

and with a population so widely scattered. Hence its chief hope of being able to reflect faithfully, in a report, the spiritual life and varied Christian activities of our Church, is in the faithful, cordial co-operation of Sessions and Presbyteries. Already questions on *Church Life and Work* have been sent to every minister and missionary in the active service of the Church. Presbyteries have also been earnestly requested to hold conferences on the general subject, or on some particular phase of it, and favour the Committee with their views and conclusions.

By these means the Committee hopes to obviate, as far as possible, any loss that might accrue from the recent change.

It, in addition to gathering facts for a report to Assembly, its labors should prove helpful to our Sessions, indirectly or by mere suggestion, as they seek to deepen spiritual life and develop Christian work, this will illumine its labors with a ray of genuine joy. For surely the enriching of our church-life is what we are all bent on, whatever be the means we employ. The ingathering of the young; bringing others to the point of decision; the awakening of those who have slumbered long in careless ease; the refreshing and strengthening of believers; the warmer glow and richer life stirring the hearts of all;—these are among the blessings we may humbly expect to crown every earnest effort to increase the Church's spiritual life, and augment the volume of her benediction.

Portage la Prairie, Man.

THEOLOGY AND PHILOSOPHY.

BY REV. W. G. JORDAN, B. A.

No sane person would attempt in a paragraph or two to discuss the great subject of the relationship of the two spheres of thought which are named, respectively, theology and philosophy, but under this heading we take the opportunity of calling attention to the Bampton Lectures for 1894 by J. R. Illingworth, M.A. This lectureship has sent forth many able theological and apologetic treatises. Some, like Liddon's "Divinity of our Lord," state and defend a fundamental doctrine of our faith; while others, as Mansel's "Limits of Religious Thought," are more philosophical than theological, and have laid themselves open to the charge of creating scepticism instead of conquering it. Two of the more recent volumes, viz.: "Sunday on Inspiration" and "Illingworth on Personality," are very fine specimens of what we are tempted to call the higher apologetics. Some may think that they concede too much to the spirit of the times, but at any rate they face the living questions of the day, while they are reverent in tone and constructive in method. In the preface the lecturer modestly says: "The following lectures make no claims to originality; they simply attempt to summarize what has already been expressed with greater amplitude and fuller authority elsewhere." Those of us who have no time to devote to the study of present-day philosophy and its relations on the one hand to physical science and on the other to theology, would need to be thankful to the writer if he did no more than is here stated. The title "Personality, Human and Divine," may have a deterrent effect upon some, who might really appreciate and enjoy this book, because it suggests a highly metaphysical subject. Those however who get over that difficulty will be amply rewarded for their courage. Of course it does not aim at being what could be called a popular book; it demands intelligence on the part of the reader, and some little concentration of thought to follow the train of reasoning, but it does seek to make accessible to the average student the results of the best modern thought on a subject of supreme importance. Many thoughts one might wish to see more fully developed, but we need to take into consideration the limits of the author who must put his work into "Eight Divinity Lecture Sermons." The

brief historical survey of the "development of the conception of human personality," the analysis of this conception and the application of results drawn from these two lines of thought to strengthen a rational faith in God, and enrich with larger meaning our belief in the incarnation—this is surely important and useful work. We cannot now attempt an analysis of the book, or attempt to weigh any of its arguments, we merely say for the present that in its spirit and tone it suggests a coming together again of the two great lines of study denominated, severally, philosophy and theology. These are both bodies of reasoned knowledge and thought, and should be helpful to each other even when their standpoint is different. Philosophy deals with the infinite, it seeks the highest unity, and deals with the ultimate problems of being and thought; in so far as it finds in spirit the "highest category," for conceiving of God and interpreting the universe, it fights the battle of theology against a crude materialism, or a narrow "science." Much might be said on this subject which cannot be briefly stated in this journal, but even here while attaching supreme importance to religion in its practical manifestations, and to the Christian life, we may cheerfully recognize every sign of movement in the realm of thought, which shows that while our faith does not rest upon mere human cunning, it is not afraid to look at all facts, and meet all real intellectual forces. We are glad therefore that some recent English contributions to theological science tend to take away the reproach that theology "is for the most part a bad mixture of metaphysics and popular conceptions."

Strathroy, Ont.

THE LATE REV. D. J. MACDONNELL, B.D.

[The Rev. William Graham, pastor of St. Andrew's Church, St. John, Newfoundland, preached in Old St. Andrew's Church, Jarvis Street, on a late Sabbath evening, and in closing his discourse paid the following touching tribute to the memory of Mr. Macdonnell, in which he voiced the feeling of the eastern portion of the Church respecting the departed, and which is published at the desire of many who heard it.—EDITOR.]

I cannot close this service to-day without a short reference to the sad loss which the Church has sustained in the death of her gifted son, Mr. Macdonnell. Stranger as I am to this city, I am no stranger to the excellences of mind and heart of him we would commemorate. He was the first to extend to me a welcome on my coming to the ministry of this Church from the old land. And who that has felt it, can ever forget the warm hand grip and the sweet welcome smile which at once commanded confidence and esteem. And although I never had the opportunity of cultivating a nearer friendship, yet I never felt a stranger to him when circumstances brought us together. I recall now the last time I met him. It was in his own study only a few months ago; before the fell disease had stricken him, which was the immediate cause of his death. The Pastor of one of our churches in British Columbia was there. And noticing the meeting between the extreme east and extreme west, in his cheery way, bade us join hands, and said, "There, what a great Church ours is when each of these had to travel the one nearly two thousand, and the other nearly four thousand miles—to meet at her General Assembly. Is she not well worth cherishing?" Ah, yes; the Church is indeed poorer to-day for his departure. She was ever his first thought. He worked for her well, he strove for her improvement. And, if the curtain could be lifted, which we dare hardly move, even in imagination, so sacred is the spot, we would doubtless see and know that he died for the Church he loved so well. And yet, in that love there was no want of charity toward others. He was no sectarian. He was too broad-minded and too full-souled for any such bigotry as that. In

whatever sphere a man was doing good he could bid him God-speed. In whatever denomination a man was conscientiously, he could take him by the hand as a brother in righteousness. His was the life and the work that broadened sympathy. His was the labor that united men. No man could be a sectary in his presence. No prejudice nor intolerance could for long stand before him. Noble souled Macdonnell,—we grieve at thy loss! The Church grieves for thee—for thy manliness which was very often tested and seldom failed; for thy knowledge broad and deep; for thy temperance which all men coveted; for thy patience of which thy friends can alone speak, so tender and full-bloomed for one so young; for thy charity which gave efficacy to thy work and thy life. Indeed, Christian friends, our Church can ill-afford to lose this noble worker.

"Whose strength was as the strength of ten
Because his heart was pure."

It is a shame if a man dies and is never missed. But that can never be said of him. Toronto will miss this loyal citizen. He loved Toronto. Many a time have I heard him with enthusiasm speak of her beauties, of her noble philanthropic sons, of the grand buildings which were the outward expression of noble and devoted hearts. Yes, stranger as I am in this city, I can say that Toronto this day may well put on her robes of mourning and stand around the bier, in memory of her gifted and loyal, but now departed citizen. I do not speak from positive knowledge, but I would indeed be greatly surprised if he was not ever an active participant in every effort which was calculated to advance the best and highest interest of the city where he lived, seeking to make

"Her walls Salvation and her Gates Praise."

And now his place is vacant. "But though dead he yet speaketh." Such a life never dies. It remains an inspiration forever. Ministers of our Church may well seek to be clothed with his mantle. Members may well seek to cultivate the spirit of his life. Citizens may well seek to follow the road his citizenship pointed.

Over his career I read the oft quoted words of Longfellow:

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife."

Into the home which his death has made desolate we dare not enter.

"There is no flock, however watched and tended
But one dead lamb is there,
There is no fireside, howsoever defended
But has one vacant chair."

From your own experience you will sympathize with these stricken ones and join in the prayer that, "He who tempers the wind to the shorn lamb," will surely in His good time bring into it His sweet consolation. His, the father's chair is vacant, but may He who is the Father of the fatherless and the orphan's shield take them underneath his wings and dry all tears. May that vacant chair lead them one and all to be so like their dear father that, they will meet him in that land beyond the stars where there shall be no more separations—no more tears "for the former things have passed away."

And let all grieving ones return to their homes with these last words as a comfort:

"The air is full of farewells for the dying,
And mourning for the dead;
The heart of Rachel for her children crying,
Will not be comforted,

"Let us be patient; These severe afflictions
Not from the ground arise;
But oftentimes celestial benedictions
Assume this dark disguise."

THE KNOX COLLEGE MEMORIAL VOLUME.

MR. EDITOR,—A final attempt to secure information for the biographical section of the Memorial Volume is being made this week. Three hundred and seventy-one (371) additional circulars have been mailed to those who thus far have answered with silence our simple yet urgent request! As the number of graduates appears to be 604, it will be seen that the proportion of them sending replies to the Publication Committee has been disappointingly small.

Had the volume been ready for the press, no one could find fault with the editor if he instructed the publisher to proceed with the book forthwith; and probably no postponement of the work would have been warranted. But, in the circumstances, the hope is entertained that this last brief appeal may elicit a general and prompt response.

LOUIS H. JORDAN,

Sec. Publication Com.

Toronto, March 3rd, 1896.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 15th, 1896. } TEACHING ABOUT PRAYER { Luke xi. 1-13

GOLDEN TEXT.—Luke xi. 9.

MEMORY VERSES.—9-10.

CATECHISM.—Q. 51.

HOME READINGS.—*M.* Luke xi. 1-13. *T.* Matt. vi. 1-15. *W.* John xvi. 23-33. *Th.* I. John v. 9-15. *F.* Luke, xviii. 1-8. *S. II.* Kings xx. 2-11. *Sab.* Ps. xxxiv. 1-10.

Both by His teaching and by His example, Jesus has given to His Church much instruction about prayer. For this we should be thankful for there is no more important thing for us to know than how to pray and what to pray for as we ought. Jesus was much in prayer, so the followers of Jesus should be much in prayer also. In our lesson which gives us the answer, Jesus gave to a request that He should teach his disciples to pray, we are taught two things: 1st. "How we should pray," and, 2nd. "Why we should pray."

I. How We Should Pray.—It was on one of the many occasions that Jesus prayed with His disciples, when attracted, no doubt, by His manner and that holy delight He manifested in His approaches to God, one of the disciples said: "Lord, teach us to pray, even as John also taught his disciples." Though these men had from childhood been accustomed to pray, they felt that there was something in Christ's praying they had not yet learned. Our Lord's answer was to give them a model prayer. It is in almost the same words as Jesus used in the Sermon on the Mount when he warned against the "vain repetitions" of the heathen. But these variations are suggestive of the fact that this model prayer was never intended as a set form of words to be used in prayer. Rather it was designed to show the manner of petition which should be found in our prayers, simple, direct and unequivocal—the breathing out of true heart's desires in the simplest and most direct language possible; also to indicate the matters which should form the subjects of these petitions. First in order should come prayer for the things of God, and for the Kingdom of God. "Seek ye first the Kingdom of God and His righteousness," is the definite command of Jesus; and the "seeking" required is very wide. We should pray, and work, and live for the advancement of God's Kingdom on earth, and the life must precede the praying and working if these are to be of any avail. When we pray, "Thy will be done on earth as it is in Heaven," it is downright mockery unless we are willing to do that Will ourselves, and are striving to do it. Then follows prayer for daily bread; for forgiveness of our debts; our sins of omission and commission; and for deliverance from and victory over temptation and evil. Other things are suggested in the lessons as to the spirit in which we should pray. We should be importunate, never ceasing to ask until our Father has answered; we should be earnest, asking from the heart; and above all we should be faithful, confident that our Father is both able and willing to bestow the highest and best gifts upon us even to the gift of His Holy Spirit.

II. Why We Should Pray.—It is difficult to know what to say and what to leave unsaid under this head. Jesus himself needed to pray, and surely we, who are His, need it more abundantly. He was frequent in prayer and especially in private prayer. Before initiating any of the forward movements in His work, He spent some time in communion with His Father. Seeing that Christians are called to be workers together with Him they also need the wisdom and the strength which come from communion with God. A second reason why we should pray is that God is sure to hear. If a man will be moved out of consideration for himself, to respond to his friends request, how much more ready will our Father be to hear and grant us according to our needs, because of His love to us. We have His promise to fall back upon, and His promises stand sure: "Everyone that asketh, receiveth," etc. The answer is sure to come. This promise does not mean, however, that God will always give us exactly what we ask for. He may see fit to deny the form of our request, but he will never deny its spirit. Whatever the Father gives will be good. His unerring wisdom sees when we need, and He gives us this always, even though it may not be the thing we want. Then, because of our need of what our Father alone can give, because He is always sure to hear our prayers, and answer our requests; and because whatsoever He gives is always best—He never gives evil to His children—for these and many other reasons we ought to pray constantly, earnestly, believingly.