

the opportunity of doing to redress the balance of this hitherto unequal treatment and help to remedy the harm which such treatment of an important section of Churchmen was doing to our religious life, and indeed to the prospects and influence of the Church itself.

Assuming the substantial truth of the Bishop's contention, it is sad and even deplorable to think of any eminent and devout churchmen being treated to what amounted to "a polite but life-long boycott." This ought not to be true of any churchman whatever may be his precise school, and as long as it obtains in our Church there will be discontent and trouble. It cannot be surprising that men like the Bishop of Hereford believe that they are right in favoring men of their own school. We know of other cases of men who have been deplorably overlooked, whose services for the Church have been long, public and outstanding. These things ought not so to be.

### One Church's Solution

In many places the evening service on Sunday is a great problem and one church in New England has just finished the second year of what has proved to be a good experiment. It held its evening service in a moving picture theatre. The idea did not meet with hearty support at the outset, but nevertheless it was put into effect. The numbers were gratifying and cases were known of people attending who had not been to church for many years. No lures were used save the Gospel and popular singing. Familiar old hymns were used and those were sung best that had a good chorus. The results of the meetings were seen in many ways. One was a tendency to get non-churchgoers back to their own churches, for they commenced by attending the theatre and then began to return to church. The expenses were met entirely by the audience, a collection being taken every night. The rent of the hall was not high as the owner of the show evidently felt it did his business no harm to have it associated with the church. The theatre was in the downtown part of the community and altogether the work has been so encouraging that it will be continued and developed another year. While this method may not suit every place, it seems worthy of putting on record as illustrating the need of adaptation and the way in which, without any sensational methods, people can be drawn to listen to the Gospel. St. Paul said that he desired "by all means to save some," and the Church will always do well to make her methods elastic and utilize every possible opportunity of drawing men to Christ and the Church.

### The Papacy and the War

One of the most striking articles published in connection with the war will be found in the May number of the "Fortnightly Review," by Richard Bagot, a Roman Catholic, and there seems no doubt whatever that much has been done by the Vatican to avoid offending Germany, even though Roman Catholic Belgium has had to suffer. The Papal press in Italy is bitterly hostile to Great Britain and enthusiastically pro-German, and almost all the officials of the Papal Court are heart and soul with the cause of the Kaiser. Even German atrocities fail to find any real denunciation at the Vatican. Quite recently, when a Belgian Roman Catholic dignitary was sent to Rome to urge that representations should be made to the German Government, all the reply he was able to obtain was a shrug of the shoulders and the remark: "What do you desire, Monsignor? These are the episodes of the war." In support of this article, the words of the well-known journalist, Dr. Dil-

lon, are worth quoting. He says that "one of the most noteworthy facts in the history of the present crisis is the steady hostility of the Vatican to the Powers of the Entente." It is unutterably sad to think that one who makes such claims for himself and his Church should take this position and fail to respond to the appeals made to protest against the barbarities perpetrated on priests and nuns, women and children, of his own religious communion, who have been victims of the system of warfare by terrorization. When the day comes for peace and settlement this attitude of the Vatican and its ruler will not be forgotten.

## The Gospel of Peace

How sweet is the sound of Peace in a world of sin and strife! Men are yearning for it. If the clash of arms and the strife of tongues could be hushed at once and for ever, how thankful the great majority of our fellow-creatures would be! The time will come when this blessed condition of things will really prevail. The voice that stilled the Galilean tempest, saying, "Peace be still," will one day be heard again. In obedience to His mandate, "Be still, and know that I am God," men's passions will be subdued, and the sound of war will be heard no more. (Mark iv. 39; Psa. xlv. 10).

But even now, in the midst of the world's din and sorrow, it is possible to be at peace with God. To be right with our fellow-men is good; to be right with God is infinitely better. Sin is the cause of peace being driven from the earth. Sin having put men all wrong with God, of necessity it has put them all wrong with one another. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. lvii. 20-21). Perhaps we have never thought seriously of the exceeding dreadfulness of sin. Possibly it has not occurred to us that sin is the real cause of all the restlessness which we discover within our own hearts. The first step towards getting right with God is the frank confession of sin. This is what Scripture calls "repentance towards God" (Acts xx. 21). It is useless to attempt excuses, and to plead that we are at least better than somebody else. Our proper place is in the dust in humble acknowledgment that we are personally guilty, deserving only of God's righteous wrath and indignation forever. Men need to humble themselves thus before their Maker.

In the Gospel, God announces Himself to us as "the God of peace" (Heb. xiii. 20), and the Gospel is "the Gospel of peace" (Rom. x. 15). This is because Christ has "made peace by the blood of His cross" (Col. i. 20). Upon the Cross the Lord Jesus Christ "suffered for sins, the just for the unjust, that He might bring us to God" (I. Pet. iii. 18). Each one can say: He died for me. In that awful hour He represented us. The storm of God's righteous judgment broke upon Him; all the waves and billows of God's wrath rolled over His holy head. This was for our sakes, for our salvation. The sinless One died for the sinner, in order that the sinner might go forever free. We can never thank Him sufficiently for such amazing grace. It would, therefore, be useless to bid us make our peace with God. By no effort of our own could we get rid of one single sin. But the glorious Gospel message lets us know that what we could never accomplish for ourselves has been accomplished for us by Another. Christ has "once for all suffered for sins." He has made peace, and at the tremendous cost of His own life.

Then, later, we see the Saviour returning from Calvary to greet His own. On the very day of His resurrection, He came into the midst of His disciples, saying, "Peace be unto you," and forthwith "He showed them His hands and His side" (John xx. 19-20). He is not upon earth to-day, having gone up to the right hand of God, but the Holy Spirit is here, witnessing on His behalf. Peace is now proclaimed. The proclamation is found in the Scriptures. It is addressed to men of every colour and nation. No man need carry the burden of his sins one single hour. No one need live in terror of future judgment. All who will may have peace with God, and thus be right with Him forever. God is "preaching peace by Jesus Christ" (Acts x. 36).

What does God require from the poor conscience-stricken sinner? Absolutely nothing but faith in our Lord Jesus Christ.

The sinner who believes is free,  
Can say, "The Saviour died for me";  
Can point to the Atoning Blood,  
And say, "This made my peace with God."

The God who "raised up Jesus our Lord from the dead" is now "the Justifier of him which believeth in Jesus" (Rom. iii. 26).

Peace with God is not a comfortable feeling within our own breasts, but the blessed knowledge of a changed relationship, conveyed to us by the unerring Word of God. It declares that every question concerning our sins was settled once and forever between God and Christ at the place called Calvary. Christ's resurrection is the abiding proof of the completeness of the settlement. Every storm-cloud of judgment has thus been dispelled. All anxiety and fear have gone; the whole burden of guilt (so intolerable as our Communion Service reminds us) has been removed from our conscience. We have "no more conscience of sins" (Heb. x. 2). And all this is a simple matter of fact, and is not subject to variation.

My love is oft-times low,  
My joy still ebbs and flows;  
But peace with Him remains the same,  
No change Jehovah knows.

It is this that enables us to unite in saying, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

And from this as a solid foundation comes the result of "the peace of God" (Phil. iv. 7), the blessed assurance in the soul that all is well, that peace has been made, has been realized and is being enjoyed—"Peace with God" comes from "the God of peace" and "the peace of God" is found in loyalty to "the Lord of Peace." And thus we have, know and enjoy "perfect peace" with God and man.

### A PRAYER.

Speak to me, Lord of Life,  
Thou, Who hast died for me;  
Oh, touch my heart that Thou mayst be  
The life indeed for me.

Speak to me, Lord of Love,  
With Thy great love displace  
All self, and on my life thus trace  
The wonders of Thy grace.

Speak to me, Lord of Light,  
Shine o'er my soul to-day,  
O Light, revealing, bear Thy sway,  
And in me have Thy way.

Speak to me, Lord, my Lord,  
And guide me through life's night,  
Until by grace, with clearest sight,  
I stand with Thee in light.

So through Thy Life and Love,  
I saved and cleansed shall be,  
And Light Divine shall give to me  
Fitness to dwell with Thee.

Forres.

REV. GORDON B. WATT.