from the front were made to feel that they had done an important service to Canada and their fellow-citizens knew it. Among the arrangements that were made was the notifying of the mayor of the town to which the soldier was returning of the day and hour of his arrival, so that a civic demonstration might be organized. Now, to-day this plan of honouring the men returning from abroad has gone a little to far. It includes the men who have been in the firing line and those who have never gone any further than England. Town and city councils are wired from Halifax or Montreal of the return of a certain soldier and are bidden to go out and meet him and demonstrate in his honour. It turns out that he has never been in the danger zone. It sometimes occurs that the man for whom the flags are to be flown and the bands called forth has made himself such a nuisance in England that his commanding officer will not be bothered with him in Flanders and so he is discharged as "medically unfit." It will defeat the whole purpose of civic receptions if discretion is not used in these matters. Canadians will not continue to honour the men who have manfully borne the burden of war if "quitters" are to be included in our demonstrations of appreciation.

Spectator had the privilege of hearing Bishop Brent a few days ago. He was addressing a lot of school boys and he held them with wonderful fascination as he spoke to them of the great things that are happening in the world and how the spirit of manhood is being re-born as at no time before in the world's history. He dwelt with enthralling power on the spirit which dares the "unknown" and the spirit which wrings glory out of the known. He applied his remarks with much skill to the boy's life in school and the meeting of the opportunities which present themselves as they go through life. The Bishop's style is direct, earnest, forceful. His words at times come slowly and then again with great emphasis and rapidity. It is easy to realize the immense influence he wields in the American Church. His sympathies are broad, his convictions deep, his personality winning, and his gifts brilliant. Happy the church that possesses him. But, then, he belongs to all.