

## WAR AND PEACE.

It was a gallant war ship  
That in the harbor lay,  
And all the bristling bayonets  
Were ranged in bright array.

Upon the deck, there trod that day  
The King of all the land,  
And bade them call the soldiers up,  
And there before him stand.

"This is Memorial Day," he said,  
"Of many years now fled,  
When here in this, your fatherland,  
Lay many Frenchmen dead.

Thousands here were slain that day—  
(They were a valiant band)  
And, we made them pay as well,  
And give us, of their land.

And if another chance should come  
To rob our neighbors so,  
We bid you thus your valor show,  
Or our displeasure know."

Then rang the air with cheers that day,  
For 'twas a King who spoke,  
And they were early taught to bend  
And bow beneath the yoke.

Yet Christian, too, he claimed to be,  
And Christians also they,  
Followers of the Lowly One  
Who taught in Judea.

All ye are brethren, once He said,  
And he your neighbor who  
Hath greatest need; and may we heed,  
For 'tis a doctrine true.

Love and forgive, the lesson gave,  
The doctrine that He taught,  
And peace the anthem that was sung,  
The tidings angels brought.

—E. Averill.

## FAITH AND PATIENCE.

Faith is that element of confidence or trust in God which inevitably shows itself in obedience to His will. St. James, St. Paul, and the author of the Epistle to the Hebrews are absolutely at one in their teaching about Faith. The faith that St. James appears to disparage is only that intellectual assent to certain propositions which is unworthy the name of Faith, and is immeasurably removed from the Faith working by Love which is the object

of St. Paul's eulogy. While the true faith which both alike extol, which is absolute trust and confidence in God, will ever grow, in proportion as we act upon it, till it becomes the very "substance of things hoped for," and the "proof of things not seen"; in a word, the master-motive which the author of the Epistle to the Hebrews regards as the mainspring of the Christian's life.

The available help which Faith has power to bring in the formation and growth of a manly Christian character is twofold. Here we see the Faith which "endures" as seeing Him who is invisible"; there the faith which subdues kingdoms and *works* righteousness. The *patience* and the *power* of the saints alike spring from this one root. Evermore there must be done the work, and there must be borne the trials of the faithful; and in proportion as this Faith fulfills its true description of absolute confidence in God, it will be found sufficient. It will be bold to dare and it will be brave to bear.

\* \* \* The passive strength of Faith is often worthier evidence of its reality than any monument of its activity. At least of this we may be sure, that growth in grace will depend for each of us quite as much on the power of our Faith to "rest in the Lord and wait patiently for Him," as in its power to enable us to "work out our own salvation." In these days in which we live, when so few souls can dispossess themselves of the ubiquitous demon of unrest, there is surely cause to stop and think whether we have learned enough of the Rest of Faith. It seems, indeed, as though this toil-worn age had never heard that voice still sounding down the centuries: "Come unto Me all ye that labor and are heavy laden and I will give you rest." But now, as of old, it is Faith alone which listens to that call, which grasps that prominence, which finds that rest \* \* \* We cannot too often remind ourselves that in this matter of Faith, whether it shows itself in doing or in suffering,