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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

QUINQUAGESIMA SUNDAY.

(February 14.)

Holy Communion: 234, 256, 263, 646.
 Processional: 50, 423, 448, 624.
 Offertory: 105, 420, 476, 578.
 Children: 558, 704, 714, 726.
 General: 23, 29, 393, 583.

The Outlook

Prayer and the War

It is curious to notice the remarkable difference of opinion among leading Christians in England for what we ought to pray in regard to the War. Bishop Ryle, the Dean of Westminster, frankly said in a recent sermon that we ought to pray for victory since our cause is righteous. His colleague, Canon Carnegie, while holding that our cause is righteous, is equally emphatic that we ought not to pray for victory since our foes are also convinced that righteousness is on their side. But the plain man will be puzzled by this latter teaching, for if our cause is righteous and we commit ourselves and it to God, we are surely justified in praying for the triumph of right. No man who is convinced of the righteousness of the British position ought to refuse to pray for victory, and to refrain from doing so is really to doubt whether the voice of God in conscience is speaking with accuracy. It is well for issues to be faced frankly and fearlessly and the more we dwell on the spiritual principles underlying this awful struggle the more certain we shall feel that our cause is the cause of God and, therefore, must be prayed through to victory.

The Tragedy of a Life

The story of DeWet is unutterably sad. He did great things for his own country, and was admired even by those against whom he fought. He was like a fount of romantic daring and his life was growing into a tradition which bid fair to be a national possession. And now all is wasted and gone. What makes the matter all the sadder is that the rank and file

of DeWet's own followers have not really been in rebellion against the Crown. They have had no complaint against British rule and nothing to rebel about. When a young Boer was asked why there was any fighting, he replied: "Beyers and DeWet are against Botha, so we are against them." Thus it was simply a faction fight. Even the most intelligent young Boers were not interested in the slightest by the news of the Germans being near Paris or the Russians at Warsaw. Another Boer said that the trouble was due to personal jealousy of DeWet against Botha. DeWet believed himself, and his followers believed even more strongly that he was a great general—the Roberts of South Africa—and an intelligent Boer lately said to a missionary that if DeWet had been given the command he expected of invading German South West Africa there would have been no rising by DeWet and probably none by Beyers. It remains to be seen what South Africans will do with their deluded fellow countryman. It is to be hoped that magnanimity will be shown him, for in any case his life has ended in irreparable tragedy.

German Scholarship

One of the ablest scholars in England is Professor Ridgeway, of Cambridge, and his recent address as President of the Classical Association was noteworthy, both on account of its matter and also because it represents the views of one who is distinguished for his originality and independence. He spoke in the strongest terms, both of the present action of Germany and of our own attitude towards that country in recent years, and he did not hesitate to say that it was our lethargy which had led Germany to believe that we should fall an easy prey to a vigorous martial race. Here are some words of the address which deserve to be pondered in theological and ecclesiastical circles in Canada as well as elsewhere.

Their contempt was in no small degree due to our general misconception of German thought and research and its value. British scholars, theologians, and men of science had aimed chiefly at introducing into this country the least thing said in Germany, even if it was the worthless thesis of some young candidate for a doctorate. No one dreamt of examining the accuracy or validity of the statements or arguments of the savant under consideration. British scholars or men of science who thought for themselves were denounced, as he had been, for differing from Mommsen; free discussion was stifled, and British research was burked. Now those who had lived by preaching German ideas were abusing them and everything German wholesale. He hoped that in future British scholars would test carefully everything that they read before they accepted it, whether it proceeded from the greatest German or the humblest Briton.

With Professor Ridgeway's hope for future independence on the part of British scholars we shall all feel the deepest sympathy. If anyone is justified in saying "I told you so" in regard to German theology and criticism, it is the holder of conservative views, who finds his position amply vindicated by what has happened during the last five months. It is another instance of "Truth is mighty and prevails."

Atheism and the War

Professional atheism in England, as represented by one or two of its organs, would appear to be in a somewhat poor way just now.

The war has had a bad effect upon atheistic propaganda and these journals are frank enough to say so. It is candidly admitted that the public does not at present wish to listen to discussions against Christianity, and it is said that one agnostic paper has had to face a gradual continuous drop in circulation and a threatened deficit. Meanwhile churches have been filling as they have not been filled for years, and vast numbers of people are becoming serious who have not darkened the doors of churches for years. In such an hour of crisis atheism is found wanting. Men turn from it with repulsion because, while attractive in theory, it is utterly useless in the strain and straits of life. Man is "incurably religious," and at the present time the ideals of "science" and "culture" have been shattered, and men are seeking God again. All this is a fine testimony to the essential needs of the human heart. "Thou hast made us for Thyself and our hearts are restless until they rest in Thee."

The War and Finance

Some time ago in an English paper a series of letters appeared, written to a distressed maker of mantles who had appealed to her customers for money greatly needed. Some of the replies were particularly significant. One said, "You have my keenest sympathy in your temporary financial difficulties, but as I have so many demands upon my purse from the different funds which must be supported, I cannot possibly send you a cheque. Another letter expressed surprise at receiving a request for even part of the amount, adding that until the urgent demands through the war funds ceased the "dressmaker's bill was the very last thing she should think of paying." This is a curious kind of virtue. Here are people with dresses not paid for, with hats on their heads that do not belong to them, actually expressing surprise that the poor dressmaker should dare to ask for her money. It is something like a man who once picked a pocket and when caught in the act, pleaded that he had five hungry children at home. Surely the payment of our debts ought to be the first charge upon us, especially at a time like this, for we are doing our country the best possible service if we help to keep up employment. A little common sense, morality and plain, straightforward righteousness would be infinitely better than financial support to our war funds if we cannot happen to do both.

Mormonism

All who are interested in the progress of national life will deplore the extent to which Mormonism has entrenched itself in the United States. It is simply marvellous how such a blend of intellectual darkness and moral obliquity can make progress in a land which is regarded as one of the foremost in modern civilization. An American paper has lately referred to the way in which Mormons are defying the law:

They are practising polygamy in eleven States of the Union, without let or hindrance, and in violation of their solemn pledge. Moreover, they are using their church as a political machine to accomplish their designs.

This shows the seriousness of the problem with which America has to deal. We in Canada are not without our dangers from various forms of Mormonism and we shall do well to remember that vigilance is the price of liberty. We must do our utmost by teaching and influence to protect our people from the errors and extravagances of this anti-Christian institution.

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