

AN ANTHOLOGY FOR WAR TIME.

At a time such as the present of high mental tension, when events full of horror succeed each other without intermission, when we can see no silver lining to the great black war-cloud, there is a danger of many things happening which, unless we struggle bravely to overcome the tendencies, may considerably lower our spiritual vitality. Depression, pessimism, cynicism, loss of faith, and perhaps hatred, are some of the ghosts that unnerve us and rob us of our courage just when we need every ounce of it. We try to get away from ourselves, we seek distraction, some in a little mild amusement, others in the companionship of friends. The desired effect, however, is not always attained. The War follows us everywhere, newspaper placards in the largest type force themselves obtrusively upon our notice at every turn. Our friends *will* talk to us about the War; and, although we have sought their company, in order for a brief space of time to think and speak of other things, we quite eagerly go back to it! What inconsistent creatures we are! "I trust in God and good books," remarked the Scottish divine, George Campbell. Good books! What are they but the silent voices of our best friends and helpers, many of whom have passed beyond the veil, leaving us a priceless legacy. Here, then, is the remedy for our distemper. Let the writers of "good books" speak for themselves to us, some comforting and strengthening words:—

"We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living life-fountain which it is good and pleasant to be near; the light which enlightens which has enlightened the darkness of the world . . . a flowing light fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them."—*Carlyle*.

"My sole fear was the fear of doing an unrighteous or unholy thing."—*Socrates*.

"He seemed to be invariably in good spirits, and invariably disengaged. He was always ready for any and every office of friendship. It should be said that though few men were more criticised or misconceived, he himself never wrote an unkind word about anyone, never retaliated, never bore malice, and could do full justice to the abilities and character of his opponents."—*Of Henry Drummond*, by *W. R. Nicoll*.

"The spectrum of Love has nine ingredients:—

"Patience—'Love suffereth long.'

"Kindness—'And is kind.'

"Generosity—'Love envieth not.'

"Humility—'Love vaunteth not itself, is not puffed up.'

"Courtesy—'Doth not behave itself unseemly.'

"Unselfishness—'Seeketh not her own.'

"Good Temper—'Is not easily provoked.'

"Guilelessness—'Thinketh no evil.'

"Sincerity—'Rejoiceth not in iniquity but rejoiceth in the truth.'" *Henry Drummond*.

N.B.—Compare this with the "Hymn of Hate"!

"It was often in George Eliot's mind and on her lips that the only worthy end of all learning, of all science, of all life, in fact, is that human beings should love one another better. Culture merely for culture's sake can never be anything but a sapless root, capable of producing at best a shrivelled branch."—"Life of George Eliot," *J. W. Cross*.

"Nothing can bring you peace but the triumph of principles."—*Emerson*.

"I am only one, but I *am* one,
I cannot do everything, but I *can* do something.
That which I can do I *ought* to do,
That which I ought to do I *will* do."

Motto of the Society of World Friendship.

"The sacred price which our country is paying for victory, challenges us to ask ourselves: How may we be worthy of it? How may we prepare to use it aright?"

"A Message to the Times," issued jointly by the National Laymen's Missionary Movement in England, the Laymen's Missionary Movement in Scotland, and the Irish Laymen's Missionary Movement.

"The whole drama of the war gathers up and states in terrible terms the un-Christianity even of Christendom, and the distance man has fallen from love and obedience to God. It measures for us the task which Christ accepted when He came to redeem mankind, and called men to the establishment of a divine Kingdom by love and goodness and unselfish sacrifice. Ditto.

"The terms and conditions of the settlement of Europe after the war are of the deepest concern to all who believe in the Kingdom of God. Ditto.

"No prospect is more deeply moving than the consideration of the opportunity which will come to us when the war is over of making a fresh start in our own social and national life." Ditto.

"The National Laymen's Movement is seeking to do constructive work so that after this war new and Christian standards for society, commerce and politics may emerge." Ditto.

"Women, in joining hands during the war, will safeguard, in spite of all, international fraternity. . . . Women desire peace for the enfranchisement of humanity. . . . Women must be prepared to act when the war is over. . . . There lies before us a work of reparation and reconstruction which exceeds anything ever offered to humanity."

From the Manifesto of the French Women to the International Women's Congress at The Hague.

"We feel it to be the first duty of us women, if we still have the right to judge according to our consciences, to bring some humanising influence to bear, to preach 'humanity' in the highest sense of that word. . . . It is our strong desire to prepare only for a lasting peace which forces us to oppose the demand for a truce."—From covering letter of the same.

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