

## WHITHER ARE WE DRIFTING.

UNDER the above caption our estimable contemporary, *The Presbyterian Review*, has the following just remarks:

"With the Saturday papers published in Toronto, in our hand, giving in their advertising columns a list of the attractions provided for the church-going public in this city on the Lord's Day, we ask the question, Whither are we Drifting? At the Pavilion a series of sermons is being delivered on Doubtful Things by a prominent Wesleyan, the Rev. Hugh Johnston; and while the preacher is busy straining out gnats for his hearers, they are drawn in crowds to witness his feats in swallowing camels. While he is busy rebuking card-playing, dancing, and theatre-going, he is not only tolerating, but zealously encouraging, the turning of the worship of God into an opportunity for the display of the musical gifts of operatic singers, and is pleased to find hearers willing to endure the sermon for the sake of hearing Madame So-and-so sing her solo. At another Methodist Church, the papers announced that the Silver Quartet will sing plantation melodies on the Sabbath evening!

"The question, Whither are we Drifting? must be asked, also, as to the thing preached. Read the announcements of the subjects to be treated on the Sabbath. In many cases we find they are grotesque and sensational. The old, old story of the love of Jesus seems to have lost its charm; and so there must be something more "spicy" for a religious public that seems to have of late acquired a depraved taste. The ministers who thus degrade the pulpit are evidently not aware of the crimes against pure and undefiled religion and the simple gospel of Christ they are committing, but we venture to predict that their eyes will be opened one day to the mischief they are working. They are creating an appetite that grows by what it feeds upon. Soon their inventions will tire and their themes will wear out, and then some new orator will appear, who, going further than they are ready to go, will draw the crowd and leave them desolate."

It is only fair to give a hearing to Mr. Johnston who hits back with no little force. He writes thus: "*The Presbyterian Review* charges me with "straining at gnats," while rebuking card-playing, dancing, theatre-going and swallowing camels in tolerating solo singing. In other words, my Christian assailant regards wine-bibbing, dancing, card-playing and theatre-going as incomparably light offences compared with solo singing in the place of worship. Here is a writer who belittles the worldliness of the Church and the laxity of Church members in violating their covenant vows by indulging in worldly follies that are clearly forbidden by the spirit of the Gospel and condemned by the Confession of Faith, in order to pronounce his tirade against certain accessories of public worship."

While our neighbors are busy settling this dispute the Church will have a little rest from their incessant attacks upon her ritual and

order. While they are arranging to add a set of new Commandments to the Decalogue, we shall find it more profitable to seek for grace to keep those imposed, not by man, but by the Almighty.

## A COLLEGE KNOWN BY ITS TEACHERS.

WE called public attention a few weeks ago to the scandalous fact that a notorious infidel and communist, a person of revolutionary ideas as to religion, politics and society, had been invited to lecture before the students of University College. Our remarks have called forth a considerable number of comments in the press and in society; we have received, also, several private letters, all couched in the strongest terms of approval. We give one letter below as a fair specimen of the tone of others; the writer is unknown to us:

*To the Editor of The Mail.*

SIR,—I quite agree with the DOMINION CHURCHMAN (quoted in yesterday's *Mail*) as to the impropriety of Mr. Houston, a member of the Senate of Toronto University, being the means of introducing a professed infidel and a political tramp to any of the societies connected with University College. When the *Varsity*, in some of its late issues, gave publicity to letters attacking the teachings of some of the affiliated colleges and throwing contempt on religious teachers, many friends of Toronto University were pained that young writers should be encouraged to treat sacred things disrespectfully. Mr. Houston's action is of a more serious character, as he, from his position, is supposed to know better. I think he should be called upon to resign his senatorship.

Toronto, April 22. AN UNDERGRADUATE.

Another letter from a prominent Presbyterian, a man of the highest character and a zealous friend of Knox College, reads as follows:

"You have done well to protest against that man Jury being allowed the use of Moss Hall to give a lecture before the students of University College. All I can say is this: it is a great shame to suffer such a scandal, and as a friend of our College, (Knox) affiliated with the University, I do sincerely hope there will be something done to show our disapproval of young men being brought under the baneful influences of an atheist teacher."

A contemporary, however, very rashly has sought to correct our statement. We beg, therefore, to offer evidence that we were well informed in what we said on this matter. We refer to the *Mail* of the 22nd April, page 8, col. 5, there we read:

"An Infidel Communist Agitator" Addresses the University Literary Society.

A Grit agitator named Jury, acting on the invitation of Mr. William Houston, who is a member of the Senate of the University, lately delivered a lecture before the University College Literary Society.

In the *Globe* of 24th March, page 8, col. 5, (a very odd coincidence in the two papers,) we read:

The weekly meeting of the Historical and Political Science Association of University College was held in Moss Hall yesterday afternoon at 5 p.m., the President, Mr. Wm. Houston, M.A., in the chair. Mr. Alfred Jury

delivered an address, taking up and defending the platform of the Knights of Labour.

The *Mail* differs from the *Globe* as to the title of the Society, but that is a very small matter. The point is, that as the *Mail* says: "An infidel communist agitator" addressed the students of an University College Society by invitation of a prominent member of the University Senate.

We have information on this matter from an official source to this effect, that the infidel sympathies of the students of University College are most pronounced and far more general than is realized.

We ask, then, all the Christian newspapers, the *Presbyterian Review* in particular, to stand with us in protesting against the students of the State-paid College being brought under the influence of Anti-Christian teachers. Divinity Colleges, such as Knox, McMaster, and Wycliffe, being affiliated with the University have a clear duty in this matter; they ought vigorously to protest against being thus placed in fellowship with the darkness of infidel teaching and communistic sympathies. Christ and Belial have as much in common as a Christian College has with a University which puts its students under an infidel for tuition.

## SANCTIFICATION.

THE salvation of God is an act of deliverance by the exercise of almighty power. It is a twofold deliverance. To be delivered from the guilt and punishment of sin is one thing, but to be delivered from the venom of it, which has infected our whole nature, is another. This is sanctification. Unless the Divine image were restored, we should be unfit to hold communion with God. If our faculties were not renewed, we should not be fit to render Him any kind of service, for "they that are in the flesh cannot please God." Christ came by water and blood; the "blood to expiate our sins, and by water to purify our souls." Heaven would have been no fit place for us if Christ had not purchased our sanctification; but the water of the Spirit flowed out from our smitten rock to cleanse the defilement of our souls, and thus it becomes possible that sin shall not have dominion over us. The first step in sanctification, as well as all subsequent steps, are wrought by the Spirit through the Gospel. We must first be accepted in Christ before we can serve God acceptably. Faith and obedience are inseparable, though distinct. A living branch of the true vine will bear fruit. If the heavenly Husbandman sometimes leave the most fruitful branches untended, and apparently uncared for, He designs thereby to show that their fruitfulness depends not on the rain and sunshine of worldly prosperity, or even of Church privileges, but on His constant care—that the holiness of His people originates with Him, and its continuance depends on Him. We are apt to trust in our own strength, and our fall's let us see where our true sufficiency of grace lies. If we were perfectly sanctified we should be trying to stand on our own ground, and might imagine we had no need