

cepts and battles concern the form of passion drive broad citizenship, greatest city in our Church or state, is city discriminates. stands by them in ordinates the lesser es prejudice that a her crown, and iminational belief loyal teacher will sum of religious rmony. The de- triction. If the flict with some ases to hold that truth commands rmines sectarian-

use of Christ may son for limitation. tion. He serves that the doctrines faller accord with any other class. a. Duty and love the teacher may reasons for the ace the sources of r relations to the stem. He should onal principles to of denominational distinctive tenets t from devotion to t from selfishness. ed up."

etfettered, then, or trary restrictions? he whole the part? or the soul to the or the heart speak establish religious hich is greater and on ideas. It has its able truths. These t, politics, sects, not essential, in e root-ideas. When reen wishes of com- Christian thinker, whom they would . If the teacher in rethren in the same many—accord no place in the school n leave the denom- him never perjure e believe, or stultify e confined by beliefs he can no longer

us limitation which sts view the city of from Arthur's seat, Each sees the city, es, old High Street, a different picture. aracter of the scene rmines as well the ion, and told by the l miles, or after the of view must influ- mit his teaching of universal. But it so ties of all men that escape its dangers. ary restriction there whatever of religious

a proclaims the fact. fundamental. It is of things. Limita- e soul are cramping r its life and darken ets the soul its func- onsive interpretation rs. So, the tendency est from the posses- is the denomination religious teaching in belief is the greatest. y follows the Christ e most perfectly the will therefore have e expression of relig.

at consideration of the ching. This, for the

Christian, is to unveil Christ, to exalt his character, to expound his Evangel, to share his life. If this purpose be respected, there is no need of limitation by specific dogmas, although the elaboration of these dogmas may bring into clearer vision the life and law of Christ. If the teacher neglect this purpose, or subordinate it to less exalted ends, he is responsible, not to these specific beliefs? but to Jesus Christ, whose word he is perverting. If, again, his distortion of truth be unintentional, or his views of truth unconsciously erroneous, the specific belief will have no force to bind him, if the spiritual vision itself be dimmed or destroyed. Dwarfed and twisted truths are dangerous things, but the Spirit of God alone can reform and deliver. Religious teaching is a sacred task. Let him that teacheth think much and pray oft, and speak with the understanding. And let the Spirit of Truth and this alone, guide him into all truth.

3. The history of restricted teaching leads to the same conclusion. Pharisees, popes and propagandists have been busy in every age. They are responsible for innumerable false positions and retrograde movements. The Jewish teachers, upon whom rests the guilt of the murder of Christ, were strictly limited in their religious instruction by their sectarian principles. They are the parents of a whole brood of bigots and sectaries. It is the sect-principle that restricts; and the sect-principle and the Christ-principle are at the opposite poles of religious life. The sect-principle ends in godliness; the Christ-principle has its issue in Godlikeness. Sectarianism always prescribes the conformity to an outer rule, never, to an inner law; but religion is a discipline of the heart. How has the fair name of the Christian religion been trailed in the mire by savage and intolerant defenders of the faith, whose fierce blades were ever dripping with the blood of fresh victims, and whose shibboleth was, "conform or perish!" Read the example of the Romish church by the lurid flames that light the face of the martyr Huss, who dared utter his convictions in his lecture hall, at the University of Prague. Read the example of England in the rivers of blood that stain the splendor of her heroic age of literature. Read the example of New England in such acts as the deposition of Henry Dunster from the presidency of Harvard College. Today the same spirit is straining everywhere to re-establish denominational teaching under State patronage in the board-schools of England, that in thousands of parishes, in the future as in the past, nonconformist parents may be compelled to send their children to these institutions, manned by teachers charged to teach Anglicanism, and hatred of Non-conformity. Shall we follow in their train?

4. The same fact appears if we regard more narrowly the welfare of the student. It is necessary that he should receive careful religious training during the critical and formative years of his life. It is necessary that he should have clear ideas of God and of his Word. That he should recognize his relations to God, the moral Governor and supreme Ruler of the Universe. That he should realize his duties and responsibilities as a person. That he should know Jesus Christ, and trace the presence and power of His life amongst his people in the ages. That he should formulate an ideal of Christian character, and start in earnest quest of that ideal. On the other hand it is not necessary that he should be taught the tenets of a special class of religious people; that he should repeat confessions and rubrics and creeds, that he should subscribe to certain articles of faith, one or none or thirty-nine. The special doctrines are useful and necessary only in so far as they provide a channel through which the current of the inner life may find expression.

5. The character and demands of the times also confirm our position. It is true that the sword of the heresy-hunter even today is keen for slaughter. It is true that the despotism of dogmatism has not ceased. Yet persecution builds the cause that it would break. Denominations will increase before they will decrease. Independence, Inquiry, Individualism, are ruling spirits in our time. They tend to multiply differences in certain directions, but out of the multiplicity there will surely come a higher unity, marvellous and mystical, and mighty because spiritual, which will join the hands and hearts of men who wander far apart, and tell them of

"One God, which ever lives and loves,  
One, God, one Law, one Element,  
And one far-off Divine event,  
To which the whole Creation moves."

There is a deep and noble spirit in the age. The forces of evil are tremendously strong and malignantly bitter, yet the times are not irreligious. Vastly more Christian, vastly more pure, vastly more Christ-like, is this age, than any that has gone. Never has Christian learning spread so beneficently, so rapidly, or so widely. Never have Christian scholars attained so honorable a place, so peerless a vantage-ground. Never have Christian men bestowed their wealth so freely for the cause of higher education. Never have such a mighty army of teachers and professors stood in line of battle against the forces of ignorance and darkness. In the wide-spread awakening of interest in Bible study in the colleges of America a prophecy and promise may be clearly read. But the spirit of the time, thus thoroughly in harmony with the advance of Christianity demands freedom in study, freedom of research, a freedom of teaching. This is not a time for the forging of fetters; it is an age of deliverance from bondage.

6. Above all we may confidently point to the example and teaching of Jesus Christ. He sketched massive outlines. He uttered deep soul-stirring truths. He established broad general principles, rather than specific rules. Never did he descend to minute particulars. He is our guide. The Author of Christianity is the life of the Christian system. Though his main concern was life, he suggested a structure which was to contain the life

created in him. To this extent he may be called a denominationalist. But the tremendous and constant emphasis was laid upon subjective spiritual experience.

In the light of the gospel of Christ we may pronounce our convictions. Religious teaching limited is freedom of conscience abrogated. Religious teaching limited is the right of private judgment restricted. Religious teaching limited is freedom of speech denied. Religious teaching limited is religious liberty destroyed. Religious teaching limited is a return to tradition and the rule of authority.

To Christ the Christian teacher is responsible. And to Christ the world is turning. Wistfully, hopefully, eagerly, men are learning the story of the Carpenter of Nazareth. Gentiles have come to his light. Nations have been born in a day. The socialist hails him as Master and claims him as the people's friend. The mystic witnesses hear the perfect unfolding of the Infinite Being. The student traces with wonder the line of the Christ-life in the progress of history. The plain man finds a helper. The idealist reveres the life of transcendent beauty. The ethicist admires the holy character. The sinner worships his Saviour. The disciple follows his risen Lord. The saint adores the glorified Redeemer.

And laden souls, by thousands meekly stealing,  
Kind Shepherd turn their weary steps to Thee."

The children of men with open hearts and willing minds, are listening to the exquisite music of the Saviour's voice. Their stony hearts are thrilled by its message of peace and deliverance. They are looking into the face of the living Christ, changed into beauty inoffensive by the dark woes of Calvary and to the grave. They are following the Great teacher, and he will lead them wisely.



### Denver and Burdette.

Colorado went back on itself, and we shivered all through December. But January brought us sunshine—and R. J. Burdette.

Burdette's friends constantly covet his presence, for the "laughing philosopher," the prince of pathos, is the "wizard who jingles among the bells of his cap the key to every human heart." His humor, more than that of any other man, is helpful and healing. He can pierce the cloud and let the sunshine in upon the most dismal November day. Last Friday evening Mr. Burdette lectured under Y. M. C. A. auspices, to a large and delighted audience, in the Central Presbyterian church, our finest auditorium. He also preached for us at Capitol Hill Baptist church Sunday evening. Our chapel was crowded to the door. He told the sad, sweet story of our Heavenly Father's heart purpose in sending trials.

#### CHIMES FROM THE JESTER'S BELLS.

But let me tell just two things Mr. Burdette said while we were talking at home one afternoon. We were speaking of the freshness and vigor of the best present-day religious literature. "A good old schoolman back east," remarked Mr. Burdette, "who sometimes gives me fatherly advice, said to me, 'The Mind of the Master' is a book that should be read with the greatest caution." "Too late," I answered, "I've swallowed it like an oyster." "Then we must try to get rid of some of its effects." "Too late for even that, it's digested and part of my bone and fiber."

Shortly after, the conversation turned to music and the beauty of the great operas. It seems that during a performance of *Il Trovatore*, Mr. Burdette was much impressed with the "tower scene," and so expressed himself to the matter-of-fact friend by his side. "Oh, its only a pasteboard tower, I can't enthuse over it," said the friend. "It isn't," replied Mr. Burdette, "It's solid masonry." "I know very well they will move it away in a few moments." "They will not. After awhile the curtain will fall and that tower may crumble, but they will never move it away, never!" And they never did—for him I like to think that man has truest discernment who sees the great reality that lies behind, whose world has halos as well as flaws.

#### A DREAM WORTH THE DREAMING.

Mr. Burdette was always very ready with his pencil. Robt. J. Burdette, Jr., so his father declares, can hardly be said to inherit his father's artistic skill, because he displays far greater ability in this direction than the humorist ever possessed. It is one of their "dreams" that by and by they will work together. Mr. Burdette tells me that he is now holding back material that is ready for the press until his son has finished his college course at Haverford, and can give his time to the work of illustrating.

"Chimes from a Jester's Bells," the humorist's latest book, in some ways his best, and the one that has had the largest sale, comes before the world with a cover design by the son. Its unique fitness would seem a good prophecy.

Mr. Burdette loves the desk work. "I had rather write one day than lecture six weeks. But, by lecturing one day, I can afford to write for six weeks, see?"

Denver.

C. W. WILLIAMS.



### The Plebiscite Campaign.

The District Division of the S. of T. of Annapolis County has entered upon an active campaign to make ready for the coming Plebiscite on the Prohibition of the liquor traffic. The immediate task undertaken is to supply the voters of this county with the pertinent and practical facts that apply to the liquor traffic in its influ-

ence upon our country. For this purpose we are using the Campaign Leaflets prepared by the Dominion Alliance. These are being sown broadcast over the county with a liberal hand. Among the subjects discussed in these leaflets are the following: What it Costs; Drink and Crime in Canada; Municipal Taxation and Prohibition; The Curse of the Nations; The National Revenue Question; Prohibition in Kansas; The Question of Compensation; Prohibition and Business; Neal Dow's Evidence; Beer Drinking and Business; Curtailing the Liquor Business; The Liberty Question; Does it Pay, and many others.

These leaflets are of four pages and two pages and can be obtained from the address of F. S. Spense, 51 Confederation Life Building, Toronto, at 70 cents and 40 cents per thousand, postage paid. It will be readily seen that these prices are below the cost of production. A sum of money has been raised by the friends of temperance, to assist in this work, so that they can be provided at these prices.

This presents a rare opportunity for temperance workers to make their influences felt on the subject of Prohibition. We are at a crisis in our country's history. People are interested as they have not been before. They will read what we give them relating to this great movement. During this winter our whole Dominion should be "sown knee deep" with prohibition literature. There should be an organization in every county in our Convention doing a similar work to that now being done in Annapolis County. The present crisis in temperance reform should be a strong appeal to temperance workers to make the most of the present opportunity. Let the friends of temperance be thoroughly aroused, and not only a Plebiscite, but Prohibition will be assured. Our most effectual weapon will be our literature circulation. This is the method of campaigning that tells with the intelligent electors today. This work should be taken up by county temperance organizations where such exist. In counties where no such organizations exist, let some who have the cause of temperance at heart, call for a mass temperance meeting in some central place and organize a County Temperance Association or Convention, looking toward the distributing of the above described campaign literature. The plan of distributing in this county is as follows: A list of the names and addresses of the school teachers in the county was first secured from the School Inspector. Leaflets were then put up in packages of 25 or 30 and addressed to these teachers. A post card was then written asking a teacher to distribute the leaflets in such a way that each family represented in the school would receive one. The teacher was also asked to send one to each family not represented in the school. The teacher was also asked to inform the chairman of Distributing Committee as to the number of families in the school section, and also concerning their willingness to co-operate in this work by distributing leaflets as they might from time to time be sent. A sufficient number of copies is then taken from this card by the use of a "copying pad" to correspond with the number of packages to be sent. Packages and cards are then addressed and sent on their mission. This plan is working well in this county, and we are persuaded that it will work equally well in other counties. It has the great advantage of minimizing the cost of distributing, while it places the leaflets in the most direct way in the hands of the voters, and in a way that will most likely secure a careful reading. To co-operate with this committee, another committee has been chosen, well scattered over the county, to solicit funds to carry on the work. These funds may be secured by voluntary subscriptions, by public appeals, or be secured at mass temperance meetings, or through S. of T. Divisions, or in any way that this finance committee may devise. Let us hear of this work being undertaken in other counties. Let the friends of temperance be heard from. We do not put forth this scheme as the only one by which temperance sentiment may be aroused, but as one effectual way.

J. W. BROWN,

Chairman Distributing Com. for Anna. Co. Nictaux, January 25.

### Self-Denial.

Self-denial for the sake of self-denial does no good; self-denial for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all, but to bear it rather than surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.