

Religion and Life

By Very Rev. George C. Pidgeon, D.D., L.L.D. First Moderator of the United Church of Canada (Copyright)

Years ago the Rev. W. J. Dawson of England visited Canada in connection with a mission for the deepening of spiritual life. One evening he preached a sermon on the subject, "The Unavoidable Christ," and this writer can never forget the impression that it made. He had just come through a remarkable spiritual experience and it gleamed through every phrase. He was a master of English literature and the following are some of the illustrations of his theme.

The German poet, Heine, raged against the justice of God and as he lay suffering inexplicable agony and loneliness, he said that irony of the Almighty lay heavy upon him. Yet, when the end approached, this brilliant poet, himself a master of irony, could only add: "At last I have to stand on the same platform with Uncle Tom."

George Eliot had a similar experience after translating Strauss' "Life of Jesus". She worked through passages which dissolved the Christian faith into nebulous shadows with a crucifix before her, and was able to continue her toil only by an effort of will which triumphed over her spiritual susceptibilities. This same woman, a little later, painted for the world her picture of Dinah Morris, and gave this evangelical message not only from the lips of Dinah Morris but from the heart of Dinah Morris' Creator: "Our blessed Saviour has shown us what God's heart is and what are His feelings toward us." This author also could not escape from the Christ. The preacher then took us back to the legend which is popularly called, "Quo Vadis?" There Peter is pictured in flight from Rome because the shadow of death is hanging over all believers in the city. As he flees he is met by a vision of his Master, a king of David's line, crowned with thorns. "Whither farest Thou, Lord?" the Apostle asked. "To Rome," said Christ, "to be recruited."

As the vision faded, Peter turned and rushed back to Rome and death. The legend suggests why Christ is unavoidable. He is so much a part of human life that everything in life is being measured and judged by His example and spirit. Jesus came not to judge the world, but to save the world (John 3:17). But the very fact that He lived and died as He did is a judgment inescapable on everyone who falls below His standard. Besides, as the preacher reminded us that evening, "This great and wonderful thing has happened in our world that millions of men make the thought of Christ, the spirit of Christ, the temper of Christ the tribunal of their own self-judgment."

Young people cannot avoid the claims of His love. That is, He claims for each full self-realization and for each that life can mean and bring. But the conditions of this attainment may conflict with our own desires. For example, here are certain choices in which you feel that your own desires only should be consulted. You resent the advice and warnings of friends, particularly of the older members of your family, as unwarranted interference. But if you pause and listen, in the silence you will feel a hand on your restraining and pointing to a path other than the one you are choosing. Or it may be that the same voice will assure you that what you desire most deeply but feel to be impossible, will be yours after all. Now if you resist the pressure of that unseen hand and insist on your own will in spite of it, you will press forward and obey His voice as you understand it, the realization of what is best for you will be your reward.

When one resists Christ's love, he cannot escape Christ's judgment. Suppose a case where one has acted on a lower impulse when a higher course of action was clear before him, and the outcome has proved him in the wrong. If, then, he pronounces that judgment on his own misdeed and acts on it, renouncing the wrong and turning to the right, he will be forgiven and brought into peace. But if he persists in the course that he sees to be wrong and tries to justify it, then the judgment of Christ is unavoidable. The divine word is: "God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." (Ecclesiastes, 12:14). The day is long past when believers went to the death-bed of sinners to find in the sinner's terror support for their faith. The Psalmist with a profound psychology wrote: "There are no hands in their death, but their strength is firm."

in terror. What he saw at the last no one knew, but the sight of a Christless death none of those present could ever forget. Christ comes to each of us to save us from such a fate. His personal assurance is: "If I go to prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also."

This is the most precious promise in the Bible. But it is His companionship through life that gives this assurance its value. In this morning's devotional service over the air the leader quipped with the warmth of personal experience: "Closer is He than breathing, nearer than hands and feet." The experience of Christ's love, which burst into our consciousness in early youth, is brighter than the sun, and is a foretaste of the blessedness of the redeemed in glory.

In a thousand ways He has sought you; accept Him and live in His love now and forever.

C.C.F. Asks Questions Re Korean War

OTTAWA, Sept. 2.—(CP)—The C. C. F. threw a series of probing questions at the Government on Canada's Korean war effort. In a buildup to Commons debate on a bill to authorize the raising of the special force for Korea elsewhere, three C. C. F. members placed questions on the order paper, one of them seeking information on what sort of army aid Canada was asked to give.

The questioner, Percy Wright (CCF-Melfort), a war veteran, said he figures Canada's Korean effort has been "pretty slow." He told a reporter his questions are designed to find out as much as possible of the background for that effort. The army's special force has already recruited its complement of men—more than 8,200—except for some specialists and tradesmen. Informed quarters say it should be ready to fight in five or six months and that it may well finish its training in Japan.

Mr. Wright asked if Canada has received any requests for ground aid in Korea, how many troops were asked, who made the request, when and what Ottawa replied. R. R. Knight (CCF-Saskatoon) is asking how many Canadians have volunteered for the force and how many have been rejected. Owen Jones (CCF-Yale) asks about pay rates and whether regulars are being allowed to volunteer for the force. He also wants to know about recreational facilities for its men.

59 Years A Nurse Still Going Strong

TORONTO, Sept. 2.—(CP)—Mrs. Caroline Sewell's immediate ambition is to keep nursing for just one more year—to bring her record to 59 years on the job. The 79-year-old nurse, now doing floor duty at the Toronto General Hospital, sees nothing remarkable in her long service. "After all," she says, "I was only doing my job. There are lots of other nurses like me, if you look for them."

Mrs. Sewell was graduated from Queen Charlotte's Hospital in London, where she specialized in midwifery. She delivered at least 3,000 babies there before coming to Canada in 1908 with her husband. After coming to Canada, she says, "I had to call in a doctor for the delivery." She herself has nine children and 22 grandchildren. Following special training in home and foreign fevers, Mrs. Sewell served for two years in Alexandria, where she came into contact with everything from measles to bubonic plague. When the Sewells came to Canada they settled in the Temiskaming district of Northern Ontario. She continued her nursing in the district, as her husband's heart condition prevented him from doing heavy work. When Mr. Sewell died in 1936, she went back to nursing, later moving to the Spruce Knob district, where most of her children have settled. She came to Toronto six years ago and was accepted as staff nurse at the Toronto General. "I hope to go on one more year," she says, "but one never knows just what is ahead."

Beta Sigma Phi Holds Regular Meeting

CENTRAL GUARDIAN

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HERE FROM WINDSOR, ONT.—Mr. W. L. Clark, Editor of the Windsor Star, Mrs. Hermann, publisher and her sister, Mrs. Lawson are at the Charlottetown on their annual visit to the Island.

PROTESTANT ORPHANAGE—The trustees of the Protestant Orphanage have accepted the resignation of Miss Eva Beers, who after some twenty-three years of faithful service as matron, tendered her resignation to the chairman of trustees almost a year ago. Miss Margaret MacLean, who has had considerable experience in nursing and last year was nurse in charge of the Truman Residence at Mount Allison University, Sackville, N. B., has been appointed matron of the orphanage and took over duty last Saturday.

HARVESTING—From Federal Marketing Report of the Department of Agriculture:—August Potatoes—Demand fair, movement light, mostly confined to truck movement. Reports from stock harvested claim a fair yield but the heavy yield of last year is not expected. Price to grower remains at 75-90c per 75-lb. bulk delivered. Turnips: U. S. market demand strong but movement light due to the only transportation being at Wood Islands. Prices 90c per bushel at farm. Other vegetables: Market well supplied with Island grown products. Blueberries now packed and placed in cold storage awaiting the renewal of rail movement.

Personals

Mr. and Mrs. Fred Blase of Jamaica Plain, Mass., are visiting in Springfield with Mrs. Blase's parents, Mr. and Mrs. Frank Hickox.

Mr. Daniel Matheson left Saturday morning for Fairview, N. S., after spending two weeks at his home in Bristol.

Mr. Arthur Perkins, Lois and Freddy have returned to Jamaica Plain, Mass., after spending their vacations in Springfield visiting relatives and friends. Mrs. Perkins plans to remain a few weeks longer on the Island.

Friends of Eidon Hickox will be pleased to know that he is resting comfortably in the P. E. Island Hospital following a painful accident a few days ago while operating his binder at his home in Glen Valley.

Mrs. Frank Campbell of Trail, B. C., accompanied by her daughters Catherine and Olive, are the guests of Mrs. Allan Wyand, Cavendish. The party motored from Trail, and are enjoying the Island immensely. On the way home, Mrs. Campbell will visit her birthplace at Westville, N. S., and expects to reach home by the end of the month.

IN MEMORIAM

In memory of Mrs. Nicholas Frazee, who died September 5th, 1950.

You are not forgotten Mother, Nor will you ever be. As long as life and memory lasts We will remember thee.

Fondly Remembered by Her Son Heath and Family.

PANIC AVERTED

EDMONTON, Sept. 1.—(CP)—A stage show entitled the "Asylum of Horror" almost became more horrible than the sponsors expected when a sliding screen at the front of the stage ignited and burned last night. A crowd of 1,500 was in the theatre but quick action by performers, theatre management and police checked the flames and averted a panic. A noisemaker is believed to have started the fire.

SEARCH ABANDONED

SINGAPORE, Sept. 1.—(Reuters)—With only one man rescued, the search for nine other persons aboard a crashed British plane was given up at dusk tonight. The plane crashed yesterday on a flight from Saigon to Singapore.

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Thoughts For Our Time

By His Eminence Cardinal McGuigan (Copyright)

Sometimes we hear this modern age described as thoroughly pagan. Only too often we use catch-words of this kind without seriously realizing what we mean by them. Nothing could be closer to the truth than to say that our times are pagan. But what do we mean by it?

We mean first, I suppose, that the world worships false gods; that is, it worships power and wealth. We mean that it selects one of these false gods and directs its whole economy towards it. A Fascist State gets nationalism up in the place of God, and worships the state as it should worship Him. It directs its business, its schools, its agriculture in such a way that they advance the cause of the state rather than the cause of God; indeed, against the cause of God. This is paganism at the dogmatic level. It is the "I believe in the Nation" supplanting the "I believe in God."

A Marxist pagan worships, not the nation but the Class, as the Nazi pagan used to worship Race. No country today is entirely free of this pernicious error. It was no accident that God, in giving His commandments to Moses, said: "First, I am the Lord thy God, thou shalt not have strange gods before Me." He placed this topic first because it touched on man's most vulnerable point.

But paganism is more than dogmatic, it is moral as well. Pagan beliefs are bound to result in pagan morality. Here, unfortunately, the whole world is reaping the folly of its false faith. Non-Christian morality is everywhere apparent. It is only too obvious to point out the widespread acceptance of divorce and adultery as a way of life, despite all the things Christ had to say against it. But less obvious, and more insidious, is the pagan morality of advertising and the press. The advertiser places "what sells" before "what is true." The whole business of advertising tends to neglect the fundamental moral laws inculcated in the Holy Scriptures.

So, too, with the press: Take, for example, its use of pictures and comics. Front pages of periodicals and journals feature the human body, primarily no doubt to sell the paper, but in effect to cater to the looser emotions of its readers. Even the so-called children's comics will include cut-outs less devised for the entertainment of the child than to attract the wanton eye of the adolescent or full-grown man.

There is a Christian moral teaching that a man has a right to his reputation; that it is a sin to ruin his good name either by spreading calumny about him or by unnecessarily revealing even true things when no other purpose is served than to hurt him or his family and to provide matter for gossip-mongering. News is not God. It is un-Christian to set aside this kind of moral procedure merely in the name of coverage. Yet almost daily we find reputations hopelessly destroyed, families deeply hurt, and the law of God recklessly cast aside. On the filialist of evidence, the good name of citizens is bandied about behind the protection of a "police allege."

My point is not that some reporters are immoral. It is that both papers and their public demand this kind of thing in spite of the fact that it is fundamentally immoral by any Christian standards. This is paganism at the moral level.

Paganism, then, is besetting us on every hand. It is penetrating deeper and deeper into our society. Irresponsible advertising and journalism in the moral order, and totalitarian philosophies in the dogmatic are but typical.

Here and there we find brilliant exceptions but the general trend is away from the teachings and practice of primitive Christianity. Perhaps it is something that we are aware of what is going on. But surely more than awareness is necessary. Individually and collectively we shall simply have to learn what are the truths of Christianity and steel ourselves to act accordingly, whatever the cost.

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Bowlan - Hennessey Wedding

St. Dunstan's Basilica was the scene of a pretty wedding on August 29 at 8:30 A. M., when Reverend James Kelly united in marriage Frances Margaret Hennessey, daughter of Mr. Hennessey and the late Frank Hennessey, and Harold Wallace Bowlan, son of Mr. and Mrs. John J. Bowlan of Charlottetown. The bride, who was given in marriage by her brother, Michael, wore a floor-length gown of angel mist satin, and carried a prayer book with streamers of white roses. Her shoulder-length veil was held in place by a coronet of seed pearls. The matron-of-honour was the bride's sister, Mrs. Konan Macdonald, of Davenport, Iowa, who wore a floor length gown of copper satin. The bridesmaid, Miss

ALKALIZES and RELIEVES CONSTIPATION TAKE PHILLIPS' MILK OF MAGNESIA TONITE WAKE UP FRESH FULL OF PEPS!

Teresa Bowlan, sister of the groom, wore green satin. Both attendants had head-dresses and elbow-length gloves to match their gowns and carried nosegays of yellow baby mums. The groomsmen was Mr. Bernard Fleming of Charlottetown. For her daughter's wedding, Mrs. Hennessey chose a gown of navy-blue crepe with matching accessories, and wore a corsage of pink carnations. The groom's mother, Mrs. Bowlan, wore a grey crepe with black accessories, and a corsage of pink carnations.

During the Mass, Gounod's "Ave Maria", Cesar Franck's "Panis Angelicus" and "O Sacred Heart" were sung by Mr. Frank McIntyre. The St. Dunstan's Basilica Women's Choir, of which the bride is a member, were heard in several lovely hymns, among them being "On This Day O Beautiful Mother" and "O Lord I Am Not Worthy". During the signing of the register, Mr. McIntyre sang "Just For Today". The organist was Mrs. Joseph Dougan. Members of the immediate family

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were present at the wedding breakfast, which was held at Sandy's Banquet Room.

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