

Years passed and he was lying
 Upon a bed of pain,
 'To rise from it a cripple—
 Never to run again.
 Gone were the dreams of glory
 Upon the battle-field:
 Not his to die or conquer,
 But his to live and yield.
 And yet his brave heart quail'd not,
 He still had work to do,
 Work for his suffering brothers,
 Work, noble, manly, true.
 Not his to head an army,
 In fore-front of the fray,
 But his to live for others,
 And save lives day by day.
 And struggling on glad-hearted,
 Fighting 'gainst woe and sin,
 Risking his life full gladly
 A brother's life to win,
 He seemed to me a hero,
 Unselfish, true and bold,
 Far more than in fulfilling
 The boyish dreams of old.



Ven. Archdeacon Cooper, D. D.

The Ven. Archdeacon Cooper, D. D., who lately went home to Ireland, to assist his aged father in the care of his parish, has for a number of years been Rector of the English Church at Calgary, where he was esteemed and beloved by the whole community. On his way to Europe he stopped off at Winnipeg to say good-bye to his many friends. On the Sunday he preached at All Saints in the morning, and at Christ Church in the evening. There was an excellent gathering at All Saint's to hear Dr. Cooper's farewell sermon. He took as his text, St. Mat-

thew XII, 36 and 37: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

These verses, he said, were a revelation from Christ on a subject of the deepest importance. He tells of the procedure of the Day of Judgment, and what it is in each man's life, which will be enquired into, and which will decide his everlasting condition. "By thy words, etc." There were other revelations on this subject; the general teaching of Holy Scripture is that judgment will be according to works. This teaching had sunk into the consciousness of Christians. Not so with the teaching of the text—Most men say in their hearts "Our lips are our own, who is Lord over us!"

1. There was some difficulty in understanding what is meant by "Idle" word. He gave a good definition of it thus—"an idle word is a word which does not answer some purpose for which the power of speech has been given." Speech was given (a) For the praise and glory and worship of God. "Man is the world's High Priest—he doth present the sacrifice for all" (*Herbert*.) (b) For the instruction of our fellows. (c) For carrying on the business of life. (d) Also, to divert the mind from the cares and sorrows and toils of life. And so, the text does not condemn pleasantries, etc.—only we must be careful, such may be wrong, when (1) the occasion calls for deeper and more earnest talk, or (2) when the jest is tainted with impurity.

2. The text plainly forbids evil speaking. Some kinds of words are plainly condemned all through Holy Scripture—e.g. angry words, lying words, boastful words, murmuring words, etc. With regard to two kinds of words men are often very reckless. The first of these, profanity, swearing—is condemned by the Decalogue, and by Our Lord in the Sermon on the Mount. Swearing implies a total absence of recognition of God's presence. There can be no religion without reverence. The Second, uncharitable words, slander—is even more prevalent, "Thou lovest to speak words that will do hurt, O thou false tongue." The result is painful—social and family divisions—keeping away from Holy Communion, etc.

We ought to take St. Paul's words as the Rule of Life: "Speak evil of no man."

The terrible thing about such speaking is the way the word spreads—it lives and works after the speaker is dead and gone. It is irrevocable, and the results will meet the speaker and condemn him in the day of judgment. In this same passage, Our Lord shows why idle speaking is so evil. It is because words are evidence of heart—more so, often, than acts. "The tongue lies nearer to the heart than does the hand." (*Hier.*) This also shows our remedy—The new nature in Christ Jesus—the gift and blessing of the Incarnation—for forgiveness and for guarding. Pray then, "Set a watch, O Lord, before my mouth. Make me a clean heart, O Lord. Let the words of my mouth and the meditations of my heart be always acceptable in thy sight—O Lord, my Strength and my Redeemer."