

Our Contributors.

For Dominion Presbyterian.

Out of Egypt Have I Called My Son.

BY REV. M. H. SCOTT, M. A.

God is both good and great, and the Church which is the fulness of him that filleth all in all should be similarly good and great. There is no reasonable correspondence between a great God and a goodly little weakling of a church. When God called Abraham, he whispered into his ear the inspiration to greatness; and as soon as he got him into Canaan the first thing that he did with him was to send him down under stress of famine into Egypt to see what material and national greatness really was.

Egypt was the highly civilized nation of those times, and for Abram to visit it was much the same as the visit of an Arab to London to-day. Egypt at that time was the repository and culminating centre of the original spread of religious and enlightened ideas; but God was preparing the way for a second diffusion of knowledge in which an increased measure of goodness should be infused into the world's greatness. He was leading the way to the great revival under Moses. He was lifting Abraham above the instincts of the Arab, and encouraging the development of what he had whispered in his ear. It was a pity that Isaac stopped half way in the country of Abimelech, and did not see the wonders of Egypt. But Joseph and all his father's house were led thither. There the young nation was born and educated amidst the Sphinxes and Obelisks and Pyramids and great public works of every kind. Moses went to the great University in Heliopolis where Plato and Pythagoras and all the great men of that age were educated. Israel was laying the natural basis for the great spiritual uplifting which was to come to them. So the time came when God called his son Israel out of Egypt, Hos. 11:1, to make of them a nation great and good as the repository of the truth until the third great distribution of heavenly knowledge should come in with the Christ.

The triumphs of Egypt's ancient magnificence still stood in the days of our Saviour. The hand of the Roman had not marred it. Perhaps it was in some way necessary for the education of the boy Jesus that his parents should take him down to Egypt to see the wonders. He was probably too young to take it in for himself, but it would furnish Joseph and Mary with a living theme as long as Jesus was under their care, and would help them to a discernment of greatness just as their scriptures would to a discernment of goodness.

Philip Schaff says,

"It is important to bear in mind the historical influence of Egypt on the world at large. Ancient Greek civilization—nay, in a certain sense, the imperial power of Rome itself—sprang from Egypt; in Egypt the science of christian theology originated, from Egypt proceeded the last universal conqueror, out of Egypt came the typical son of God to found the theocracy."

God's works are great and marvellous, the heavens are great, and the seas, and the mountains, and the rivers, and the trees and the animals both of the land and the sea. And shall not his Church be great? The Patriarchs were great in substance, Israel was great in the days of their approval. It will always do the

church good to look upon Egypt's greatness and incorporate every worthy element of her strength.

God makes the great world powers serve the interests of his church. Egypt served Abram in distress from famine. Egypt served Jacob and Israel the typical son of God. Egypt served the Christ-child at a time of extreme danger. People wondered why the great Napoleon turned his might against Egypt and subdued the Arabs. But the French were long enough in Egypt to discover the Rosetta Stone, and the success of the British arms secured this important relic from the French, and the result has been that by the key of the Rosetta Stone the vast sealed monumental library of all this ancient Eastern greatness has been unlocked.

It was out of the great world power that God called his son Israel. It was with great reluctance that many of them arose and departed. With Moses it was no half-hearted choice. He had more regard for the promises of Israel than for all the honors and pleasures of Egypt. He had set his eye upon Him who is invisible, and knew that if they would only be obedient, he could make his Israel both great and good. So he is still calling his sons and daughters to come out of the world and be separate from it. We are not to be taken out of the world but to be kept from its evil, and to overcome it by our faith. Have you heard his voice calling you out of Egypt? Have you listened to it and obeyed?

Hull, Que.

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Council The king Will Do Well To Follow.

BY REV. T. FENWICK.

What! Is it really a fact that our good Queen Victoria, who has so long swayed the sceptre over us, has "passed over onto the other side," and that, therefore, we shall never again be able to sing "God Save the Queen," save as an historical anthem, and never again be able—as we have so often done—to keep the 24th of May as Her Majesty's Birthday! It is even so. Time is constantly working changes, and the two things just mentioned are instances thereof. When the shadow of Hector appeared to Aeneas, as Virgil tells us, he said to him, "We have been Trojans. Troy has been." So, we can say, "We have been subjects of Queen Victoria. Victoria—as regards this world—has been." The crown and sceptre have not been able to save her from the stroke of the death-angel. O no. As say two proverbs:

"In death, no difference is made
Between the sceptre and the spade."

"Pale death with equal foot strikes wide
The door
Of royal halls, and hovels of the poor."

God Himself, in His word, says that all the glory of men is as the flower of the grass. But our late sovereign has come to her grave as a shock of corn cometh in its season—full of years and honors. She has left behind her a noble example. The fragrance of her life shall not pass away while the world stands. How glorious is the life which sends forth a hallowing influence on those around him whose it is. Such a life every one can live, however lowly his place in the world may be. We hope that our good Queen who has just left us, shall receive "on that day" from the Lord, the

Righteous Judge, a crown of righteousness—a crown of glory—ininitely more precious than any of an earthly kind. But her character and her state are now fixed forever.

We come now to our young king—young as a king—her son, Albert Edward, now Edward VII. His reign has begun with the XXth century. His mother just entered on it, and that was all. Now, we must sing, "God Save the King." Now we must keep the 9th of November as His Majesty's Birthday. At one time, some thought that he might, by reason of his advanced years, not live to wear the crown. But though he is now within only a few months of his threescore the Lord has been pleased to permit him to do so. Of course his reign—unlike his mother's—will be a very short one.

The growth of nuptial in public sentiment, helped greatly by the example of his good mother and father, especially that of the former, who strove to surround herself with a court having no "spot or wrinkle, or any such thing," makes his work as the supreme earthly ruler of Britain, all the more difficult. Many things were tolerated, or accounted as mere trifles, at most, in the courts of William IV and George IV—not to go as far back as that of Charles II, which would be tolerated but a very short time in the court of Edward VII. Many have not forgotten many things in which he figured a few years ago.

May He by whom Kings reign, and princes decree justice," strengthen and direct His Majesty in the work to which He has in His providence, called Him. May He give him the unspeakable blessing of wise and godly councillors. When Victoria, then not quite out of her teens, was informed by the Archbishop of Canterbury that she was now Queen, she said, "Oh, will you please pray for me." When the young Solomon ascended the throne of his father David, he besought the Lord to bestow on him all needed blessings. May our new sovereign follow their example—May the Lord "hear his voice in the morning" of his royal life. That will be a good beginning, and if carried out, the end shall be a glorious one.

The foregoing are not, I think, out of place here. But I come now to the counsel spoken of in the title of this article. I shall take it simply by itself, not looking at it *in situ* as geologists say. It is that which those who had been Solomon's advisers, gave Rehoboam, his son and successor. In 1 Kings 12:7, we thus read, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever." Good had it been for Rehoboam, had he followed this counsel. Well, human nature is the same everywhere and always. Men will rather be led than driven. This is just as true of the British to-day, as it was of the Israelites in the days of Rehoboam. One can conquer by stooping. To have men's love is the most reasonable, the noblest, the surest and the most powerful way of ruling. I could illustrate this by one or two very affecting anecdotes, but lack of space prevents me from doing so. Take just one illustration which is furnished by Her Majesty's last visit to Ireland. It drew the hearts of the people of that country closer to her than they ever were before. If Edward VII closely follows the counsel given Rehoboam by the advisers of his father Solomon, drawing his people "with the cords of love, and with the bands of a man," his reign shall most certainly, be a happy and prosperous one. God grant that it may thus be so.

Rulers are really the servants of those