

triumphs of business organization as will surprise many who read it. And even those who feel the pity of it cannot fail to be moved by this spectacle of a nation mobilized for its defence. Dr. Shadwell says that when this war comes to be reviewed in proper perspective, its social and economic aspects will be found at least as remarkable as the military events, and perhaps more instructive. And among them the influence of war on industry and the converse influence of industry on war will take a prominent place. War has directly absorbed a far larger proportion of the common energy than ever before.

"All the accumulated mass of knowledge, the slow-won mastery of natural forces and materials, the skill, the craftsmanship, the cunning manipulation and blending, the infinite variety of tools, the huge apparatus of world-wide transport by land and sea—all the means which man has in the lapse of ages gradually made his own and applied to maintain life, increase comfort, and serve his daily needs in countless ways—all these are suddenly turned to purely destructive purposes with an ardour and energy unknown to civil life.

If any should be tempted to say that the dedication of what we call progress to the business of pure destruction is a satire on human intelligence, the deduction, Dr. Shadwell urges, will be shallow, because there is a far deeper impulse in it than many realize. It shows the awakening of a national consciousness to a national peril never dreamt of before, a peril that threatens its very life. Next to the brilliant feat of the Navy in wiping out the German submarines, which has saved us from certain defeat, our greatest achievement is the creation of a colossal system of war industry that exists to-day.

#### Reading for Soldiers.

Miss Beatrice Harraden, the well-known writer, has been saying some very interesting things about the reading of the wounded soldiers. She is one of the librarians of a Military Hospital in London, and remarks that she never tries to influence the reading of the patients, but only wishes to know the peculiarities of it. She says that many of these sick soldiers want an Encyclopædia, and perhaps there are few things better than a small Encyclopædia, one of the handy little volumes now available. Such a book certainly contains a great deal of miscellaneous reading and there are delightful surprises as new subjects appear. This kind of reading will often awaken new and refreshing trains of thought. So that, however strange it may appear, an Encyclopædia is not altogether unsuitable as a bedside book in times of convalescence.

## SPIRITUAL JOYS

In our Hymn-Book there is a Hymn appointed for the week before Septuagesima, of which one verse runs thus:—

Alleluia cannot always  
Be our song while here below;  
Alleluia our transgressions  
Make us for a while forego;  
For the solemn time is coming  
When our tears for sin must flow.

Does this mean that we must not sing "Alleluia" during Lent and that we must spend it as a time of sorrow and mourning, because of our sins? If this is so, how are we to reconcile these statements with the clear word of the Apostle, "Rejoice in the Lord always"? For,

since we believe that St. Paul was led by the Holy Spirit to write these words, it would clearly indicate that both the Apostle and the inspiring Spirit meant that we should always rejoice. And as a matter of spiritual experience, there is no incongruity between constant rejoicing and constant realization of what sin is and means. On the contrary, if we should separate Lent and mark it off from the rest of the year as a time when "Alleluia" is inappropriate, we shall probably find our spiritual life lacking in some essential particulars. There is no doubt that through the absence of joy, weakness in character, testimony, service and worship will be the inevitable result. "The joy of the Lord is your strength" (Neh. 8:10). All this constitutes a clear call to consider the importance of joy as an essential element in true life.

There is no greater hindrance to spiritual joy than seeking it by strict legal obedience. ~~Legal~~ sticks to us, and it is the hardest thing to be free from. People of this kind live by rule—even a good rule sometimes. They anxiously ask, "What would Jesus do" under certain circumstances?—a very excellent rule where it can be applied, but, unfortunately, we are often found in circumstances where our Master would never be. Such people are very circumspect and strenuous in their efforts to do the will of the Lord, but there seems to be but little sunshine in their lives. How, then, may we know and experience the joy of the Lord?

If we could in the simplest faith receive it into our hearts that we are loved by the Lord Jesus as deeply and truly as He was loved by the Father, joy would inevitably be ours. Joy is spontaneous; it springs up without effort and flows from the knowledge of the unchanging love of Christ. Under all circumstances His love remains the same. Nothing can separate us from the love of Christ, not even our feebleness and our failures. We see this in the case of St. Peter, who denied his Master with oaths and curses. What could test the constancy of His love more than such a denial? Yet, that love remained unchanged. "Having loved His own which were in the world, He loved them unto the end." He said to those erring disciples: "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John xv. 9:10). It is marvellous to think how much is contained in what our blessed Lord here says. The only measure of His love to us is that of the Father's love to Him, which is immeasurable.

We are called to the obedience of Christ, and if we walk in that obedient pathway, no cloud ever comes in to dim our joy. He obeyed as a delight, and if we abide under the influence of His love, we shall obey in the same manner. "I delight to do Thy will, O my God." But if in the exercise of our own will we leave the path of obedience, we cannot escape a troubled conscience, and we are hindered from turning to the Lord for the support we need. When we feel that there is something between us and Him, we are not free in our spirits to turn to Him. We prove ourselves to be weak creatures when we seek to do anything without the consciousness of His support. We cannot count on the Lord's support unless we are consciously walking in the pathway of His will. "Ask, and ye shall receive, that your joy may be full" (John xvi. 24). Asking implies the sense of need, and need makes us dependent. Dependence is the confession that we have no power in ourselves. So, we have to learn the truth of what the Lord says: "Without Me ye can do nothing" (John xv. 5).

In our dependence upon Him we get more enjoyment of His love. We then prove that the power of His love is sufficient for us. His

love brings Himself near to us. When St. Paul says, "The Lord stood with me and strengthened me," we need not suppose that the Lord came down from heaven and stood beside Paul personally, when he was before Caesar's judgment seat. In the sense of his own insufficiency to go through the ordeal he had to face he turned to the Lord and trusted Him, and the Lord conveyed such a sense of His love and sympathy into Paul's heart by the Spirit, that he was bold in witnessing for the truth for which he was prepared to lay down his life.

Walking in obedience and dependence always leads to practical separation from the world. The Lord Jesus said of His own, "They are not of the world, even as I am not of the world." The measure of our separation from it is distinctly measured by His own. This separation is according to the place He has now taken in heavenly glory for our sakes. "For their sakes I sanctify Myself, that they also might be sanctified by the truth." "Our citizenship is in heaven." We belong to that place, and so we are strangers here, as the Lord Himself was a stranger. The Cross of Christ has made a complete break with the world for those who truly love Him. When our hearts come under the power of One who silently suffered the agonies of that shameful tree, as the result of His faithful witness, we are led to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." "He gave Himself for our sins, that He might deliver us from this present evil world" (Gal. 1:4). When we allow worldly principles to govern us, we give the direct denial to the purpose of the love that was displayed there for our deliverance. In the same measure we prove ourselves untrue to the One we profess to love. He has gone to heaven, and in going there has opened up another world to our vision, of which He is the centre and undivided attraction. If we follow Him in spirit to that world of heavenly glory, we shall lose taste for the best things this evil world has to offer. As the vision of glory fills us we shall say, "I do count them but rubbish that I may have Christ for my gain."

To love one's natural life; that is, to seek for the enjoyment of the natural side of things to the exclusion of the heavenly, is to lose the enjoyment of what Scripture calls life. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me" (John xii. 25, 26). Following Him may mean the loss of all here, but the compensation of His love, and the joy consequent upon such a path, is the truest and greatest blessing. "These things have I spoken in the world, that they might have My joy fulfilled in themselves" (John xvii. 13).

## EVENSONG

When daylight fades o'er land and sea,  
And night falls calm and still;  
Grant, Lord, our hearts may turn to Thee—  
Thy light our spirits fill!

When storm-winds rage o'er land and sea,  
And mists hang o'er the hill;  
Grant, Lord, that we may rest in Thee—  
Thy peace our spirits fill!

When those we love are at our side,  
And voices all unite,  
Grant that our hearts, at eventide,  
May with Thy love be bright.

When those we love are far away,  
Our prayers with theirs would blend;  
O Father, now and every day  
Thy gracious favour send.

And as we part, again we pray,  
That Thou our hearts will keep  
In peace, and till the dawn of day,  
Give Thy beloved sleep.