

extremes of Tolstoy or Hervé or Moscheles. Inherently there is no more reason why a proper love for one's country should interfere with a devotion to humanity any more than a love of one's home should proscribe one's devotion to his native land." There is no reason why affection for one's country "should not assume such form as to be not only beautiful and commendable, but of genuine service to all humanity. There are many signs that this 'new patriotism' is rising upon the souls of men. It appears in all this sudden international organization of all churches, societies and institutions, and in the innumerable world congresses being held. The remarkable spread of the peace movement is a manifestation of it. The co-operative instinct everywhere observed among the labouring men of Europe, regardless of nationality, is a pronounced flowering of it. All our organizations, religious, social, economic, scientific, are becoming international and are holding world congresses by the score. The patriot of the future will be the man who lives for his country, as well as dies for it, and he who dies in her service while saving life will be a greater patriot than he who dies for her while destroying other lives. The hero of the future will be of the industrial, professional and labouring world. Not insignificant is it that at a recent vote taken in the Paris schools on France's greatest hero, the vote which twenty years ago would have put Napoleon, who took over three million lives, at the head of the list, placed him far down the list, and hailed Pasteur as the true patriot of France.

Elaborate Funerals

From its inception the "Canadian Churchman" has consistently pleaded for simple and reverent funerals. We think that public opinion and practice has greatly modified the display of late years, but much remains to be done. We would suggest that men and women should put their wishes in writing and leave this paper in a place where it would be found at death. We knew a friend who provided by his will for the simplest funeral; among other details the cost of his coffin was not to exceed ten dollars. But his will was only opened after he had been buried in a most expensive one, with an elaborate ceremonial and procession of coaches. The undertakers' suggestions of showing proper respect to the deceased have often too great an influence. Readers of Dickens are amused at his portrayal of this trick of undertakers, but they forget when a bereavement takes place in the family, and the consequences in poor homes are often disastrous.

"After Many Days"

An interesting feature of the opening of the "Gordon Memorial" Creche at Gravesend, England, was the presence of Councillor W. F. Scott, of Southend-on-Sea, who was at one time a scholar in the Ragged School and taught by the late General Gordon. In 1868, he was one of Gordon's boys, and now he witnesses as follows:—

For twenty-four years I bore a character that wasn't worth finding; but Gordon's teaching followed me and had set me in the other direction. In 1893, a lady who saw me working on the Sabbath asked me "whether General Gordon taught me to work on Sunday." I said: "No," and the lady then said: "Why don't you follow his teaching?" From that time I looked in a different direction. It cost me something, for hawkers make more money on a Sunday than they do during the greater part of the week; but I went through with it. Gordon taught me to look to Christ.

The Atheism of Force

In what do you put your trust? Now that the Empire, with her allies, is threatened with a foe so determined and prepared for aggression, in what do you put your trust? In the twenty-two miles of Great Britain's navy, battleships, cruisers, destroyers and torpedo boats? Undoubtedly our thoughts turn to these, and thankful are we that it is the superior force. Do we trust in the "thin red line" marching to join our allies against a common foe? Are airships and guns the basis of the confidence we have?

Cromwell said, "Trust in God and keep your powder dry." The cynic who fancies that Cromwell really meant, "Think what you will so long as you keep your powder dry," does not read aright the secret of the tremendous force in that personality which showed itself in quiet accomplishment instead of noisy boasting. The man whose sole consideration is the strength of his forces, apart from the justice and necessity of his fight, is an Atheist. He has left God out of count. He is an Atheist more than the man who simply tries to build a philosophy without the hypothesis of the Deity. He is just the same as the man who in times of peace makes material things his aim and satisfaction. Instead of the Atheism of Materialism, he has yielded to the Atheism of Force.

This is a particular and peculiar danger to us at the present time. A year ago we lamented the fact that Great Britain spent \$231,500,000 on her navy, practically four times as much as twenty-five years ago. We realize that it was an expenditure forced by Germany, who last year spent \$114,400,000, which is more than ten times the amount she spent twenty-five years ago. To-day we are thankful that Britain made that enforced expenditure and maintained the superior fleet, and is still mistress of the seas.

The ironclads of Great Britain are a splendid bulwark, but their effectiveness depends on the hearts of sailors who man them. The man who is fighting freedom's battle and convinced of the justice and necessity of his fight is worth more than ten men driven by the whim of a tyrant into an unwilling battle.

In whom do you put your trust? In God. The man without God thinks only of the chance and strength to strike. The man with God, before he strikes, thinks of the justice and necessity of the stroke. It is an evidence of faith in God that our nation was eager for peace and not war, and that our King and statesmen exhausted the resources of diplomacy in the interests of peace.

God is the only ultimate basis of confidence. It profits little to have twenty miles of ships if they are seeking to defend a godless nation and to strike an ungodly blow. In God all things must have their issue. He is the explanation and meaning. Unless He is on our side there can be no lasting success. When He is on our side, or rather when we are on His side, there can be no lasting defeat. As surely as we keep to Him there will be ultimate victory.

The fall of the British Empire is a certain thing if the mission of the Empire is ended. Unless the British Empire exemplifies trust in God and stays true to her mission, her hour has struck. She will go down to decay and defeat and be numbered with the great Empires that have been, unless she has the principle of life, trust in God. We believe that any impartial mind can see in the events of the past three weeks evidence of the Godward attitude of the nation's mind. Not Atheism of Force, but trust in God is the only description of that attitude.

Faith in God does not mean only imploring God for victory. All the nations are doing that.

It means truth and justice in our dealings with other nations, even smaller than ourselves. It means living up to honourable treaty obligations. It means freedom for ourselves and others. It means that never shall the British Empire do a thing solely because it has the power to do it. Might is not Right. It means, finally, the victory of Brotherhood and Love over Self.

Napoleon said that it was no good attempting to govern Atheists; the only thing to do was to shoot them down. The dictum would be monstrous if applied to the men who call themselves Atheists to-day—men who appeal against God to that Justice which is His attribute. But Napoleon was not thinking of such men. What he meant was, that there was no other manner than that of force of dealing with men who really denied all moral responsibility; and he was clearly right. But if this is true of individual men, it is even more true of a nation. A nation which bases its policy on mere brute force and fraud and repudiates all appeal to a moral law should be crushed for the common good.

Prussia is, in Napoleon's sense, the one blankly Atheist nation in Europe, says Dr. Sarolea in the "Anglo-German Problem." From the first dawn of her greatness under Frederick to the present time, the history of Prussia has been a history of treasons and aggressions which were not merely indefensible, but, what is more ultimately significant, undefended. Of course, all European nations, our own included, have done shameful things. But there was always at least a pretence of justification. The Prussians, on the other hand, from the annexation of Silesia in the eighteenth century to the projected annexation of Holland and Belgium in the twentieth, have never justified their crimes on any other ground than that they were strong enough to commit them.

This makes an end of the fanciful picture of English aggression and hostility "hemming in" the harmless and pacific Prussian. The fact is, as Dr. Sarolea truly says, that our fault has been altogether the other way. Our very grave moral responsibility lies in the fact that we acted for so long as the backer and bottle-holder of a Power whose unscrupulous and conscienceless policy threatened all the liberties of Europe. Germany stands to-day for the Atheism of Force.

Faith in God will give us confidence amid the reverses which are bound to come at first, for no one can deny that the German has an excellent military machine. It will sustain us when the news of the death of our countrymen and loved ones reaches us, for we cannot injure without being injured. Faith in God is the only thing which makes this struggle worth while. Another thing. If we did not go into this struggle with all our might and main, we should show that we have no faith in God.

PRAYER.

The moan of a woman's anguish,
Sad eyes too tired to weep,
A babe left without its father,
Now one of a shattered heap
On the field where thousands are lying,
Each one dearly loved of his own,
Where beneath the dead and the dying
You can hear the wounded groan.

In this world which Christ died to ransom
Two thousand long years ago,
The fruit of our peaceful progress
Shall war's bloody sickle mow?
O ye, who trust still in His promise
And long for His peace in our day,
By the Christ who died in torment
Let us down on our knees and pray!
—The Living Church.