

Thoughts for the Thoughtful

The blue of heaven is larger than the cloud.

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One backslider will do more harm than twenty Christian men can do good.—W. E. Blackstone.

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"The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath."

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Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—Abraham Lincoln.

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"Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others, in God-like unselfishness, have joy themselves while giving joy to others."

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"A river . . . is God's own parable of a missionary. It only passes on what it gets. It only babbles like a baby when it is shallow. And it ever darts strongly and surely for the sea when too full for sound and foam."

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"He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortunes gives to another;
And a thousand million lives are his
Who carries the world in his sympathies."

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The man who has known the Lord Jesus Christ, and has felt the power of the cross, in his own heart is bound, by that wonderful blessing, never to rest as long as there remains anyone else who has to be brought to the cross of Christ.—Dr. Temple, late Archbishop of Canterbury.

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Growth in grace means thankful acceptance of whatever comes to us in order of Divine Providence and increasing adaptation to the duties that belong to all our relations with our Lord and one another. This definition points the way for that growth that is gracious and endless.

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My Father, I would be led into the secret presence to-day. May I see new meanings in old words! May new light shine out of the old page! May I feel as never before the beauty of the truth! May I be wooed into a deeper devotion! May I become more like Thee! Amen.—J. H. Jowett.

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"There never was a time when the work was easier or more urgently needed. All we need is to discard the conventional framework which sometimes cripples our sermons and quite simply to do what the Prophets did—to describe the victim nations as they are and to ask for their redemption from bondage and oppression."—Dr. Percy Dearmer.

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Christian service is twice blessed; any deed of love you render will not only benefit him you seek to aid, but it will prove a blessing to yourself. You will not be thinking of recompense, but Jesus will see to it that if you give even a cup of cold water in His name to a thirsty soul, it shall not be left without reward.—C. A. Salmond.

"Christ Is All, And In All"

Col. 3: 11.

Sermon preached by the Bishop of Montreal in the Arena at a Military Parade on the Anniversary of the Battle of Ypres, 22nd April, 1917.

SOME of you may remember that wonderful illustration of Bernard Partridge's in "Punch" on the first anniversary of the War, when he depicted the wayside Calvary, the rough-hewn cross with the figure of the Incarnate Lord nailed on it and crowned with thorns, and over it a rough canopy to shelter from sun and rain. Two or three feet away stood the German Kaiser dressed as a soldier, with a sword in his hand, and underneath is the inscription, "The Two Ideals." The contrast is very great—the patient, suffering One, sacrificing Himself for others, and the personification of World Power, representing the power of material force as opposed to the spiritual power of Right. The two ideals—the ideals of Christ and the power of this world—and they are irreconcilable. It is for the ideals of Christ that we contend in this present War. We fail sometimes to realize how much we owe to the Life of Christ and to the ideals which that Life has given to the world. It has given meaning to the words which we use. We hear so much of Humanity and of the laws of Humanity; but do not always realize that our conception of Humanity is purely a growth of Christ's teaching and realization of the spirit of His Life. Humanity, as we understand it, is not found in the writings of Plato and Aristotle; and the conceptions of brotherhood which we are beginning to understand are purely the outcome of His Life and teaching. It was unknown to the world before Christ. The Mosaic Law said, "Thou shalt love thy neighbour as thyself," and the later Jew asked, "Who is my neighbour?" and narrowed the conception to his own race. His Life is also illuminating with new meaning the words we use so often at this time—Right, Justice, Liberty, Love and Sacrifice. Christ's Life is the unifying power of mankind. St. Paul had this conception when he said, "There can be neither Jew nor Gentile, there can be neither bond nor free, there can be neither male nor female, for ye are all one man in Christ Jesus." We see through history the wonderful effect of the great principles of His Life working out in the world. When Christ came in the Flesh, slavery prevailed. That great principle of His Life, working out like leaven in the dough, broke the fetters and shackles of the slave, set him free and made him one man in Christ with his master, for in Christ there can be neither bond nor free. When He came in the Flesh, woman was the chattel, the drudge or the plaything of man; but in Him there can be neither male nor female, and woman was lifted up to be one with man in Christ. That unity of man in Christ's Life is the basis of our conception of brotherhood, and we see it being worked out in human life. On the other hand, we see the ideal of the world and its separation from the life of Christ, manifesting its spirit in the outrages upon women and children, in the devastation, in the carrying captive of men and women, in the untold atrocities which have scandalized even the heathen world. These are the spontaneous, natural product of the World Power, as surely as the oak is the product of the acorn; and when the Teuton threw down the gauntlet and challenged the ideals of Christ, the whole manhood of the Empire, from India, Australia, South

Africa, Canada and the furthest Isles sprang forth to meet the challenge, to pick up the gage of battle; for, though we have been indifferent to the claims of Christ and have so often forgotten Him in our lives, yet instinctively all felt that Christ and His ideals must rule. We want the ideals of Christ to prevail, and our young men, with the chivalry innate in youth, faced this great World Power; unused as they had been to war, they yet held at bay the greatest soldiers which military genius could produce after over forty years of careful preparation, opposed armaments the like of which the world had never seen, and, unsupported by guns and ammunition, they opposed their bodies of flesh to this World Power and saved the day for the Empire and for the ideals of Christ. Some have shed their lifeblood and God has taken them into the great Unseen, there to live and serve. Others are maimed and maimed for life, but Ypres and Festubert, Langemarke, Courcellette, Somme and Vimy Ridge will live in the history of the world, and the generations of our people will sing of the deeds of Canada's sons as they have sung of the Spartans of Thermopylae, of Bruce and his Scots, of Waterloo, of Balaklava and other battles of the past; and they have given to the future generations of Canada an inspiration from our own flesh and blood of bravery and devotion for the ideals of Christ. We welcome you who have been spared by the mercy of God to be with us here to-day. Our heart's love, admiration and gratitude goes out to you. You have as nobly, as bravely and as effectually endured and fought as those who have made the supreme sacrifice, and you have returned to this Dominion to carry on that great fight against the World Power here in Canada as you did so well and truly in the fields of Flanders and France; and we have a great fight to wage. We hear so much of Democracy; we so little understand it. The basis of our Democracy is that which St. Paul gives, "Ye are all one man in Christ Jesus." This ideal of oneness must be practically exemplified. Democracy is the election by the people of a government for the people; but no body of men elected will rise higher than the people who elect them. The people who are inspired by low ideals and morals, who are visionless and selfish in their outlook, will elect those like themselves. The government will be like the people. If all are inspired by the Life of Christ and His ideals, so will the government elected by them be. In a true Democracy the ideal is that all are to have equal rights, liberty, justice and opportunity. There are many dangers which beset a Democracy which we must guard against. **First** is the danger from Ochlocracy, for nothing is more fatal than mob rule. **Second**, the danger of Bureaucracy—all departments working independently of each other, which danger we have seen signs of since this war began. There must be harmony and co-operation throughout. **Third**, the danger of Plutocracy, where rich men, directly or indirectly control the government for their own interests. **Fourth**, Oligarchy—the government by the few, of which we stand in great danger, for our Parliament is fast becoming the registering machine for the deeds of the Cabinet. In the true Democracy we must have an independent Parliament, faithful in its trust for God and the people. In this ideal Democracy there must be equal justice and liberty for all. We stand together to share the privileges and opportunities which this Democracy gives; and we must also remember that a Democracy brings to everyone not only equal privileges and opportunities, but also equal sacrifice. We are one man in Christ to share the