

Thoughts for the Thoughtful

I doubt if it is moral to take money from men without giving them a spiritual equivalent.—George Innes.

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Christianity is a life supernaturally bestowed, supernaturally sustained, supernaturally consummated.

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Faith is moved by but one solitary passion—the hope of cleaving closer and ever closer to the Being of God.—Scott Holland.

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There are forty thousand Buddhist priests in Burma, but only one thousand missionaries and other Christian workers.—S. R. Vinton.

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Religion, pure religion, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing.—Bishop Latimer.

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"There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore."

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Art thou a beggar at God's door? Be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith He, be it unto thee.—John Bunyan.

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They who have no religious earnestness are at the mercy, day by day, of some new argument or fact, which may overtake them, in favour of one conclusion or the other.—J. H. Newman.

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Are you where God would have you be? If not, come out, and at once, for you certainly ought not to be there. If you are, then be afraid to complain of circumstances which God has ordained on purpose to work out in you the very image and likeness of His Son.—Mark Guy Pearse.

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I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honourable, so superbly honourable, as love. "Love never faileth."—Professor Drummond.

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Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.

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Supreme among the methods for securing money is that of promoting the spiritual life of the people. Abundant, cheerful, self-denying giving is not the product of even the best-devised human methods—although, without doubt, it is the will of God that we make a reverent use of the best methods—but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render to him a larger obedience strikes at the heart of the financial problem of missions in the most effective manner.—Dr. John R. Mott.

Spectator

Comment on Matters of Interest from Week to Week.

One of the striking changes that has come of the English-speaking citizens of the Province of Quebec in the last two years is the frank contempt in which they hold their neighbours of French-Canadian origin. Up to the beginning of the war there were, of course, here and there British Canadians in the province that had no use for the French, but then they hadn't much use for many English either. But for the most part there was a warm feeling of mutual respect and admiration between the two races. To-day the situation has quite changed. Men of broad outlook and sympathy, men of sound judgment and large business interests bluntly confess their disappointment with the French-Canadians and sorrowfully admit that a readjustment of the position of this race will have to be made in the near future. Grave suggestions are even offered that after the war in Europe we will have some little things to settle at home. The cause of this very marked change of sentiment is due to the failure of the French-Canadian to shoulder his fair share of the nation's burdens. Canada has been and is confronted with a life and death struggle. Every resource of men and material is called for or we will perish, and yet these people sit still refining about the right of Canada to enter a war of this kind, about the wisdom of England entering it, about some trifling school question, about anything and everything but the one supreme question of how to save our country from the hands of the German, and save it now. When England was engaged in the South African war, we could understand how French-Canadian sympathy went with the Boers. As a matter of fact not a little English sympathy, even in the British Isles, went with farmers of the Velt, but to-day every appeal that could arouse a people to military activity is calling aloud to our brethren and yet, as a whole, they sit still. The Canadian people are calling down the curse of Meroz upon them because they come not to the battle of the Lord—the battle of the Lord against the mighty.

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The whole situation is full of unpleasant possibilities for the future. Two races that ought to live in harmony and mutual respect, each contributing of its genius to the progress and character of the Dominion, are likely to be drawn apart by the unwillingness of one partner to bear its share of the responsibilities while it enjoys to the full all the privileges of citizenship. It would appear to thinking men that the French-Canadians in their intense zeal to save their national life, are losing it; and they have not apparently considered what the consequence would be if they gained this whole Dominion and lost their national soul. That would appear to the writer to be the great and imminent danger that confronts them at the present moment. The French-Canadians are no fools. They know as well as anyone the danger in which Canada stands. They know what their fate would be should Germany gain the mastery of this country. They know that they have an equal responsibility with the other citizens of Canada to defend it from the hand of the enemy. Why, then, do they not come forward and do their share? First of all, one cannot but feel that they have concluded that Canada will be saved without them. In this they have taken a gambler's chance and staked homes and business and wives and children on the throw. They are trusting to the blood of

their neighbours to save them and are unwilling to shed their own blood. Yes, and what is more, there is every reason for believing that a deeper policy lies behind all this. While the British-Canadian goes forth to war and dies for his country the French-Canadian is encouraged to stay at home and live and possess the country. The death rate of males in war will materially affect the homes and the birth rate of the future. Every way you look at it the position of the shirker is the position of the mean in spirit. The French-Canadian must squarely face the consequences of his ethics and his acts. He shall be known not for his chivalry, not for his impetuous gallantry, but for his willingness to step aside from responsibilities and give himself over to the accumulation of privileges. He shall be known for his willingness to accept the blood of his neighbours in his defence while he sheds not a drop of his own. It is a soulless destiny that awaits any people so blind to the higher calls of service, and sacrifice, and they need not be surprised if ultimately they are cast into the outer darkness of racial failure, there shall be weeping and gnashing of teeth.

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It is not, of course, to be understood that the French-Canadians of Canada have done nothing in this war. Several thousand of them have enlisted and many have already gallantly died on the field of honour. Many are still on their way to the front where they will fight with the best. The point is that the national leaders have not given the weight of their influence to the cause so momentous and so full of danger to the world. The men who have enlisted have enlisted in the face of great apathy if not direct opposition from among their people and their leaders. Those who have entered the service of their King are, therefore, deserving of special note, because it has been much more difficult for them to do this thing than for others. What really is needed is leadership in the right direction among our French-Canadian fellow citizens. It is clear-cut, unmistakable calls to service, given by the men who are listened to, that are demanded at the present moment. If this were done, French-Canadians would do their full duty.

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PRAYER BOOK REVISION.

The following very sane suggestions have been sent to the Editor by one of our missionaries in Japan. The first is that in place of the long response "Because there is none other that fighteth for us but only Thou, O God," we should adopt the shorter response of the Japanese Prayer Book, "And make wars to cease in all the world." The American Prayer Book has, "For it is Thou, Lord, only that makest us to dwell in safety." As our correspondent points out, the present war is a strong argument in favour of the Japanese rendering. The other suggestion is that the 141st Psalm should be included in the Evening Psalms for the 29th day, for the following very good reasons: The morning ones—139 and 140—are long enough without it; (2) the evening ones are not long enough without it; and (3) it is an evening Psalm (see verse 2).

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Trial is always man's greatest opportunity for moral and spiritual development. It is when an earnest man has been through hardship that he begins to discover the love of God. The love which indulges and coddles is destructive; the love that challenges is creative; such love is not only self-sacrificing, but self-repressing, holding back constantly that which it would fain give, and giving by holding back.—Lutheran Christian Work and Observer.