

The Canadian Churchman

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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.

TENTH SUNDAY AFTER TRINITY.

(August 16th.)

Holy Communion: 233, 236, 241, 508.

Processional: 9, 47, 572, 615.

Offertory: 35, 545, 564, 653.

Children: 703, 707, 710, 712.

General: 543, 549, 571, 700.

The Outlook

The War

Give peace in our time, O Lord,
Because Thou only makest us to dwell in safety.

By the time these lines are being scanned by our readers it is expected on all sides that Britain will have joined the nations against Austria and Germany. The alacrity with which the Austria-Servia incident was seized as an excuse for warlike ultimata and preparations in some quarters and the subsequent forcing of affairs to an issue displays a temper that will promise peace only on defeat. The struggle assumes larger proportions and involves graver issues every moment. The original cause is long lost sight of. It certainly looks as if Germany considers that this was the moment to strike for a larger place in European and world affairs—a moment which has been exhaustively and secretly prepared for. One wonders where the light of Christian ideals and obligations has gone. There is little chance of that light piercing the clouds of racial prejudice, pride and selfishness. We are proud of the spirit and method of our King and his statesmen in pressing for peace. If England goes to war, it will not be to a war of her seeking or making. From another point of view it looks like a struggle between two different civilizations, one dominated by the feudal spirit, ill-concealed tyranny, and the other (except Russia) permeated by the New Testament spirit of brotherhood and

freedom. Surely it is in the cause of righteousness that she shall summon her armies and navies.

God defend the right!

The Need of Courage

Everyone is prepared to admit that the real strength of a cause and the power of its appeal to others lies in inward convictions and enthusiasm. The spiritual element enters into every human undertaking. The words of two great leaders support this. "In war," said Napoleon, "the moral forces are to the physical as three to one." "In a lost battle," said Frederick the Great, "the chief loss is not even the loss of men, but the discouragement of the troops." The flag is symbolical, and nothing can convey what it means to those that follow it, as each one carries his life in his own hands. The discipline, fortitude, singleness of purpose, and many other qualities developed by warfare are so splendid that it is no wonder that a modern philosopher has said that "we want a moral equivalent for war." This equivalent we can find in connection with the Gospel, for whatever good thing we possess or enjoy is due to victories gained by soldiers of the Cross. Our Lord Jesus Christ as "the first-born among many brethren" initiated this battle and still gives power to His followers to fight and to overcome. And the supreme joy of Christian warfare is that victory is certain. Three times over Joshua was told to "Be of good courage."

The Day of Rest

One of the leading engineers of England, Sir Francis Fox, whose name is mentioned in connection with the proposed Channel Tunnel between England and France, has given the assurance that there shall be no Sunday work during the construction of the tunnel. His statement is particularly refreshing, and is worth quoting and using in this country:—

I hold that God has not given a day of rest except for a wise purpose. Work on Sunday causes horses to become tired, and even the engines and boilers get tired. To men of business, I say: "Do what you can to protect your Sunday."

It is well to be reminded that "even the engines and boilers get tired," and much more is it true that men and women who spend the day either in labour or amusement suffer in mind, body, and soul. There are few things in which a well-known passage in the Word of God is more truly proved to be correct than in relation to Sabbath observance: "Them that honour Me I will honour."

A Direct Aim

A clergyman once asked a converted workingman how he was able to interest so many men by his addresses. "Well, sir, I shoots 'em," was the reply. "Shoots 'em! What do you mean?" "Well, you parsons all tries to, but you aim at their heads, and misses. The shots go clean over. I always goes for the third button on the waistcoat." "Capital!" said the Rector. "I'll not forget the lesson, and will try henceforth for the heart." The message is applicable to many more besides the clergyman in question, for there is hardly any doubt that many sermons fail because of the lack of a definite aim. There was a profound truth in the sarcasm passed upon a particular preacher that "he aimed at nothing and hit it every time."

Useless Creeds

Dr. Eliot, of Harvard, has been once more inveighing against creeds as obsolete and archaic. A daily newspaper remarking on this says: "It would be a sad sort of beneficence to deprive us of our only reliance without providing some equivalent, if not improvement. But shall we get a satisfactory substitute? Dr. Eliot talks of revision. Who is to revise? Where is the saint or sage to whom we can turn? There are plenty of iconoclasts, from Mr. Bernard Shaw to Dr. Eliot, but there is no Messiah. Had we not better cling to the 'imperfect types and ideals' than to sail vagrantly out into doubt?"

The Social and the Spiritual

In the "Survey," a paper issued by social workers in the United States, notice was recently given of the publication of a Social Hymn Number, which contains 110 Songs of Liberty, Brotherhood, and Patriotism. In the Introduction the Editor states that "no hymns of Atonement, Sin, and Sacrifice" have been included, because of the purpose "to hold to the sunny way." Many of those who are interested in social affairs describe their enterprise as "the new religion." It is, therefore, well for Christians to notice this suggestion of a definition of the new faith. It will be seen that it removes the very heart of the Christian Gospel—redemption from sin. It is deplorable that anyone can think for a moment that social amelioration and progress are possible apart from "Atonement, Sin, and Sacrifice." Sin is the main cause of social troubles, and it is only when sin is removed by forgiveness that people can enter "the sunny way."

Piety at Home

An English newspaper has the following story:—

"One of my fellow-guests in the country was a lively little girl of about five years of age, who greatly amused everybody by her quaint antics. She seemed irrepressible, but one morning, in a mood of pensiveness, she took my arm and wistfully put the question, 'Do you like me?' 'Well,' I said, 'now that you mention it, I do rather.' 'I like you,' she responded, and I could not do less than admit, 'And I think you are a very nice little girl.' 'Do you?' she demanded, and then, not without a Byronic satisfaction in the pronouncement, she declared, 'Yes, I'm rather nice here, but I'm a beast at home.'"

Although the self-accusation of the little child is perfectly impossible, yet the story conveys a definite message to those who are tempted to be "rather nice" away from home and quite different when among their own friends and relatives. If we do not show our goodness among our own kith and kin, all else will count for nothing. It ought to be true of our influence in things spiritual that "the house is filled with the odour of the ointment."

Evolution and Conversion

After Darwin's theory had been set forth in regard to creation a similar principle began to be applied in certain quarters to the spiritual birth by those who hold the latter to be by gradual process rather than by definite conversion. Recent scientific discoveries, how-