

Pastor and People.

THE MASTER AND THE CHISEL.

'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharp,
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many
Or few be set
On forehead, or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt; as often,
And where, and when
The vehement stroke is needed.
I will not mind,
If onl' Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill.
Clear carven, on aspect, stature,
And face, as will,
When discipline's end are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—Margaret J. Preston, in the *Advance*.

Written for THE CANADA PRESBYTERIAN.

ATTRACTIVE POWER OF TRUTH.

BY REV. JOSEPH HAMILTON.

If Christ is to draw all men to Himself, as He says He will, there must be certain qualities in Him by which we are to be drawn. It is not done by chance, but by a law of spiritual adaptation. What are those qualities in Him by which we are won and drawn to Him? I would say just now that one of those qualities is truth. And we know that truth is a wonderfully attractive power. Men hunger for truth; it is the very food of the soul. We can see how men are always drawn to the person who discovers truth in any domain. We can see how Newton drew, and still holds, the homage of mankind, by his discovery of the law of gravitation. We can see how Kepler attracted the whole intellectual world when he unfolded the law of the planetary motions. When Kepler found that sublime secret, in his amazement and reverence he said he felt that he was thinking God's thoughts after Him. And so indeed he was. It was God's truth—God's own thought in Kepler that drew the homage of the world. In our own day we see how eagerly the world follows Edison. And why does the world follow him with so much curiosity and admiration? Simply because he is laying bare from time to time the hidden forces of electricity. It is God's truth, thus unfolded and applied, that holds men. Lately we saw how Stanley became the great centre of attraction. How was it that he riveted on himself the attention of the world? Simply because he laid bare the heart of the dark continent. He has revealed the truth about Africa, and that is the secret of his attraction. Lately, too, Columbus came to the front, after being nearly forgotten for four hundred years. After that lapse of time he became the inspiring idea in the greatest national celebration that this world has seen. How was it that the obscure fanatic of Genoa became such an attractive force after four centuries? It was because he discovered this new world. He unfolded the truth about the western half of this globe, and that is the secret of his attraction. In every domain of enquiry he who discovers truth is inspired by one of God's thoughts; and when that is intelligently exhibited, it commands attention.

Now Christ is himself the very truth, in living, embodied form. He attracts by this intrinsic power. He is not a series of abstract propositions, but the divine truth itself, transmuted into a living person. When we see him we are attracted. He

satisfies the intellect as well as the heart. Reason as well as faith finds rest in Him. Being the very Truth—the ideal Truth—the divine Truth—and all that is embodied in a living person—He has in Himself the supreme attractive force that answers to the intellectual side of our nature. He has other attractive qualities that appeal to the aesthetic and emotional sides of our nature. But just now we are noticing how He satisfies our intellectual wants. He appeases the soul's hunger for truth. In an intellectual sense He is the bread of life. The world is intellectually hungry, and is crying—consciously or unconsciously—"Lord, evermore give us this bread." And as in the days of His flesh He drew that multitude after Him to be fed, so He is drawing now multitudes of hungry souls that they may eat of "the living bread that came down from heaven." Only thus will the world's intellectual hunger be satisfied. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Mimico.

THE SUMMONS TO A NEW CRUSADE.

The principle is now accepted that the prophets of the Old Testament were the inspired teachers and preachers of their own age. They might or they might not refer to the future, but their primary and pressing message concerned their own present. They discerned the signs of the times, seeing with God's eyes the actual condition of the people and what that involved of danger or hope, of deliverance or doom. Using this principle of interpretation, thoughtful readers are able to decide, with some measure of assurance, when and in what circumstances anonymous books or sections of books were written. The Old Testament thus represents to them with ever increasing enlargement of vision a varied literature and national life, instead of the merely single book that it was to their old point of view.

Are there teachers and preachers in our day who have a right to speak with the old prophetic authority, and announce to us what is our great sin, our great danger, and our great duty? Surely, if we are living under the dispensation of the Spirit, with the full shining of the Sun of Righteousness in our heavens, we may expect, at any rate, as much light, though it may be given to us in different forms as they enjoyed who lived under the pale light of stars. The Lord Jesus declared that the sin of the Pharisees was that they did not discern the signs of the times. They were unable to see in him their long expected Messiah. Though he was among them, doing for years the works that no one else had ever done, they clamored for a sign from heaven. "Why do ye not understand my speech?" he exclaims, despairingly. He indicates that it was their duty—much more than is it our duty—to read the will of God in events, and to recognize his presence in our own day. Through the indwelling in us of his Spirit we may indubitably hear his speech and understand his will. The highest consciousness of a Christian nation, with its normal expression in a free press and free pulpit, should therefore take the place of the old prophets.

Centuries ago, in what we are pleased to call the "Dark Ages," an obscure monk—Peter the Hermit—summoned Christendom to arms for the recovery of the holy places where Jesus had been born and crucified. The response proved that if there was then a lack of light in the Christian world there was no lack of heat. Some, indeed, have regarded the Crusades as a waste of effort. They forget that the waste would have been greater if the hosts that swarmed to the East had remained at home to fight against each other, as had been their wont; and that by their union and valor they saved Europe from the dreadful fate of subjection to the Crescent. We can now see that the object for which they fought was a paltry prize, unworthy of their heroism. The Christ is not confined to Nazareth, Bethle-

hem or Jerusalem. He is as truly in our hamlets and cities as he ever was in Palestine. But can we not see that there is an object worthy of our sacrifice, and that to it we are called?

We know that the temple of God is not made with hands; that every believing man and woman, every innocent boy and girl, is his temple. We know, too, that whosoever defileth the temple of the Holy Ghost, him will God destroy; destroy not by bolts from heaven, but by the instrumentality of his laws and of those servants of his who are willing to do his pleasure. Now, is it not clear that the nameless atrocities which have been perpetrated on his "little ones" for more than fifteen months, in the fields, the mountain passes, the cities and the churches of Armenia, summon us to a new Crusade? We have read from credible witnesses of unutterable horrors that we believed could never again pollute the soil of the earth. Not merely the systematic pillage, rapine and murder of an ancient Christian people, but the abduction by wholesale of their bereaved women for harems, and their boys for Islamism, the slow torture of leaders imprisoned by law, and the rape of helpless little girls by brutal savages. Christian nations have looked on at the spectacle, calmly speculating what political gains they might possibly make out of it all. Two nations, above all others, were morally bound to interfere, and what have they done? They have subscribed a great many dollars to buy food for the starving remnants, to give them another start in life, that is, to put them in circumstances where the Kurds and Turks will consider them worth plundering again. That is all. England had formerly posed as a friend of Armenia, but when she thought of acting, Russia declared that she would consider interference an "unfriendly" act. Russia was backed by France and Germany, for they were all convinced that the motives of England were commercial rather than philanthropic. The United States, too, had formerly professed profound sympathy for the Armenians. Missionaries by the score had gone to them, and sought to revive their ancient faith, through education, the press, the preaching of the gospel, and all the means of quickening the dead given to us. The Armenians listened. Their ancient faith revived. They became men. Not only were thousands renewed, but the whole nation felt the inspiration of new life. How much better had they been left alone! What right have we to bring children into the world if we intend to abandon them to wolves? The reawakened feelings of manhood and womanhood, of Christian faith and hope, made the poor Armenians capable of feeling pangs to which in their former condition they would have been strangers. Their new tastes became their greatest torments. If, in the sight of God, we are responsible not only for what we do, but for what we refuse to do, then in His sight Britain and the United States are as responsible for the long continued agony of the Armenians as is the Turkish government. Are we not more responsible? The Sultan's religion bids him put "unbelieving dogs" to the sword. Why do they refuse circumcision and the Koran? He has acted up to what he calls his religion. Have we acted up to ours?

It may be asked, Could we interfere with reasonable hope of success? Britain alone could not. The United States alone could not. The two powers acting unitedly could do anything, for they would represent, in such a case, not only the moral forces of humanity, but also absolutely irresistible material force. They have at their command numbers and science, discipline, intelligence and untold wealth. Their navies could strike the Turkish Empire at a dozen points, arouse Arabia to separate, take possession of seaports, levy customs, and maintain order by their marines or an armed police, till abundant security was given for the protection of Christians in Armenia and everywhere else for all time to come. No other power would venture to check them,

for no sinister motive could be imputed. A new hope would dawn on the world, the henceforth the inalienable rights of man would be sacred.

It has been said that the first gun fired would be the signal for the massacre of 2 by the enraged Mohammedans. That is preposterous. They would know that the meant for them irretrievable ruin. But even at the worst, massacre would be better than the mercy which has hitherto been shown. It is extremely doubtful, however, whether it would be necessary to strike a blow. The concert of the two powers would bring even the frightful creature who hides in the Yildiz Palace to his senses. In fact, it could be shown to him that their union was the best guarantee possible for the integrity of his Empire, on the sole condition that he ceased to be a monster. Neither nation craves a single inch of his territory.

What hinders? Not that either nation thinks war sinful. Both have engaged in sinful wars in the past, and they are still too ready for war. If the Armenians had been codfish in the Atlantic or seals in the Pacific, there would have been abundant talk of war in their behalf long before this. Did not the cry for war all but drown the carols of last Christmas, though nothing was involved but the disputed boundary line of a fever breeding region somewhere in No Man's Land in South America? Surely the time has come for the two nations who are of one blood, one heart and one conscience, to agree not merely that they shall hereafter arbitrate their quarrels, but that they shall act together, even unto war, where moral interests of such magnitude are at stake that we cannot ignore them without disgracing and brutalizing ourselves, and making our professions of Christianity the occasion for jeers and scoffs on the part of unbelievers. While all citizens share in the life and therefore in the weal or woe of the nation, a peculiar responsibility rests upon self-governing commonwealths. Each citizen in them is not only a subject, but a sovereign. Each of us therefore is directly responsible for national action.

Every great preacher and prophet has a passionate enthusiasm for the establishment of the kingdom of God upon earth. The glorious ideal which floated before the vision of the old prophets, which they never abandoned in the darkest days, for which Jesus died and the Church since has feebly struggled, is now almost within our reach. As we take up the crusade to which the signs of the times summons us, we may well be hopeful. Notwithstanding the evils of our own country, and the shortcomings of our common Christian civilization, which bring the blush to our cheeks whenever we are forced to reflect upon them; notwithstanding the awful barbarities recently perpetrated with sanction of law in Russia, in China and in Armenia, it is still true that as compared with former times we are living in millennial days, or at least that we are on their threshold. It is our duty to hasten the coming of the kingdom of God. It is easy to cry, "Am I my brother's keeper?" but it is not for us to take up the cry of Cain, when the shrieks and wails of tortured and despairing thousands and tens of thousands whom we have taught to call us brothers, are in our ears night and day.—George M. Grant, D.D., LL.D., in *The Lutheran Observer*.

JOHN SELDON.

In the Temple Church, London, is to be found the monument of the erudite John Seldon, whom Milton called "the chief of learned men reputed in this land." His dying words, quoted by Archbishop Usher in this Church, are worth remembering: "I have surveyed most of the learning that is among the sons of men; but I cannot recollect any passage out of all my books and papers, whereon I may rest my soul, save this from the sacred scriptures, 'The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world, looking for that blessed hope and the glorious appearing of the great God, our Saviour, Jesus Christ.'"