

THE PEW HELD UP AS A MIGHTY FACTOR IN THE MORAL AND SPIRITUAL LIFE OF A NATION

(Calgary Herald)

We hear a great deal today about the power of the Pulpit and the Press. It might not be amiss to hear a little about the position and power of the Pew for it is a mighty factor in the moral and spiritual life of the nation. Even though only 40 per cent. of our nation's life has any acquaintance with the pew, it is a percentage which wields a large influence in all the worthy walks of life.

One thing which is obvious is the increased education quality of the Pew. One or two generations ago the minister and the schoolmaster, with few others, included the educational class of the community. Today there are university graduates in every walk of life, and from the standpoint of intellectual attainments the pulpit faces an audience well qualified to do considerable independent thinking. It is said there are many who absent themselves from the Pew today because it is too much occupied by the educated and the rich. The laboring man, or the fellow who feels his lack of learning, sometimes, it is said, he is not welcome in the pew of today. This should not be and we feel it is not a criticism that can be generally applied. The day of the rented pew has largely gone, and none should be more welcome than those who have not fared so well as others in this world's goods. We believe that multitudes who, though poorly clad and in hard circumstances have been faithful in church attendance, have often prospered and been blessed, not only in moral and spiritual outlook but also in material things. The church perchance has aided them to get a grip on the fundamental things of life that have helped them in every avenue of their lives.

There is no doubt the Pew of today needs a deeper sense of reverence and a more profound spirit of worship. The church should not be pre-eminently a Palace of Eats of a concert hall, but the House of God and on Sunday the people of the Pew ought to attend with a mental and spiritual preparation which, when they are assembled, create an atmosphere of worship. If the Pew expects sincerity and spirituality in the Pulpit there should also be serious endeavors to reveal it in the Pew. In speaking of the need of reverence one layman has said: "I know not which is the worst: To lavish upon an idol the worship due to Almighty God, or to comfort one's self toward the Lord

of Hosts that would be offensive to a graven image."

A responsive and sympathetic Pew is of tremendous value, not only in making a service effectual but in making the Pulpit a power. An old church official once talking with the late Dr. Dale, of Birmingham, about the glories of the past from the standpoint of the pulpit said: "Ah, sir, there were great preachers in those days." To which the minister responded: "Yes and there were great hearers in those days." It is true, great listeners make great preachers. Once when the famous Methodist divine of England, Dr. Watkinson, was preaching the lights were dimmed. The preacher protested, saying: "I cannot see my notes." As the lights were turned on, he smiled and waving to his congregation said: "You are my notes." Every public speaker recognizes the value of a responsive sympathetic audience. Even Christ claimed He could do nothing in one city because of the people's unbelief.

The modern Pew is capable of constructive criticism of the work of the Pulpit, and in the spirit of candor and love ought to give it. It should be just as willing to accept messages that are far from flattery and which often smite the conscience. The Pulpit must deal with the sins of our modern life and at times give sword trusts which cut deep into the soul. The minister speaks as a prophet of God on such questions and the people of the Pew are foolish to take offence at the truth spoken fearlessly and in love. The Pew of today needs to be made aware of the judgment of sin and the reality of the spiritual world.

Perhaps there is nothing affects the Pew like the piety and personality of the man in the Pulpit. One layman has suggested that "the preacher himself is Exhibit A to his own message." The sincerity, frankness and goodness of the man is felt by the Pew even after his message is forgotten. When Emerson delivered a message at William College, Garfield was present and so impressed by the men that he said: "I do not remember what Mr. Emerson talked about but I walked home with my head in the air and my lungs felt as if they were filled with oxygen."

The Pulpit and Pew are undoubtedly mighty influences and reaching upon each other, and according to their richness and depth of life they are exerting a wonderful power upon the life of the nation.

HOW THE BRITISH GOVERNMENT GOT CONTROL OF CANADA'S NICKEL EARLY IN THE WAR

A highly interesting "Now it may be told" anecdote concerning the use of nickel during the Great War and of the steps the Hon. Charles McCrear, Ontario Minister of Mines, took to prevent this invaluable metal getting to the enemy is related in an article, entitled "From Battleships to Bagatelles" which appears in the July 15th issue of MacLean's Magazine. The author, Miss Blodwen Davies tells is thus:

When hostilities broke out in August, 1914, Canada was not refining one pound of nickel within her own borders. For years there had been a great deal of theorizing about nickel control. But nothing had been done. The Mond Company's nickel went to refineries in Wales, but the chief output, that of the International Nickel Company, went to refineries operating under the neutral flag of the United States. As long as Germany had money with which to trade in the American markets and ships to carry home what she bought, there was nothing to stop her from getting Canadian nickel to be fired from the German side of the lines in France.

There was, of course, one obvious way out. The Canadian Government could stop the export of nickel to the United States, but that would have stopped the International Nickel Company, stopped Sudbury, and stopped Britain herself, from getting a full

supply of metal needed for the carrying on of the war.

At that time Ontario's present Minister of Mines, Hon. Charles McCrear, was plain Charles McCrear, M. L. A. for Sudbury. He was quick to see the dangers inherent in the situation and decided on a move, for that sheer audacity, has rarely been duplicated. On the fifteenth of August, 1914, he got into communication by long distance telephone with Arthur D. Miles, the Canadian president of the International Nickel Company, and suggested that, under the circumstances, and the only thing for this United States Company to do was to hand over the supervision of its entire output of nickel to the British Government.

The proposal was unprecedented, but it was not without virtue from the point of view of the nickel company, for it would guarantee the company an uninterrupted supply of raw material. Mr. Miles got in touch with the late Ambrose Monell, his president, at New York. By the seventeenth of August, Mr. McCrear himself, was on his way to New York at the request of Mr. Monell. By August twentieth, all three, Mr. Miles, Mr. Monell and Mr. McCrear, were in Ottawa, interviewing the late Hon. Frank Cochrane, then Minister of Railways and member for Sudbury in the federal parliament. That same day there was a conference between the government and the heads of the nickel company,

as the result of which, the control of all the nickel produced by the International Nickel Company passed into the hands of the British and Canadian governments. From that day until the eleventh of November, 1918, not a pound of nickel was sold by this huge United States' organization without the visa of an officer representing the British Admiralty and an officer representing the Government of Canada.

During the hectic war years, the International Nickel Company and the governments of the day at both Toronto and Ottawa were suddenly berated for their supposed indifference to British interests by those who had no knowledge of this war secret. Had the truth been told them, it would have raised a hurricane of protest south of the border.

The Canadian and British authorities decided that there should be no interferences with the supplying by the Nickel Company of its regular customers in the United States, provided that the nickel thus sold was being used in the usual channels of industry. Among those who applied for nickel, however, was one firm known for its support of the German cause. The nickel company refused to sell. The firm appealed to political friends at Washington and pressure was brought to bear on the nickel company. In its dilemma, the latter appealed to the British and Canadian authorities. What was it to do? "Let them have it," was the answer: "We'll take a chance on getting it through, rather than risk a flare-up." That was in the autumn of 1914. For three years that consignment of nickel passed from hand to hand from warehouse to warehouse in the United States, while its owners sought in vain for an unguarded route to Germany. Finally, some of it did get there. It was loaded into the giant submarine Deutschland on its spectacular appearance in New York harbor in 1917.

BROADWAY THE HOME OF THE STREET FAKER

(New York Sun)

New York is probably the richest of all fields for the street faker and his cappers. Harried as they are by the police, they fairly swarm these early summer days along the twelve-mile stretch of Broadway and its innumerable side streets. Skilled in the special patter of the game, with a perfected knowledge of how to arrest and hold the attention of the passerby, they do a hurried but extraordinary business in the few-gews and tawdry objects, which constitute their stock in trade.

In almost every block you will find one of the plausible fraternity doing his stuff and turning on the full current of his high-powered salesmanship. One of the games that interest them these days is the vending of twenty-five cent watches. A strategic position in the flow of the crowd and commanding at the same time an unobstructed view to the right and left; a few rousing shouts to catch the ear and then a steady stream of talk which makes it appear that the quarter watch has a perfect Swiss movement and is worth \$20 anywhere. Then comes the capper—the confederate—with his eager desire to get in on the good thing and his noisy purchase of at least three of the trick watches. After that, business is usually brisk, until the policeman strolls along and abolishes business with a hard look and a menacing gesture.

Neckties at three for a dollar, cleaning fluid that will take any stain out of the finest white goods, glue that would mend a broken heart, children's toys, fountain pens for half a dollar, "real diamond" stickpins for a quarter, live poodle pups at from \$2.50 to \$5.00 and even second-hand phonograph records are some of the wares that the magnetic fakers market on the great highway.

Angry Husband—But you promised to obey when you married me.
Obstinate Wife—Of course; I didn't want to make a scene in church.

First Flapper—What do you do for insomnia?

Girl Friend—I count sheikhs jumping over the fence.

SEA SUPERSTITIONS RETAIN THEIR HOLD ON THE SAILORS

Writing in the London News on "The Bogeys of the Sea," E. Arnot Roberston says the schooner Amy, after unsuccessful attempts that led old sailors to think she was "hoodooed" or bewitched, has at last been sunk off Portland to provide a scene for a cinema film. But the figurehead, which had been removed, had to be replaced before the vessel could be sunk!

Handed down verbally from one generation of sailors to another, the many strange beliefs connected with the sea have not changed at all in several centuries, and, even in these days of science, keeps their firm hold of men's minds; it is curious, to how often disaster seems to have followed disregard of these curious old superstitions.

Over and over again ill luck has dogged ships that were not "launched in wine" in the customary way, with a bottle of wine broken over the stern.

One instance occurred when the Republic, launched in water for a change, was destroyed by fire on her maiden trip. No doubt it was a coincidence, but few sailors would say so.

Rat's Foreknowledge Expanded

In the days of wooden sailing ships it was always said that the rats knew when a ship was bound for disaster and left her at the last port she would ever touch.

To see rats leaving a ship was, therefore, considered a very bad omen, and so it, undoubtedly was, for at that time there was no laws for safeguarding life at sea and vessels put out in what we should now consider a thoroughly unseaworthy condition.

The rats were simply flooded out of their quarters when the leakages in the hull became much worse than usual, which meant that trouble was very probable indeed. That superstition, at any rate, was quite well founded.

West Country fishermen have a rooted idea that rabbits are unlucky, and many of them believe this so implicitly that they will not even mention them by name, referring to them as "the little furry things." If you see one just before putting off to their boats they will sometimes postpone the trip, while among east coast fishermen it is thought terribly unlucky to turn a hatch cover wrong side up.

Then you must not mention pigs aboard a tug for it that if you do rob the tug of all chance of picking up a good tow that trip. No one can explain why, and there are many other apparently groundless beliefs of this kind, among them being that you must not whistle as you come over the side, and you should not step aboard with the right foot first.

Legend of "Flying Dutchman"

The legend of the "Flying Dutchman," which few people seem to know is sometimes pooh-poohed by the sailor—when he's ashore. Once afloat again, however, he is not quite so certain about it, especially in the troublesome waters round the Cape of Good Hope, which are the Dutchman's special haunts.

He was a hard-bitten sea captain, a real person, by name of Vanderdecken, who persisted in spite of the entreaties of the crew, in trying to beat round the cape in the teeth of a howling gale, swearing profanely that he would do it if he "had to tack till Doomsday."

As a visitation for his blasphemy, his spectre is fated, they say, to carry out the oath; and his ship, an old-fashioned windjammer, lovely under a press of shadowy canvas and manned by a spectral crew, is still believed to appear to the crews of doomed ships.

Friday's Sobriety

The unlucky Friday sailing superstition is of more recent origin; it is usually ascribed to a religious cause, and in a way, this is correct, but there was also a practical reason in olden days for the sailor's aversion from Friday sailings.

Friday was a day of abstinence, on which even the mildest orgy was out of the question, so that if the ship set out then her crew had no choice but to say good-bye to the land in a state of unrelieved sobriety.

There was dreadful ordeal, for journeys were long and exceedingly dangerous and leave-taking was a trying business without a little junketing to help it along. Naturally the sailors objected to Friday sailings and found piety an excellent peg on which to hang their dislike.

YARMOUTH, N.S.

MINARD'S

"KING OF PAIN"

LINIMENT

"Another also applied to my chest and could pick it off like the other."

"I read a letter in your paper asking for a remedy for warts, and as I found one that took an ugly one off the side of my forehead I will give it to you. I had a bottle of Minard's Liniment in the house that I use for rheumatism, and casually reading directions I saw it was a good thing for corns and warts, so being so simple I tried it. Just dab it on with the cork two or three times a day letting it dry on. Well it all went away and in about two weeks, dried up and came off by degrees."

Removes Warts

"ENGLESHAWMAN" writes to the Montreal Star.

Ho—Is your wife a good loser at bridge?

Hum—Oh yes; she never lets me complain.

"Did you hurt yourself much when the branch broke?"

"No not until I reached the ground."

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