

FOR DOMINION PRESBYTERIAN.

A Decided Difference.

BY C. H. WETHERBE.

The claim is made by rationalistic interpreters of the Bible that it is quite immaterial whether certain statements in the book be regarded as literal history or as symbolic language, designed to convey valuable lessons. Here is what an editor of the Christian Evangelist of St. Louis says: "Scholars differ in their view of the book of Jonah. Some regard it as literal and historic in all its details; others regard it as a work of inspired symbolism and would not treat the incident of the whale swallowing Jonah as literal history. Again, it is not a question of the essential truth of the book, but of its literary character, whether it be literal history in all its incidents, or whether it employs symbolism to convey its lesson."

It is evident that this editor thinks that it is not at all material whether one regards the book of Jonah as actual history, or as symbolic language containing important lessons. Such an assumption is gravely erroneous. The truth is, one cannot assume that Jonah was a fictitious character without directly assailing the character of Christ himself, for he distinctly recognized Jonah as being an actual person, and also as having been in the belly of a great fish or sea monster.

One does not need to be a "scholar," in any collegiate sense, in order to ascertain very readily the simple fact that Christ said that "Jonah was three days and three nights in the belly of the whale." Moreover, Christ used the term, "Jonah the prophet." Is not all this plain history? Surely, Christ stated real historical facts, and not figurative language. And I say that he who denies that the book of Jonah is literal history virtually and never directly accuses Christ of being a liar. It is time enough that there is a symbolic side to Jonah's experience, for it symbolized Christ's burial and resurrection, yet this by no means destroys the actual literalness of Jonah's personality and history. The Bible records even the name of Jonah's father, just as it records the names of the fathers of other real prophets. To talk about the "essential truth" of the book of Jonah, and accept it, and then deny that there was a prophet named Jonah, is sheer nonsense. That book is either a truly historical one, or else it is a false fable. Many who claim to believe the Bible do not believe it.

What is Heaven?

What a pathetic interest attaches to the following story of the first meeting of Wilberforce, the great Christian statesman, and Robert Hall, the eminent English divine!

In the course of their conversation Hall said to Wilberforce: "What is your idea of heaven, sir?"

To this Wilberforce replied: "Love, Mr. Hall; love, love. And what is yours, sir?"

And Hall answered: "My idea of heaven is rest, rest."

Both men evidently spoke at that moment out of the fullness of their natures—the large, loving heart of Wilberforce, which sighed for a larger and more expansive world; and the poor, wretched, racked body of Hall, which never knew for long years a day's liberation from pain.

The old hymn truly says, "Jesus shall reign where'er the sun does his successive journeys run." He will reign whether you and I do anything to further His kingdom or not. But how ashamed we shall be if His kingdom comes and we have had no hand in its coming!

Our Young People**"The World for Christ."****A Meeting in the Interests of Foreign Missions.**

Nov. 30. Isa. 45: 12-23.

A Good Watchword!

It has come to be a common watchword, "The World for Christ." Has it not become so common that it is often used with little thought? What does it mean to cry, "The World for Christ?" What definite thing does it signify to you and me?

If one should cry, "The World for Christ!"

If one should cry, "The World for Justice!" a clear vision would arise in our minds of a world where the laws are well administered, where no wrongs are done the poor and weak, where penalty is fitted to crime, and punishment is given in love and for reformation. But that is another thing that is included in "The World for Christ."

If one should cry, "The World for Strength!" you would at once think of powerful muscles, vigorous bodies, bright eyes, ready minds, and the pure hearts that alone make all these possible. But this is only one more thing that is involved in "The World for Christ."

And if one should cry, "The World for Happiness!" there would be no doubt of his meaning. No more secret heartaches. No more open tears. No more heavy burdens. Smiles and laughter bubbling up from all lips and all the time. But this is a sure and immediate result of "The World for Christ."

Never think of missions as a dull, ecclesiastical project. They include in their joyous prospects all bright and happy changes for which this sad old world has waited since the day of its creation. Are they not worth the dedication of our lives?

Is anything better worth it?

Suggestive Thoughts.

All power in heaven and in earth has been given to Christ. He could, if He chose, force all nations instantly to His feet. But He chooses to exercise His power only through you and me—only through His willing disciples. It is a great trust. It is a wonderful mission.

A missionary in Ceylon writes about the funeral of a native woman who had been a Christian for more than sixty years. Fifty-seven of her descendants, scattered in different places, are following her example and are living honored, useful Christian lives. Who says that missions do not pay?

An Englishman, who was in business on the west coast of Africa, returned home on a visit, and talked much against the missionaries. He was in the habit of referring to the native Christians as "good heathen, spoiled." But, on inquiry, it was found that he had left his business in Africa in the hands of a native Christian, so as to be sure of not being cheated in his absence!

A Christian heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away, the Christian asked her, "Friend, to whom have you prayed?" "I do not know," she answered, "but surely

there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.

A Prayer.

O thou who loadest me with benefits, help me to pass them round. My brother is down among the multitude, and he wants communion with me. Enable me to remember that when I receive a precious thing from another I am more glad for the giving than for the gift. Let me put myself in the place of the multitude. Let me remember that the human heart is, deep down, always the same. Let me cease to impute to the multitude the mere sordid desire for gain. Let me learn that to them as to me the bread of life is sweetest when it comes from a brother's love. When I shall receive this lesson, I shall no more deem that the presence of the crowd dims my communion with thee.—Rev. George Matheson.

For Daily Reading.

Mon., Nov. 24.—Sent forth. Matt. 10: 7-15.
Tues., Nov. 25.—Few against many. 2 Chron. 14: 9-15.
Wed., Nov. 26.—Offerings that cost. 2 Sam. 24: 18-25.
Thurs., Nov. 27.—God our Captain. 2 Chron. 13: 4-12.
Fri., Nov. 28.—The earth is God's. Ps. 24: 1-6.
Sat., Nov. 29.—Our sufficiency. 2 Cor. 3: 1-6.
Sun., Nov. 30.—Topic. Missions: a meeting in the interests of foreign missions. "The world for Christ." Isa. 45: 12-23.

Divine Ownership.

Property is a Divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Father, land, pedigree, home life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration?

United Presbyterians: Moses did not know that his face shone when he came down the mountain after that conversation with God.

Religious Intelligencer: To save the lost is the business of the church of Christ. Each member of the church must do his part in the work. "What am I doing?" each one may well ask.

United Presbyterian: We receive power to become the sons of God by taking Christ into the heart. In no other way can this be. The hope of being saved without Christ is vain.