

and to maintain them inviolate is the greatest right of all. That is righteousness as it relates to one's self in relation to his fellows and their reciprocal relations to him. I may not trespass on the rights of others; they must not trespass on mine. There is a point beyond which forbearance ceases to be a virtue. The resort to fistieuffs on the playground is not always a sign of a depraved nature; it is sometimes the one and only recourse open to a boy whose sense of righteousness has been violated or whose ideals of personal honor have been attacked. We believe that no boy should seek a fight, but that no boy should in every circumstance avoid one. And when he does fight, we want him to fight to win, and to win so completely that there shall be no doubt as to the castigation of his oppressor.



QUEEN STREET, LOOKING EAST FROM THE NEW BOOK ROOM, SHOWING THE CITY HALL IN THE DISTANCE.

What is true of individuals is equally true of men and nations. War, with all its attendant evils, is more awful than the most vivid imagination can conceive; but in certain cases it is still unavoidable without the sacrifice of principle by the party attacked. And to even compromise principle is worse than to suffer. A nation's honor is her life, and to lose it is to lose her all of value. That is why England is at war to-day. And because we can say that we need not hesitate or fear to pray for the success of her fighting forces, whether on the land or sea, whether alone or in conjunction with her allies. That war is still a necessary evil on the earth is a sad fact, and one which all righteous-loving men and women will heartily deplore; but it is none the less a fact, and will continue to be so as long as the lust of conquest or the intoxication of power remains the dominating and ruling influence in the mind and heart of any of the great sovereigns of the nations. Such mad passion will surely break out in venomous assault of the rights of other nations, and must be curbed, no matter what the cost, in money and men. The offender, be he Kaiser, King, or Emperor, who in the mania which an insane militarism develops, seeks only the realization of his own mad dreams without regard to the justice of his course as it involves others, must be chastised, and because there is a God of Justice still ruling over the earth, sooner or later the arrogant aggressor shall certainly be punished and overthrown. The haughty

War-Lord of Europe whose arrogance and vain-glorious self-assertion have plunged almost the whole world into the horrors of deadly strife, must learn his lesson as others of similar spirit have before him; but the immediate cost will be tremendous. Ultimately, however, the awful strife of men shall glorify God and establish more firmly than ever righteousness, law and freedom in the earth.

"Do we want to fight?" No! a thousand times No! "Will we fight?" Yes! A thousand times Yes! if fight we must to uphold the nation's honor and maintain the very foundation principles on which the British Empire has been built up and upon which stronger than ever, under the blessing of God on a righteous cause, she shall continue to stand impregnable against all the assaults of war-drunk despots or insane and domineering tyrants.

All honor to the young men of Canada who have right heartily responded to the call and have devoted themselves to the defence of Britain's just and righteous cause. All honor to the rest who are ready to defend our own shores if occasion arise, against the insolent invader. May their lives be preserved, but if not, over all who fall let no sad requiem be sung, but a song of triumph and victory peal forth to their immortal honor and undying fame. Surely we all may conscientiously and consistently pray each day as the war rages on in its deadly course, "God defend the Right," and at the same time rest content that He will.

### The Joy of Harvest

Harvest-time brings more or less anxiety to the public mind. The safe housing of an abundant crop gives general gladness. The underlying reason is evident. We are all dependent on the products of the soil. If these are scant we repine, if prolific we rejoice. Wheat is king. Not the gold of the mint but the gold of the grain-fields reigns supreme. God who provides in Nature and man who "conquers Nature but by obeying her," working conjointly, compel abundance from the soil and so make full physical provision for human needs. With thanksgiving to Him without whose gracious Providence no teeming fields would ever be spread to view, we sing together, "A kindly harvest crowns Thy love, And plenty fills the plain." Harvest-time speaks to us of God's great goodness and bids us be thankful. But it none the less reminds us of man's industry. All the provision of Divine Providence would be of little benefit without human labor. God makes abundance possible, man makes it actual. And as in the physical bounties, so in the spiritual. God plans great things for us, but leaves us to achieve them. "He that will not work, neither shall he eat," is as true now as when the Apostle first stated it. What is the lesson? The best things do not come easily. Farming is no easy job. Human inventions have removed much of the drudgery once attached to tillage of the land, but none of these supplant man,—the living, thinking, planning, hard-working toiler. As stated of old it may be repeated to-day, "In the sweat of thy face shalt thou eat bread." In the realm of spiritual harvest it is the same. God's riches of personal character do not come easily any more than do those of His physical bounty. Labor is the condition of abundant spiritual treasure. It is more; it is a prophecy of it. Only through it may we achieve; by it we do achieve. There is no possibility of famine in the soul of him who unites forces with God and labors conjointly with Him. Work is imperative, but work ensures acquisition. With these thoughts moving us to best endeavor there can be no sense of drudgery in daily work. Such thoughts of God are inspirational. The man of toil in the fields may congratulate himself that he is close to the Creator. The first man God made became a gardener. It is not the degradation of Adam only but the ennoblement of manual labor of which we should think when we read the old story of Genesis. God dignified work when He set Adam to till the ground. Every farmer, every