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TORONTO, WEDNESDAY, DECEMBER 29, 1886.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

ON another page of this issue we print a list of BOOK PREMIUMS which ought to prove gratifying reading to present and prospective subscribers. We shall be pleased to send any subscriber, remitting \$2.00, THE CANADA PRESBYTERIAN during the year 1887, and his choice of a book from the list thus printed.

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

ONCE more we are at the threshold of a new year. What will it bring? How are we to enter on it? With strong purpose and firm resolve, or shall we be content to float down the stream of time like helpless driftwood? A calm survey of the past cannot fail to convince us that many things have been done by us that ought not to have been done, and many things left undone that urgently claimed accomplishment. True Christians may be humiliated, but not disheartened. Revelation and experience convince them that indifference to right living is culpable in the extreme. They will feel constrained to arise, and press steadily forward with loins girt and lamps burning. They will press toward the mark for the prize of the high calling of God in Christ Jesus, knowing that sufficient grace will be given, that for duty and suffering needed strength will be supplied. In this conviction a happy new year can be entered upon.

ALL Christian people are agreed that it is a part of their religion to do good to others. Sentiment is all right in its place, but, like faith, it is dead, being without works. One reason why many who would be earnest in their support of religion are now indifferent is because, without the aid of subtle analysis, they can point to palpable discrepancies between profession and practice. Dr. John Hall, the personification of Christian common sense, wrote the other day:

This column will be read by thousands who, in God's goodness, are well-to-do in the world. Are you doing good? or are you indifferent to the "blackness of darkness" in many a soul about you, to the wail of woe that is so often going up, the inarticulate cry for help that is ringing out from crowds, threatening in their numbers, even if unreasonable in their

pleas? Cannot you do something? The coats and garments Dorcas made seemed of no great account, but they meant something when the weeping wearers showed them, with many a grateful tear, by her dead body. We need to inspire love and trust in these struggling ones by our practical sympathy. The Samaritan in the parable did not make great sacrifices. "Twopence" was not a great deal of money to a business man riding on his way. But he gave personal effort; he gave pity; he gave his ready money; he gave the benefit of his credit; and the Master holds him up as an ideal of a good neighbour.

Is there not a suggestion here by which many might profit? At this season, when new leaves are being turned over, might not a beginning be made in this direction? Good deeds are always orthodox.

IN the theological world not a few were rejoicing that Evangelical Christianity was making signal advances in the universities of Germany. There is, however, at the present time a formidable antagonist springing up in that land of speculative activity. Professor Ritschl, of Gottingen, is the leader of the new movement. The new system is thus described by a recent critic:

The philosophical principles upon which the system is based is not new in the history of thought. Pünger, himself an adherent, calls the school the "Ethical New-Kantianism," and no term can better characterize it. It builds on the famous Königsberg philosopher. In the "Critique of Pure Reason," Kant had maintained that all objects of religious knowledge lie outside of the domain of pure reason; consequently, all our fundamental religious conceptions must be sought for elsewhere. These he seeks to supply in his "Critique of Practical Reason," according to which our ethical consciousness demands the ideas of God, freedom and immortality. Accordingly no other proofs for the existence of God or His work around and in us, except the ethical, can be accepted. These theses of Kant give Ritschl the two fundamental thoughts that control his whole system—namely, that from Christian dogmatics all metaphysics must be excluded; and, secondly, that religion and religious knowledge must be based solely upon ethical principles.

The practical teaching of this new German theological school may be gathered from the following:

Such a position on the fundamentals of the philosophy of religion seriously interferes with the leading doctrines of evangelical Protestantism. Is especially on the subjects of Justification and Atonement that the clash of armour is heard, and Ritschl's leading dogmatical work is on these subjects. At the head of the system stands the doctrine of sin. Sin is essentially only ignorance, and "therefore not the object of God's wrath. Therefore God in His deep love does not look upon sinners as those who persistently resist, but as erring and mistaken children," according to Ritschl's own words. Only the final refusal of God's grace is punished by Him. Upon this doctrine of sin is based the doctrine of righteousness and reconciliation. Since sin is only lack of knowledge, the chief object of deliverance and salvation is to remove this ignorance, the false fear of the wrath of God. In this case there would be nothing to be pardoned, since that which really can be punished, namely, stubborn resistance, cannot be forgiven, and that which is not punishable does not require any pardon. Dörner's presentation and criticism of Ritschl's doctrine of righteousness fully agrees with this.

ONE THING IS NEEDFUL.

THE mightiest force in man is spiritual force. Its proper direction shapes his character and moulds his destiny. To make man what he ought to be, his spiritual life must be renewed, and its impelling motive must be love. This can only be secured by being brought into harmony with the divine purpose and will. In the Gospel of Jesus Christ ample provision has been made for securing man's true relation to God, for the fullest unfolding of His character here, and indefinite advancement in all that is best in the great hereafter.

Religion, therefore, is more than one of the many influences contributing to the improvement of man's condition, and promoting his happiness in this life; it is the essential condition of his well-being. It is more than a superficial polish to give decency and respectability to the outward life. To the nation the Church of Christ has higher functions to discharge than to act merely as a moral police organization. The individual whose religion is confined to nominal profession and the nation whose Christianity consists merely in respectful recognition of certain customary forms have made but little progress in individual attainment or the higher civilization.

The true ideal of a perfect human character is impossible of attainment without strong, earnest, vital religion. Christianity raises the whole round of duty out of the region of shifting expediency, and supplies the highest of all motives for its fulfilment, because it rests on the divine command, because it is the will of the Highest and the Holiest in the universe with

Whom we have to do. The conception of life and duty revealed in Christianity tends to quicken and purify all our moral perceptions, gives to conscience an exquisite sensitiveness and tenderness which in turn strengthens the resolve to do right and to shun all that is evil. True religion is the soul deepens personal conviction of divine truth, and the all-embracing motive—love—diffuses a luminous halo of spiritual beauty over the entire character.

It becomes evident that a real grasp of religious truth in the soul of a man will act powerfully on his daily life. He will not be slothful in business, neither will he be constantly watchful that he may overreach his less astute neighbour. In his relations with his fellow-men he will seek to make a practical application of the golden rule, which too many are content only to admire. In his home he will aim not only to appear, but to be faithful in the discharge of the duties and responsibilities that the relationship implies. As a citizen, he will seek as a lover of his country to fulfil his obligations in a spirit of fairness and integrity. In all the relations of this life he will endeavour to do his best to reach the highest and yet the truest standard ever set for men's attainment. "Be ye perfect, even as your Father in heaven is perfect."

The nation is made up of individuals. Legislative enactments cannot make a nation Christian. They can and do restrain vice and crime, but the idea of Christian civilization can only be realized by a truly Christian people. This is the direction in which the Church of Christ is moving; it is the aim of every true follower of Christ to advance this kingdom, and so hasten the coming of the predicted time when the people shall be all righteous.

THROUGH THE AGES AN INCREASING PURPOSE RUNS.

"LOCKSLEY HALL" for many years served as a banner under which the progress of the age delighted to march. It appealed to and voiced the aspirations of youth. The fine and majestic swing of its flowing rhythm charmed the ear, as its strong manly sentiments touched the heart of the educated masses of the nineteenth century. It was almost a battle cry for freedom; while picturing the sordid selfishness of privilege and social caste, it predicted the advance of human welfare and the realization of the brotherhood of man. There was also the subtle charm, especially attractive to the mind of youth, which the personal element gives when so gracefully interwoven as was the love-passion in which cousin Amy was concerned. "Locksley Hall" is, and will remain, a typical Tennysonian poem long after the laurel wreath encircles other brows than those of him who has given "In Memoriam" and the "Idylls of the King" to English literature.

And now Baron Tennyson has given to the world "Locksley Hall Sixty Years After." It may be that some on reading it will be disposed to ascribe its reactionary sentiments to the fact that the gift of a peerage has blinded, or, at all events perverted, the vision of the seer. This, however, would be unjust. Alfred Tennyson—we prefer the name by which he was so long and favourably known—is of too manly a mould to be swayed by such considerations. Even the men of deepest conviction and strongest will may be, and no doubt are, perceptibly influenced by the social atmosphere in which they move. But such men are generally true to their convictions, and Tennyson, there is every reason to believe, is such a man. Through a long and honourable life he has looked on time-servers with scorn and unconcealed contempt. Personally, he is as honourable and true a man as ever he was. But the fact remains that there are great changes in his opinions.

It is almost recognized as a general law that it is natural for youth to sympathize with liberalism, but that as men come to have a larger acquaintance with life practically, and feel the pressure of its responsibilities, they necessarily become more conservative. Buckle maintained that all reforms were inaugurated by young men. It is no doubt true that many become timid in their old age. Force and purpose are diminished, and they easily chime in with the unheroic maxim, "rest and be thankful." There are men who to the last remain as progressive and liberal as ever they were in their palmiest days; and William E. Gladstone is a fair representative of the class. It is