

at the touch of sorrow. The great painter may be master of form, master of color, master of artistic conception. But the expert critic tells us that unless he knows what sorrow is there will be a want in all his pictures nothing else can supply. The supreme, the sacred Artist of human life was a man of sorrows and acquainted with grief. Thus qualified, he has never been equalled. His work stands apart in all the world. This distracted world is a great art studio. Work is going on in it. From it there will emerge lives of exquisite beauty, characters of extraordinary charm. The work is now going on. Already we begin to see the unfolding of the beauty, and the promise of the wondrous charms.

III. **The Lesson:** The use we are to make of it.

A first class novel is sometimes regarded as fiction. Rather it is intensified truth. Christ's parables were not fiction, but manifold truth. A master novelist does not write a story merely to entertain. He sees a truth. He robes it with human incidents. He seeks to enforce the truth of which he has the vision. The reader who would derive real benefit must read to learn and then to live the pictured truth. The Supreme Author dresses the truth in human life. This is his providence. We are to look and learn and live the truth he teaches by his works.

We have looked on the dark background—then on the bright picture itself. What shall we now do?

Let us gaze on the brightness till it transfigures us. Let us live in the light till we are brightened by it. Let us cherish the light till we shall reflect it, and the world shall become a brighter world because we have lived in it. Let us consecrate ourselves to the light that we may be remembered by it. Let us love it till we shall be one with it.

He shall best tread the shadowed way who sees the light ahead. He shall least dread gathering darkness who carries the gracious, heavenly Light within.

WHEN CAN THE WORLD STAND PERPETUAL PEACE?

"We are hardly yet fit for the unbroken reign of peace." So a writer in the current number of the Hibbert Journal writes at the close of his article. Surely such a statement falls as a discordant note upon the ears of a world that is hoping and fighting and praying for perpetual peace as it never did before. Will we not be ready for everlasting peace at just any time after this horrible nightmare of Prussian militarism is over? Well the question of the preparedness of the world for the unbroken reign of peace is not such a simple matter as it seems. There is a problem involved and it is to this that we would devote a short discussion.

Let us note at the outset that the world is beginning to realize as never before the medicinal and regulative value of war to society. Before this present struggle philosophers like Professor James had written of the power of war to purge civilization of selfishness and narrowness and to elicit a host of manly virtues like altruism, loyalty and courage. But before our very eyes today we are seeing the wonderful results that war can effect in a nation's life. What a transformation has taken place within the past year in our national life! We have seen with our own eyes a people, money-mad and pleasure-mad, passionately devoted to their own selfish pursuits in life, transformed within a few months into a people that are devoted heart and soul to one great patriotic and spiritual ideal. What are some of

the results that we are seeing war can effect? It is exhibiting the power to lift a whole host of people out of themselves, their self-indulgence and self-centredness. Then war has elicited from men and women an allegiance to a great cause and has inspired them to expend upon that cause in Y. M. C. A. and Red Cross work the best of sacrificial service. No longer is the dominant question in men's lives, "How can I make my cotton crop more profitable," but another issue has entered, "How can this war be ended, and how can I contribute to the final victory?" Again, this present struggle has taken people who were following the absolute ownership theory of property and has transformed them into a people who at least in a practical sense are acknowledging the principle of Christian stewardship. How it delights the souls of religious leaders who have been pleading all the while for a recognition of stewardship in our national life to see people all around us giving so liberally to great patriotic and religious causes! Finally this war has made people realize the primacy of spiritual things. In the past stocks and bonds and cotton were about the most tangible realities to most men. But these things do not loom up quite so large in the consciousness of men today. Instead a host of spiritual values—honor, heroism and liberty—have become most real to the average man. Such are some of the results that war is effecting in our national life.

Now war has always exerted a most powerful influence on the history of the world. Let a man take a great sweeping view of the passing centuries and he will be surprised to find what a mighty part war has played in the development of the race. As L. P. Jacks has pointed out, most of the nationalities of the world have had a martial origin, most of them are administered with the possibility of war in view, most of our diplomacy is carried on with a resort to arms as a background, most of the great reforms have been born in the agonies and blood of war. Truly ours seems to be a war-made civilization. War would seem to be not an accidental, but almost an essential part of our civilization. Judging from its potency for good or evil in the past, it would almost seem to be grounded in the very nature of things. It is not a mere excrescence on the surface of civilization, but a malignant cancerous growth whose roots ramify throughout the whole of our present world order.

Such is the part that war is playing today and has always played in the history of civilization. We see now that its removal from the world order is not a minor but what we would style a capital operation. Seeing that it is so deeply ingrained in our civilization, is it any wonder that German writers like Von Treitschke are claiming that "The appeal to arms will be valid until the end of history," and that perpetual peace would be a curse to mankind. I hope we begin to see now that this question of perpetual peace is not just the simple matter of laying down arms, but that it is a great question that directly or by implication affects all the political, social, moral and spiritual values of the race. Let us look into the question as to when the world can stand perpetual peace. We will merely try to outline, in conclusion, some of the spiritual conditions that must be fulfilled before such a peace will be possible or desirable to the world.

When will mankind be ready for unbroken peace? When it shows the capacity for being lifted out of self-indulgence, ease and materialism and of becoming devoted to some great cause. Perhaps we can speak of perpetual peace when the race, not only in war time, but every day manifests a willingness to enter upon

sacrificial service for the State, for humanity and for God. When can we endure eternal peace? When we no longer spend our money only upon ourselves, but when we recognize and administer Christian stewardship not only in great patriotic crises, like the present, but throughout the "humdrum" of every-day existence. When will the world be ready? When it recognizes the great spiritual values—honor, heroism, loyalty—as of more importance than land and cattle and cotton and as constituting the great realities of life.

Or to put the matter briefly, the world will be ready for peace for all time when vital, essential, militant Christianity so takes hold of the race of men that they will manifest a readiness for becoming altruistic, for entering upon sacrificial service for some great cause, for administering Christian stewardship, for placing spiritual things first—when they shall do this without the intervention of some great war like the present. Then and only then will perpetual peace be desirable.

In other words, if the Church shows herself unable to arouse in men those great moral and spiritual qualities which we have outlined and which war is evoking today, then truly it would be better that a great struggle should come at stated intervals—lest sacrificial service, the sense of stewardship and true spirituality should disappear from off the face of the earth. If the Church fails to arouse these great moral qualities, then as Von Treitschke says: "God above will see to it that war shall always recur as a drastic medicine for ailing humanity." Such, I sincerely believe, is the inexorable logic of the situation. Surely, the situation constitutes a great challenge to the Church of Christ.

WHEN THE RAINBOW COMES OUT.

By Williams Montgomery.

When do you see the rainbow? Only in the mist and rain. Forty days and forty nights had rain poured to drown the earth, fierce weapon of fiercest anger against sin. Now God transmutes that self-same shrapnel of destruction into an omen of good will. How beautifully does the rainbow picture mercy rejoicing against judgment!

Perfection of symmetry, the mastery of law over storm—this is the rainbow. No storm so furious, no shower turned to deluge, but God binds the winds and rain in the hollow of His hand. When the thunder of trial rattles the windows of your soul, midst the foaming waters of discouragement, when the winds of despair howl about your ears, the rainbow tells that the Lord reigneth. It is God that rides upon the crest of the tempest when the scolding winds have rivened the knotty oaks and the ambitious ocean swells and rages and foams to be exalted with the threatening clouds. After the fury passes, out comes the majestic bow to remind you that

"Gods in His heaven—
All's right with the world."

All cannot be darkness when the rainbow comes out. No sunshine, no rainbow. Rainbow in the west, sun in the east; rainbow in the east, sun in the west. The two always go together. Though God may hide His face for a moment, as He did from Hezekiah, it is that you may be tested. How many sorrows, trials, burdens, afflictions, buffetings, troubles appear the frenzied lash of God for our crimes! Yet for God's people the purpose is not judgment unto condemnation, but encouragement to our laying hold of Him. Thus the rainbow becomes for us a token of heavenly light when the day is dark and dreary. It was when