

By the Very Rev. Dr. STRONG

"We know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, to wit, the redemption of our body."—Rom. viii. 24, 25.

ST. PAUL NOT A PESSIMIST.

Yet St. Paul, though he sees all this so clearly, is no pessimist. He has a view of the way out. The natural world is full of earnest expectancy; it never acknowledges the finality of its subjection to vanity. Within its own limits and on the narrow field of simple observation we can only speak sadly of it; but its earnest expectancy has a meaning and justification; nature is to share in the liberation from the bondage of corruption which Christ brings. Our conscious longing for our full adoption as sons, for the full redemption of our bodies, is the real meaning of nature's blind expectancy; when that consummation is attained to which Christ calls all His followers, the body and the natural world will share it. We know what we hope for; we have already the first-fruits of the Spirit in us; Nature cherishes a hope which it does not understand; both hopes are fulfilled in Christ.

PURPOSELESS RUIN.

I said just now that St. Paul's view of nature was common to us and him; we as well as he recognize the rule of vanity in the natural world; but his solution of the difficulty is less familiar and less natural to us. We have such an inveterate habit of separating the world of nature from the moral and spiritual world that it is always hard for us to bring them together in one view. We cannot easily understand how to bring the unconscious or semi-conscious movements of Nature into relation with such definite spiritual ideas as the redemptive work of Christ, the delivery of sinners from their sin by Christ, and their adoption through Christ as the sons of the living God. But there are times, and I think the present time is one of them, when this point of view is easier to grasp. We are in presence of a whole continent of men involved in deadly strife. A war between two nations is a serious and horrible thing, especially to modern eyes; but the uprising of all the civilized nations of Europe, as they are

called, in a war like this is much more terrible than warfare between two nations. It has something of the air of a physical catastrophe, a devastating earthquake or eruption which destroys its thousands and permanently alters the face of some part of the globe. And the ruin it causes is just as purposeless as that which is caused by a physical convulsion. The people who die in it are for the most part innocent people who have been drawn in by the play of forces around them which they cannot control. Their lives are taken from them when they are vigorous and eager and full of hope; war kills always the wrong people, the people who would otherwise have lived useful lives; it has not even the grim rationality of an epidemic which tends to cut off the weakest and least capable of life. Those who die or are disabled in this war will, as always, be of our bravest

DOMINUS EXERCITIVM. **FLHSIMS**
 Tempo di marcia pomposo e ben marcato. (♩. ♩. ♩. ♩. ♩. ♩. ♩. ♩.)

The image shows a musical score for a piece titled 'DOMINUS EXERCITIVM.' The tempo is 'Tempo di marcia pomposo e ben marcato.' and the key signature is one flat (B-flat). The score is written on two staves. The first staff begins with a treble clef and a key signature of one flat. The music is in 4/4 time, as indicated by the time signature. The melody is characterized by a strong, rhythmic pattern, with many notes beamed together in groups of four, suggesting a march-like quality. The second staff continues the melody, maintaining the same rhythmic and melodic patterns. The overall style is that of a 19th-century musical score, with clear notation and a focus on rhythm.

Now set your array, ye sons of the free;
Arm, arm for the fray; haste, haste o'er the sea.
Hark! Britain is calling for aid 'gainst the foe,
Where thousands are falling, up—brave hearts, and go!

By Tyranny's stroke shall Liberty die?
Our sons bear the yoke—in slavery cry?
Shall pitiless foemen despoil our loved land
While brave British yeomen have arms to withstand?

Our fathers of old have fought and have bled,
Their sons are as bold to die in their stead;
Brave bugles are sounding to army and fleet,
Our loyal hearts bounding, the foeman to meet!

O, glorious Christ, true God and true Man,
Grant wisdom unpriced to order and plan;
Our hands teach to war and our fingers to fight,
O, march on before, and defend Thou the right!

Toronto. FREDERICK L. H. STANTON

and best, the people on whose work the country ought to have been able to count, upon the ordinary expectation of life, for years to come. For all the ordinary rational purposes of the State their loss is mere loss, unnecessary, wasteful loss, just as wasteful as if it had been caused by a volcanic eruption or an earthquake.

THE POTENCY OF SIN.

In disasters of this last kind we do not see, perhaps we shall never see in this life, the form of the evil that causes them; but in the case of a war such as that which now prevails we see only too clearly the presence and potency of sin. We see a spiritual force—which is what sin is—breaking loose in the world of sight and sound, and spreading ruin far and wide. The suffering which war brings, direct and indirect, is plainly the result of a spiritual cause, and has all the arbitrariness and irrationality of a misdirected spiritual power. The people who suffer do so for the most part undeservedly, or at least, in very indirect relation to the real will-power that has brought all the mischief about. Those upon whom the real responsibility falls are often those who suffer least. We have, therefore, in a war, and the more clearly the more widespread it is—in spite of all that brings dignity and glory to the sufferers—all the elements of irrationality and

confusion that goes with a great convulsion of Nature. We see in it how spiritual wrong produces all kinds of physical mischief, and we come to understand in part how the remedy for all the groaning and travailing may lie in the declaration of our true sonship of God and the redemption of our bodies.

THE COURAGE OF A GOOD CAUSE.

In the case of a great convulsion such as this we know that sin is the real cause of it, and we know in this case on whom to charge the last decisive actions which have set all Europe on fire. We have seen the correspondence between our Foreign Minister and the various countries engaged; we know how anxiously he strove for peace. Of one nation especially we must say that when he spoke to them of peace they made them ready to battle. How far this was the result of settled policy, how far it was the result of blundering, may be a matter for doubt. There can hardly be any doubt as to the decisive moments in the correspondence, or as to who gave them their sinister turn. Without any self-righteousness, or pride, or desire to throw blame upon others, we may acquit ourselves of any desire for war, or any action calculated to force it on. We may go forward in God's Name confident with the courage of a good cause, and praying that we may be vindicated in the sight of all mankind. But true though this is, we cannot enter upon a conflict of this kind without the most solemn and sober thoughts. It is indeed a time when we must try to see things as they really are, and to face the facts about ourselves. We have not on our conscience the sin of having forced on all this pain and misery for the purpose of national aggrandisement and ambition; our warfare is in defence of our national rights, not an aggression upon the rights of others. And the nation has rightly risen in unbroken, or almost unbroken, unanimity to the call to arms.

go!
and?
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SIMS.

But we cannot but remember actual bloodshed in the streets of Dublin. For months we have been praying in this church to be delivered from the shame of civil strife. Political differences, which are probably in large measure religious differences, threatened to bring back upon us the bad old times of the seventeenth century. We seemed to have lost our power of reasonable adjustment, and to have got into that state of controversy at which every detail is made a matter of principle, and all are treated as of equal importance. That was only a short time ago, and one cannot help wondering what might have happened if the European crisis had been delayed a fortnight; should we have been able to take our part in defending the nations that have trusted us, or should we by that time have made our influence negligible, by turning our swords upon one another? Surely it was rather a narrow escape. And this is not the only thing in our present condition as a nation which gives cause for anxiety. We have had to lament the separation of the classes, the increase of luxury, and the decrease in religion, and the like—all of them things which impair the unity of a nation and waste its force. All these internal causes of dissension are silent now; we know now that as compared with our intense consciousness of unity and identity of interest and purpose they are superficial.

THE SPIRIT OF BROTHERHOOD.

But ought we to have wanted so frightful a crisis to teach us this? And when the pressure of our anxiety is removed shall we go back into the bad old groove, rake up all our old squabbles, and resume our violent recriminations and hostility? Surely, when we come before God to pray for victory in a just cause, though we come with a clear conscience as to the immediate cause of the war, we must not forget the language of repentance. We have set a bad and puzzling example to Europe, by our virulent dissensions, and I am sure we need to repent of them and to pray to God, all through the war time, that when peace comes, and this cannot be too soon, we may