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THE WAR
AND
The Christian Church



PREPARED FOR

The General Assembly's Commission

ON

The War and The Spiritual Life
of The Church

BY

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Errata

Page 4, ninth line from top—For **remake** read **rebuke**.

Page 4, sixteenth line from foot—Omit **and**.

Page 6, fourteenth line from foot—For the first **and** read **all**.

Page 7, nineteenth line from foot—For **German** read **human**.

Page 8, third line from foot—For **conversion** read **conviction**.

Page 10, fourteenth line from top—For **He** read **be**.

Page 11, twentieth line from top—For **treading** read **trenching**.

Page 12, fourth line from foot—For **propædantic** read **propædeutic**.

Page 13, third line from top—For **wobsters** read **wabsters**.

The War and The Christian Church

Issued by the Assembly's Commission on the War

A Commission was appointed by the Assembly to make a special study of the situation created by the war and to offer to the ministers and people of the Presbyterian Church in Canada such reflections and suggestions as may seem to be significant and helpful in a time of severe testing and trial for the Nation and for the Christian Church.

The Members of the Commission, in writing the paragraphs which follow, do so with a keen sense of their inability to interpret adequately the appalling catastrophe which has come upon the human race. They profoundly believe, however, that God is present in all history, both in judgment and in mercy; and they desire humbly to wait upon Him and to catch some of His meaning as He speaks to the world and to His Church in the terrors and agonies of this tremendous conflict.

I.—AN UNPARALLELED OPPORTUNITY

In the first place, we believe that the war has created for the Church **an unparalleled opportunity** for her special ministry of comfort and of hope. It has done so in at least three ways:

(1) It has deepened in the hearts of multitudes the **sense of need** of Divine help and strength. There is sorrow in innumerable homes. A heavy load of anxiety rests on multitudes. The strain of the war is felt by thousands, and in many cases the war works pain and anguish beyond anything that is endured on the battlefield. For such a need there is no help or healing save in God.

(2) It has exhibited **the hollowness of a merely conventional religion**, the vanity of empty forms and the futility of phrases, however pious, which are not the expression of a real experience of God's saving power. It has demanded in thunderous tones, reality in religion on the part of all who make a profession of the Christian faith.

(3) It has called for, and it has produced, **moral qualities of the highest value**. The valor of our soldiers has been proved on a hundred blood-stained fields. The stories of individual heroism thrill the blood and awaken a just pride, and will form a splendid inspiration for generations yet unborn. In the homes whence the

soldiers have come, and in the communities where they were reared, the spirit of sacrifice has been awakened and has uttered itself in patient toil and manifold self-denial. The affinity between such virtue and the deepest things in the Christian faith is manifest, and the need of faith to animate and sustain and consecrate such splendid devotion is still more evident.

The opportunity is given us. Shall we, who hold the faith of Christ, not use it. We have the comfort to administer, the reality with which to remake all mockeries, the love wherewith to crown the highest human attainments. We are confronted by infinite need. We are called to be channels of all-sufficient grace and victorious power, and undying hope.

II—A CHALLENGE AND A CRITICISM

In the second place, we regard the War as a challenge to, and a criticism of, the Christian Church.

(1) The **faith** of the Church is **challenged**. The untold agonies of millions, not merely of soldiers, but of those innocent ones whom the war has overwhelmed in its ruthless course, constitute a dark problem for faith. How can we reconcile these things with the justice and goodness of God? Faith is strained to the breaking point. In more cases than we know it has given way, even among those who have been numbered among devout and believing people. On the part of those who have had only a nominal faith, there has been shipwreck of their formal orthodoxy; while unbelief has regarded itself as altogether justified by a tragedy, which makes impossible either the omnipotence or the love of God, and, in either case, man discredits forever the Christian belief.

(2) The Church is condemned for **moral feebleness**. It failed to make this war impossible. The nations engaged in this bitter conflict are nominally Christian. Churches, both established and non-established, have been at work in them for centuries, embracing all classes in a network of Christian agencies. Yet this ghastly thing has happened, which the Church of Christ ought to have prevented and might have prevented. The causes of the Church's failure defy complete analysis. In three directions, however, the failure has been most conspicuous:

(a) In the **lives** of professed Christians. It is vain to plead our orthodoxy, our liberality, our enterprises. The value of these things has been largely discounted by our failure to represent Christ, in character and daily life. The power of the Church, as a witness in the world, is sapped by the unchristlikeness of Christians.

(b) In the Christian **pulpit**. The contrasted faults of intellectualism, emotionalism, legalism, have rendered ineffective much preaching that was able and well intentioned. Many sermons have failed because they were shallow, commonplace and irrelevant to the real needs and problems of the people. The conduct of public worship has been too often slovenly and irreverent ; or, if formally correct, has been cold and lifeless. The whole tone and atmosphere of our congregational gatherings has often been artificial. The note of reality has been lacking. The ban of a bourgeois respectability has been over us. Religion has become middle class and comfortable. Working men are uninterested, and even repelled. Suspicion is engendered ; and the Church becomes involved in the rivalry of "Class" versus "Mass."

(c) In **methods** of Christian Work there is too much machinery and too little output. There has not been a thorough-going diagnosis of the moral hurt of mankind. Palliatives and remedies have been applied ; and the heart of the disease has not been reached. There has not been a clear perception of the end in view ; and so the work has been narrow and sectional. Large departments of life have lain apart from the Church and have not been affected by its testimony. At both ends of the social scale great portions of the community are practically outside the Church, have no allegiance to it, and are not reached by its influence. Details in the criticism may be rebutted, but the charge as a whole is too true. The Church of the period preceding the war had not the power it was meant to have, the power promised to it, the power without which its immense machinery lies inert and useless.

Such challenge and criticism cannot be passed over. They call for closest, most humble consideration. How shall we meet them ? They form not merely problems for ministers to discuss in theological societies. They are burdens on the consciences of all members of the Christian Church.

III.—THE WAR IS THE CONSEQUENCE, THE EXPOSURE AND THE JUDGMENT OF SIN

In the third place, we look upon the war, with its manifold losses and indescribable sorrows, as the consequence, the exposure and the judgment of human sin. It has been called "the apocalypse of sin." In it is made hideously obvious sin's power to degrade and corrupt and destroy the whole moral nature. In it is rendered manifest man's solidarity in sin, communities and nations being involved in its moral contagion and its enslaving dominion. The strongest utterances of an older type of preaching are not too

strong to describe this awful tyranny, which holds millions in a shameful bondage and inflicts upon them unknown miseries of body and soul. The guilt of such sin cries to high heaven. It is an outrage on human nature, a crime against the love of God, an impious revolt against the Divine majesty. It is committed by those who decorate with a cross the vile perpetrators of war's most dreadful issues, and thus it dishonors Him who died upon the cross of Calvary for the redemption of men.

(1) The **sin of Germany** is plain—"For a nation to repudiate national morality, as Germany has done in word and deed, is to take up arms against the Kingdom of God; it is to organize civilization in the service of the Kingdom of Evil; it is to sin the sin against mankind, which God has given mankind the office to arrest and to judge, if there be international duty at all." (P. T. Forsyth, "The Christian Ethics of War," p. 111.)

(2) The **sin of modern civilization**, as represented by Great Britain, France, Canada and the United States of America, as well as by Germany, Austria, Bulgaria and Turkey, is no less obvious. War is not waged with bayonet and cannon only, nor are its victims only the mangled forms that lie out in "no man's land." There is war in the body politic; and the forces, which produce economic and social strife, are precisely those which have devastated Belgium and Serbia, and are draining the treasure and blood of France and England. All the nations are sinners alike in this respect. The peace they enjoyed before the war was a covering spread over fiercest internecine strife. The "will to power," the "claim to world-power," the cynical selfishness, the brutal disregard of the rights and interests of others, the oppression that condemns multitudes to minister to the greed and lust of the dominant class; and the wrongs that we justly condemn and loathe on the part of the German "war lords" have their analogues in the social system which we ourselves, even the most pacifically-minded, form a part. These sins the war is judging; and those guilty of them are being judged before the impartial bar of history, and being sentenced by the dread arbitrament of the sword. Canada is involved in this sin, and is being comprehended in this judgment. We have sinned as a people. As a people we are paying the price. The war reverberates in our ears the call to national repentance. We have to repent of our selfishness, our love of money, our greed of pleasure, our commercial dishonesty, our political corruption, our social falsehoods, our want of a sense of honor, our neglect of public duty, our intense individualism, our bitter class feelings, our hypocrisy, unconscious as well as conscious, the orthodoxy

that is contradicted by our violation of deepest Christian principle, the profession of Christian faith, combined with the ethic of the savage, and the bestiality of the jungle. It is vain to separate ourselves, as individuals, from national transgressions and contrast ourselves as innocent, with the guilty ones whose crimes sometimes find exposure. **We** are the people. **We** live under the system which the war is judging. **We** have profited by it. It is for **us** to repent in dust and ashes, to approach the Judge of all the earth, the advocate of the widow and the fatherless, the poor and those that have no helper, confessing our shame, and beseeching the mercy which, alas, we have too often denied to others.

The members of the Commission desire to join in the acknowledgment of national sin. They call upon all men everywhere to repent ; they entreat all ministers and teachers of religion to bear witness, at any cost to themselves, to national crimes, and the need of national repentance. They are persuaded that there can be no nation-wide revival of religion that is not inaugurated by nation-wide humiliation before the Being, whose Holy Love has been so flagrantly violated.

IV.—OUR FAITH IS IN THE HISTORIC CHRIST

In the fourth place, we confess our faith in Christ, the Historic Jesus, the Christ of Calvary, the living and exalted Lord, as the Saviour, even of such a world as this, the Redeemer of men who have so fearfully lost their way, the Hope of the German race, which has sinned so grievously and has been so awfully afflicted.

We are "not ashamed of the Gospel of Christ" (Rom. 1 : 16, 17). We are convinced that to-day, even as in the first years of the Church's history, it is "the power of God unto salvation." We firmly believe that the supreme function of the Church, i.e., of every individual believer, is to proclaim and interpret, illustrate and verify, in word and deed, "the glorious gospel of the blessed God." We confess that we have ourselves not always remembered this, and have sometimes turned aside from central themes, and have failed to give Christ in our preaching the supreme place that is His in the redemption of the world. If any of our brethren are conscious of like failure, we beseech and require them, by the mercies of God, that they "confess Christ before men" in daily life ; and that in preaching and teaching, they shall "know not anything save Jesus Christ and Him crucified" (1 Cor. 2 : 2), and that they shall have one master motive in all their ministry to make Jesus known to men as Saviour and Lord, and to win to His allegiance all whom they can reach.

The period of the war is not the time for theological controversy. The business of the Church in war time is, first and foremost, Evangelism. In this war-time Evangelism we note certain aspects and qualities as being indispensable, the heart and centre of the Gospel. The Kingdom of God has been assailed in its very foundation. The sin of man, if it were unjudged and unbroken, would be the destruction of the Divine Supremacy. God Himself has met this attack by the action of His own Holy Love. By the Cross of Christ, sin has been judged once for all; and its power in the moral world has been broken for ever more. The Victory of dying, and undying Love confronts the Tragedy of human sin.

The Cross is the price of the redemption of man. It is the warrant of Love's Supremacy. It is God's answer to man's rebellion. Evangelism, therefore, must centre in the Cross. Any other Gospel is no Gospel, a mere imagination of man, vapid, flaccid, useless. A God, who would not deliver up His own Son, who would not lay upon Himself the load of human sin, who would not or could not undergo the unknown agony of the Cross, would be powerless to save the world. We cannot quench the flame which is devouring civilization by a douch of rose-water. There are no "pills for earthquakes." The rough, blood-stained Cross must be reared in the heart and set up in street and market and lifted in the pulpit. "The preaching of the Cross is the power of God" (1 Cor. 1 : 18). If this note of the Cross has been lacking from the Church's witness, no wonder we have been haunted with the feebleness which all the world has seen and condemned. We must recapture the experience, if we are to proclaim the Gospel of redeeming love. All of us have been "redeemed with the precious blood of Christ" (1 Peter 1 : 18, 19). Ministers have been made overseers over the flock, "to feed the Church of God, which He hath purchased with His own blood" (Acts 20 : 28).

(1) Here, then, is the first charge upon us—to pass on to others the Gospel we have received, by which we have been saved, "that Christ died for our sins" (1 Cor. 15 : 3). If any man has been remiss in this duty, doubting, perhaps, the effectiveness of such an announcement, let him return to the primitive simplicity of the Gospel, let him exercise anew the ministry of reconciliation to wit that God was in Christ reconciling the world to Himself; let him become an ambassador for Christ, let him beseech men to be reconciled to God, giving this as the warrant of his conversion as well as the ground of his gospel, that God hath made Him to be sin for us, who knew no sin, that we might be made the right-

cousness of God in Him (2 Cor. 5 : 18, 21). So doing, he will be a co-worker with God (2 Cor. 6 : 1). The power of God will be with him ; and his ministry will be sealed by Divine approval.

(2) The scope and contents of the Christian Salvation. These are infinite and inexhaustible. The longest ministry will not suffice to unfold all "the unsearchable riches of Christ." Yet the briefest pastorate must present the verities of Christian experience, in such proportion and balance, and with such proper emphasis, that no essential element of the Christian salvation shall be neglected or relegated to a secondary place. It may be that in time past matters have been insisted on as essential which were not really so, while some, that were indeed vital, have received insufficient treatment. The War is sifting our essentials and non-essentials. It is summoning all Christians to discern, and hold, the deep things of God. And it is commanding all who undertake the ministry of the Word, to proclaim a full Gospel with entire faithfulness and absolute fearlessness. Nothing is to be omitted which is required to meet the need of man. Nothing is to be present which is merely of secondary value and may be left to the shifting phases of the individual judgment.

The minds of men are not to be distracted by debates as to the technicalities of dogma. The situation demands the proclamation of the facts of Salvation, as these are set forth in the Word of God, are sincerely grounded in God's redeeming deeds, and are countersigned by the dealing of the Divine Spirit in the experience of believers in every age. The details must be studied by every Christian, and very specially by every preacher of the Gospel, with diligent investigation of the truth of God, with an open mind to every revelation of His will, and not without prayer, reverent submission and adoring worship. We believe, however, that the War requires the Church to utter anew its conviction, with peculiar emphasis, regarding the following elements in its faith.

(a) The Being and character of God, as revealed in Christ. We dare not fall back on so-called "natural religion," and teach a theism which professes to be independent of Christ. "We believe in God through Jesus Christ, His only Son, our Saviour and Lord." In these words Dr. Denney summed up the Christian faith in God, as certified and interpreted through Jesus. The God in whom we believe, is the God and Father of our Lord Jesus Christ, and has reconciled the world to Himself. In the long ages of man's history He has been leading men to the acknowledgment of His Sovereignty, the Sovereignty of Holy Love. Their

sins and miseries, their guilt and sufferings, have been laid upon His heart in a sorrow, for which the human imagination provides no parallel. But this sin-Bearer is also the Judge of all the earth. He will not permit the travail of His soul to be deprived of its fruit. In the way of His Judgments, we wait for Him (Is. 26 : 8). The God, who is like Christ, the God who came into the world in Christ, will not allow Satan, or Kaiser, to overthrow His Kingdom. We lift up our hearts in His name. We claim Him as the partner in our afflictions (Is. 63 : 9). We are absolutely confident in His victory, and in victory those who in faith make themselves the instruments of His saving purpose will have their assured part.

(b) The place of Jesus Christ, the crucified Redeemer, the living and exalted Lord in the salvation of men. Whether that salvation He conceived negatively as deliverance from sin, or positively as the consummation of all good, its sole author and agent is Jesus Christ, the Son of the Father, and the Son of Man, who through death, has entered upon absolute supremacy in the moral world, and now meets mankind as the living Divine answer to all human need, and the perfecter of all that concerns human welfare. Without a Divine Redeemer, sin remains unatoned, undefeated ; all the human race is plunging through successive tragedies to find despair and ruin. The War has made this plain. In this matter of Salvation, for the individual, for society, for mankind, it is Christ, or no one. For our soul's sake, for the sake of every moral good, we turn to Christ, our Saviour, our Master, and commit ourselves anew to Him, and in Him find our God and Father. To a world that, in literal fact, is perishing, we preach Christ, who has paid the price of His blood for its redemption, and now claims it as His own, and undertakes to lead it out of bondage and darkness into the realm of God, where God's will is done, and men become the children of God, and reach the fulness of humanity, as it was designed for perfect service and perfect blessedness. If it be conceivable that any ministers of our church have slighted Christ in their preaching, surely their guilt is very great, and the whole church will suffer through such dishonor to its Head. It is our bounden duty and our high privilege, to own Him Lord, and proclaim the glory of the Redeemer, who came into the world to save sinners, of whom we are chief.

(c) The Issues of Salvation in actual experience. Three great complaints have been made against evangelical religion as commonly preached, viz., that it is negative and not positive, that it is individualistic and not social, that it is occupied with another world and is neglectful of the present.

We believe that these complaints have a measure of justification ; and are sure that the War has forever disqualified such a religion from obtaining the approval of the educated conscience of mankind. We do not, however, regard the contrasts mentioned as being absolute. Rather do they respectively indicate aspects of the Christian Salvation, which cannot be omitted from any adequate presentation of the Gospel.

1. Salvation is indeed deliverance from sin's guilt and power. But it is also the transformation of a nature which sin has marred, till it reproduce the likeness of Christ, who is at once the revelation of God, and the revelation and perfecter of humanity.

2. It is indeed intensely individual, and consists in a personal relation to God through faith in Christ. But it does not leave the individual in his isolation. It makes him a citizen of the Kingdom of Heaven, and it can be realized by him only as he accepts his calling, as the servant of God and of his fellowmen. His salvation is not a prize he can carry off and enjoy by himself. He stands committed to continue the career of Him who came not to be ministered unto, but to minister ; and there is a sense, without treading on the uniqueness of his Redeemer's work, in which he must imitate his master, and give his life a ransom for many.

3. It does indeed concern the world to come, and irradiates the darkness of the grave with the hope of immortality. It speaks with due reserve of that other world, which sets this one right. But it assures us of the beatific Vision. It promises that we shall be like Christ and shall serve Him forever. It declares to us in the darkest hour, that Christ is King, that He must reign till He put down all His enemies, and that He is coming, the second time, to close the history of the present age, and to surrender the Kingdom to His Father.

But it does not belittle this present world, or treat our life in it as insignificant. It claims this world, which even under the shadow of sin, is still the Father's for Christ, as Lord of Lords and King of Kings. And it commissions and empowers the servants of Christ, to indicate His supremacy in every field of human life and action. Everything which stands between man and the fulness of his humanity, in body, mind, soul and spirit, is the enemy of God and is to be fought as such by every servant of God, till it be replaced by such conditions as shall further the realization of all that God meant man to be. Sin and disease, ignorance and poverty, stand out conspicuously as such enemies of God, and against them the Church must wage unending war. The battle-front is far extended and includes Parliament House, and Court

of law, street and market, villa and slum. There can be no rest for the Church so long as any part of the territory of human life remains in the hands of the enemy.

One of the deepest lessons of the War is this : that Salvation means Service, and that service in such a world as this, always means a cross, and it may be even the supreme sacrifice of life itself.

V.—THE CALL TO CONSECRATED SELF-SACRIFICING SERVICE

Lastly, we commend to all our brethren, in the membership, and in the ministry of our Church, the renewed study and the diligent pursuit, of all means and methods, whereby the cause of Christ may be furthered, and the world prepared for the establishment of the Kingdom of God. In one sense there is but one instrument, and that is the Gospel itself ; and there is but one work—preaching Christ. But in the changing conditions of the world at large, and of special localities, there is need for originality and inventiveness in the use of means, and in their proper adjustment. No doubt, those who have seen the War at close quarters will have much to tell us, and new points of view to present ; and for such enlightenment and leadership we eagerly wait. Meantime, there are certain things, which we ought to do, with our utmost endeavor, and with every gift of the Spirit.

(1) We ought to be bearing our personal testimony, and to be seeking to win individuals to the obedience of the faith. We are all guilty of failure in this matter. We have trusted too much to machinery ; or, we have left the duty to some other more gifted persons. In reality, the duty of personal work is inescapable. Our brother is our charge ; and we must seek by every means open to us, to win him for Christ. Not till this is realized, as it has never yet been, can any forward movement in religion be sound and secure.

(2) Ministers and others intrusted with the duty of preaching, must devote themselves anew to this sacred task. "Homiletic" is not a subject finished and done with, in the examination hall. It is to be a life study. In point of fact, it can only be pursued in the actual work of the ministry. The utmost the College can do is mere propaedeutic. Ask thoughtful hearers what a sermon ought to be, if it is to be effective. They will embody in their answer such points as these—(a) It must be Biblical, and contain a sure word of God, gained through painstaking and devout study.

(b) It must be intelligible, not couched in phrases that have lost their meaning, or decorated with the jargon of the schools ; but uttered in such speech as "wives and wobsters" use, the mother tongue, which "common people" readily understand and gladly listen to. (c) It must come home directly to men's "business and bosoms." Irrelevant disquisitions only disgust. Men come with needs and sorrows, sins and problems, living interests of every day, concerns that affect their ordinary life, and (oftener than one might guess) with racking doubts and haunting fears To these we must fit our discourse ; else our best eloquence will be wasted, and our ripest scholarship be but Dead Sea fruit. (d) It must be sincere. The unpardonable sin of the ministry is professionalism. Our sermons must be the verbal expression of the life we lead. Here is our commonest, our deepest guilt as ministers. That we should so live during week days that people don't believe what we say on Sundays. We cannot evade our responsibility in this matter. We must represent Christ in our character, if we are to preach Him from the pulpit. (e) It must be earnest. This does not mean emotional ; though emotions of the purest kind cannot but throb through the speaker's heart, and be evoked in the hearer's. But it does mean that no man can preach who is not moved by a twofold passion, a passion for God, and a passion for man. Such qualities as these make good preaching ; and they are within the reach of every preacher.

(3) There is room and need, in the special circumstances of the Church, for special evangelistic efforts. The forms which these will assume must be determined by local circumstances. We suggest the following : (a) A series of sermons, e.g., at evening services, which shall follow some predetermined line, and aim directly at conviction, repentance and faith. (b) A week or fortnight in which the people of the congregation shall be summoned, night by night, for humiliation and prayer, for waiting on God, and for hearing the direct and simple appeals of the Gospel. There is often no need for a professional evangelist, or for outside help of any kind. Let minister and people make this effort in the privacy and intimacy of mutual knowledge and trust. (c) The same type as the foregoing, extended however, to include a group of congregations. The size of the group must be determined by ministers in conference or by Presbyteries. It may assume the form of what is sometimes called "campaign" evangelism, the aim being to reach and move a whole community. If (a) and (b) were diligently employed through a whole winter, (c) might follow by a natural impulse. Is it too much to hope that some such course

might be followed throughout our Churches this winter, and be succeeded by a wide and deep awakening of religious interest throughout our Church ?

(4) There ought certainly to be careful preparation made in all our congregations for the tasks and trials which are surely awaiting us "after the war." The period of the war will certainly prove not to have been that of our greatest difficulty. The duties and problems of peace will prove severer than any we have known during the war. They will gather round such points as the following :

(a) The return of the soldiers. This indeed, is upon us already. We owe them our peace and safety and our life and homes. They have stood between us and evils worse than death. Our debt is great, and it must be paid. We owe them comfort in their bodily distress. We owe them help in their economic need. Above all, we owe them Christ and His salvation. It behooves us to see that not one soldier shall return to our shores without being met with the Church's aid, in every shape and form, which shall correspond to his needs of body and soul. This lays special tasks on cities and places where military hospitals exist ; but more remote districts will have the same kind of work to do. Much personal work will be needed ; and great sums of money will be required, making heavy demands upon self-denial.

(b) The tasks of reconstruction. The War has involved a great measure of economic and social dislocation. We cannot fail to enter upon difficult and even troublous times, while society adjusts itself to peace conditions. In these times, the Church, as the organized agency of the Kingdom of God, will be tested, even more severely than in the pre-war conditions. We ought now to be giving serious study to the economic, social, and political problems which in the peace, will be acute and urgent. This is the duty laid on all thoughtful persons. More particularly it is incumbent on all ministers, elders, teachers, Social Service workers, all, in short, who are called to leadership. That the slum shall be no more ; that poverty shall cease to be ; that labor shall have its due reward ; that the natural wealth of Canada shall not be exploited in the interests of the few ; that the aggregation of riches in the hands of a small group shall be made impossible ; are among some of the ends determined by the Christian Law of Love. How they are to be compassed is the question, not of theorists or demagogues, but of every disciple of Jesus. That no terms shall be made with social vice, or with public corruption ; that government, municipal, provincial, and dominion, shall be administered right-

ously ; that national, and not party, ends shall be dominant in politics ; these are matters which do not lie apart from the Church and its message. They lie as a charge upon the conscience of every Christian ; and their accomplishment is part of the business of every minister. The Church is of the people and for the people ; and must include in its interest and endeavor every aspect of the people's life. Even their amusements must not be neglected. A merely negative attitude here is impossible. We must claim the field of recreation and sport for Christ, the King.

(c) The pressure of approaching dangers. The peace will threaten religion in two ways—First, there will be a tendency to reaction, from the denials and repressions of war, to a recoil of luxury and pleasure. Second, there will be a tendency to fall back into old habits of indifference to the claims of God ; and neglect of His ordinances. We have need to strengthen every tried Christian institution. The sanctity of the Lord's Day and of marriage and the security of the home ; the efficiency of the Sunday School ; and of Christian education generally ; the spirituality and power of the Church's worship ; the ennobling of ecclesiastical relations ; both denominational and interdenominational ; the unifying of all religious effort throughout the land ; these concern us, in this hour, that when the peace begins, we may not be caught unprepared.

In closing, we humbly and earnestly call upon all ministers and members to renew their covenant with God, and their engagement to be His. This is our best preparation for the trial that is coming upon us. Our supreme, our constant need, is the revival of the life of God in our hearts. The Peace is calling to us, first—to dedicate ourselves afresh, in a full consecration, to God and to His Christ ; second, to wait upon Him in earnest and continuous and united prayer, that we may receive anew the promise of the Father, and enter more deeply into the secrets of the Christian salvation and be quickened as never hitherto, by the power of God's indwelling Spirit—finally, to take up our cross and follow Jesus, in the path of daily duty, and the exercise of ceaseless self-denial. The Cross of our redemption was once reared on Calvary. The Cross of Christian sacrifice spreads its arms over the field of war. A Peace, without a Cross, would be a worse Hell than the War itself. God forbid that we should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world. (Gal. 6 : 14.)

Brethren, the Grace of our Lord Jesus Christ be with your Spirit.
Amen.