

lead them to believe in phantom Americas and Livingstones! Had they gone forth as half-hearted as all infidels with few exception have gone in search of God, how easy it would have been to miss the great discoveries. You can't mistake anything else for God. True, men are often self-deceived, but how many sane men deceived themselves so far as to think that they had found the Philosopher's Stone or the Elixir of Life, though they sought them with all their power, and died believing often in their unseen existence? The search for God is not a seeking to prove, but to find, which is a far different thing. We have sought Him, they say, sought Him in nature, but He was not there—in the mind, but we found Him not; in the Bible, but we only saw an old world story. We have sown our brains with your arguments, Plato's, and Aristotle's, Clarke's and Descartes', Leibnitz's and Paley's, Kant's and Cousin's, and have reaped nothing but the chaff of empty ideas. They turn upon us, like the Indian whom the dishonest trader advised to plant his gunpowder in expectation of a crop. "I will pay your bill," said the Indian, "when my gunpowder is up." So they say we will acknowledge our debt to Christianity when your apologetic reasonings germinate. O fools! you cannot find God by arguments. As well sow hailstones and expect a peach orchard. You must sow what you expect to reap. If you sow agnosticism you will reap agnosticism. If you sow physics you will reap physics. The farmer's first field of grain springs from seed that some other ground than his has raised. So the facts of your spiritual experience must be gained by sowing in mind and heart and life the facts of others' experience who have gone before you. It is more absurd to think that a rock, a flower, an insect, or a mental proposition or state, can reveal God to you than to believe that bread and wine may be converted into the body and blood of Christ. And yet the Christian world is never tired of attempting this jugglery of transubstantiation.

But why, they ask, why are we not furnished with our own seed corn? Why should we be indebted to others, such as the fishermen of Galilee and the older prophets and law-givers of the Jews, for this seed of the Divine? I suppose the answer is simply because they have it and you have not. Of the many tribes who peopled this Continent how many were in the original possession of Indian corn? Very few, doubtless, yet the others did not disdain to receive it from them and to become the producers of the staff of life for themselves. The good seed is the revelation of God. Those who have that revelation declare it to others that these others may have fellowship with them in the revelation, as the maize-eating Indian gave of his grain to him that had it not, in order that he might have fellowship with him in its possession and enjoyment. Men must sow if they will reap at all, and whatsoever they sow they will reap. So the search for God must become a sowing, and the kind of revelation they sow they will reap. Who cares to reap Brahminism, Confucianism, Zoroastrianism, Mahommedanism, Mormonism? What kind of God must be present to the inner life of those who profess such beliefs as these? But turn to Christianity and let the infidel tell us what he thinks of the harvest there, from the perfect man who gave His life for its corner stone, down to the humble believer of to-day, whose life is pure, and good, and pleasant, and his death joyful and triumphant. These are the revelations of God. Sow this revelation in the mind and heart. In no case can it be aught but beneficial, for if it be nothing more, it is at least the highest apprehension that ever men had of character and life, human or divine. This simply means give men the gospel, the written word of inspiration, or the living word that shall speak in the Christian's daily walk, testifying to the constant energizing of a higher power. Tell what you have seen and heard that by it men may have fellowship with you, your fellowship being with the Father and with the Son. "The heavenly seed shall nourish the seed in weakness sown." It shall spring, the blade, the ear, the full corn in the ear, and He, whom the heaven of heavens cannot contain, but who became a babe in Bethlehem's lowly bed, shall be formed in the heart the hope of glory. You will sow metaphysics sometimes, such as the abstract statement that "God is love," but you will find a seed that will take more readily in the soil of human affection in the historical statement "God so loved the world that He gave His only begotten Son." Ethical rules innumerable you may discover and teach, forming a system of abstract perfection, but again the historical, the life of Jesus of Nazareth, is that which will bring you in your most abundant harvest.

Our apologetic, then, fights no longer, reasons no longer. It is a voice of the Spirit and the Bride, and of him that heareth saying to the world that knows not God "Come." It is a voice that bids philosophy and physical science to retire within their own spheres, or welcomes them to follow in the train, as the handmaidens of religion. It calls to every corner of the earth for the relics of history and the traditions of universal humanity, to disprove, if they can, one jot or one tittle of the Word that contains the story of revelation, itself a revelation. And it professes to lead not to an idea, or a regulative principle, or mere faith in the existence of the unknown and the here unknowable, but to a person, the sum of all being and perfection, the very God in whom we live and move and have our being. Men have been aiming at finding out God rather than at finding Him, to comprehend rather than to apprehend. The true apologetic says, lay hold on God, and shows the way by which He may be apprehended, namely, in his personality, and not in the idea, as a historical character, and not as an abstraction.

Such an apologetic as this is not anything new. It is that of the

first great apostle to the Gentiles. Its method is that which won Dionysius the Areopagite, and other learned Athenian men and women to the religion of Christ. It starts, as that did, with the evidence for a universal yearning of the human heart after God. It makes no attempt to bridge the distance between the seen and the unseen worlds by means of physics or metaphysics, but plunges at once the whole of the seen into the unseen, the natural into the supernatural, so that no barrier of time or space or difference of essence exists to hinder the fellowship of the soul with God. This brings the great problem of the Divine existence out of the spheres of reason and inference into that of experience. This region of experience is greater by far than that of reason, for, in addition to physical facts and mental states, it embraces phenomena to which no other name than spiritual can be applied. The true apologetic says no longer, Stand without and argue out the being of God and the inspiration of the Scriptures, but come first and resolve these phenomena. Does any one imagine that he has solved the problem presented by belief in spiritualism, dreams, second sight, when he applies the words superstition, humbug, imposture to these and other supposed visitors to the boundaries of the unseen world? Scientific men have investigated these, and, after removing all that could otherwise be accounted for, have decided that there are biological mysteries in them yet inexplicable. If these phenomena, occasional, transient and rarely useful, be worthy of investigation, how much more worthy those truly spiritual facts which in Christian experience are universal, permanent and altogether beneficial? A soul under conviction of sin, be it that of David, of the Philippian jailor, of St. Augustine, or of John Bunyan, is an impossibility to physics and an absurdity to ethics or metaphysics, but in the spiritual experience of Job and Isaiah, of Peter and Paul it is explained as a soul that has seen God. All spiritual experience is just such a seeing of God, a fellowship with the Father and with the Son, and the outward phenomena of the Christian life that the world may behold are a result of this, like Moses' face which shone in the sight of all Israel after he had talked with God in the Sanctuary. Max Muller is right when he says that God can only be revealed in the human soul, if he mean that neither in the leaf of a tree nor in the leaf of a book is His actual presence found. Yet there have been untold thousands of human souls that never professed to have beheld God, and never in their lives gave evidence of His revelation. In the company of these, therefore, to whom He has been revealed, must men seek His revelation to themselves. And thus our apologetic leads us to the great doctrine of the church, the blessed people who know the joyful sound and walk in the light of God's countenance.

The true apologist ought to know something of philosophy and natural science in all their branches, and it will do him no harm to have an acquaintance with every department of knowledge under the sun; but he should know history well, and especially the history of the Church, which is the record of Divine Revelation. And, with all these, he is yet no apologist in the true sense, unless he can incite men to search for God, can rightly define the object of search, can show where God is to be found, and the means whereby He may be revealed to the soul. Thus the apologist is the pedagogue, as Clement of Alexandria called himself in his apologetic writings, the humble slave school-master that led the child to receive instruction beyond his own power to impart. And, when he has explored all systems of knowledge and spheres of being, he must find his theme in, and gain his end by, the kindly invitation of the shepherds who kept watch over their flocks by night, saying like them to a quiescent world, "Adeste, venite in Bethlehem."

Monday Lectures.

ON Monday, 24th October, Professor Campbell, M.A., gave an exceedingly profitable and highly interesting address on the subject of "Christian Helpfulness."—It is in substance the mind that is in Christ acting.

Objective Side.—

All need help from others, whatever their position. Hence, every man's business should be helpful to others. Ours, as Christian ministers, is essentially so. We shall succeed in the proportion in which we can get people to avail themselves of our help; yet, while seeking to overcome reluctance to do so, must guard against encouraging spiritual pauperism. "Is my help worth anything?" is equivalent to saying, "Of what use am I in the world?" Our experience and knowledge otherwise derived increase our power of helpfulness. The power of applying our experience and knowledge may make a little go a long way.