

priest told one man: "The Roman Catholics have yearly sixty-seven shiploads of silver arrive at Tientsin for the purpose of helping the needy Chinese."

Of course, no thought has ever entered our heads of fighting this new foe with such weapons as the devil has put into their hands. We had recently a Presbytery meeting, called largely to discuss the crisis. No plans were devised which were not in harmony with the Scriptures, the sure and all-sufficient guide to the Church. We rely on the sword of the Spirit. A day of prayer and fasting was appointed, viz.: the first Sabbath of September.

I returned from this journey feeling encouraged; our first feeling of alarm is being replaced by a feeling of strong confidence in God and the power of that Gospel which He has committed unto us. The truth is great and will prevail.

The young man who took Li's place is still daily preaching at Chu Wang, and is from all accounts doing excellent work. We will soon be able to tell whether we can get Li back again or not.

It is now definitely known that I am *not* going home this fall. Hence, in view of a prolonged stay in China, I am about to leave here for a few weeks' change.

Chang Tê Fu, Honan,
August 21, 1896.

FRAGMENTARY NOTES.

BY K.

During the holidays I sent some notes to your readers, but since then the holiday-makers have returned to their various employments. All along the line pastors have returned to their pulpits, and the people are pleased to meet them once more, when congregational work will commence afresh.

I understand that there was nearly being one exception to this, as the popular pastor of St. Andrew's Church, Quebec, Rev. Mr. Love, while on a visit to the old country last summer, had strong pressure brought on him to remain and accept the pastorate of a large congregation in Scotland. Mr. Love has made his mark in Quebec, and it would have been a loss to the entire Church, and to the city and Province of Quebec had he consented. In a quiet and persevering, but in an inoffensive manner, he has gathered around him a strong, sympathetic congregation, who from time to time have given unmistakable tokens of their appreciation of his services. Should the pastor of St. Andrew's Church wish a change of pastorate he will not require to go to Scotland.

The Evangelical movement in Quebec goes on apace, and although not so smoothly or rapidly as one could wish, still it is there, and the proof that it is making headway is the fact that Protestant missionaries are still meeting with the most determined opposition, but the work goes on and is spreading, and soon the "wilderness and solitary place shall be glad for them (and even Quebec) shall blossom as the rose."

In these remarks I do not wish to be understood as giving the credit to Presbyterians alone, as all the other evangelical denominations have done their part, and very properly overlooking all denominational distinctions, have in the most successful way helped forward the work.

The mission which our Church carries on among the French is being attended with the most gratifying results, and in several places I have heard of the good work done by the Point Aux Trembles school as being an active agency in spreading a knowledge of gospel truth. How could it be otherwise? With a staff of professors and teachers who, with minds enlightened by the Spirit of God, and able to speak to the people in their own tongue (as I have heard them) and hearts fired with love to the Saviour, superstition and idolatry must fall before them.

While I write, the Synod of the Maritime Provinces is in session; and next to the

meeting of the General Assembly this Synodical gathering is looked forward to with the greatest interest. It is a meeting for the despatch of business; and here the brethren do up their business in good shape. The speeches are brief, lucid, and to the point, and when they adjourn they are all well pleased with one another, and equally well pleased with the entire Church. The Moderator is the Rev. A. Falconer of Prince Street Church, Pictou, who has occupied charges in Charlottetown, Prince Edward Island, Dartmouth and Trinidad previous to his present church, and who in every sphere has won the respect and esteem of his brethren.

It is in every way fitting that the Synod should meet in Pictou, and indeed if sufficient accommodation could be made for the General Assembly, Pictou could claim the honor. It may be justly termed the Jerusalem of Presbyterianism of the Maritime Provinces. Any of the Maritime ministers who have come west have met with receptions worthy of the men and of the Church. Without being invidious, let me refer to two or three who occur to me at the moment, and no doubt others can think of other names which adorn the roll of the General Assembly. We have the Moderator of the Assembly, Rev. Professor Gordon, D.D.; we have Rev. Principal Grant, D.D.; Rev. L. H. Jordan B.D., and Rev. M. Mowat and the late lamented and much loved D. J. Macdonnell, B.D.; and if there were no others these men for scholarship, administrative ability, and preaching power would do credit to any Church.

For the last few weeks the "fat hog" and the "big pumpkin" have had the floor. We had first the great exhibition in Toronto, then a very large fair in Montreal, one in London, another in Ottawa, and last what was called an International exhibition in St. John, all following in rapid succession, and one sometimes could wish "that they had the wings of a dove so that they could fly away and be at rest." During my stay in St. John the Women's Convention was held and was largely attended. The delegates were chiefly, if not altogether, from the United States. It was said that they all spoke well, some indeed eloquently. On the Sunday some of the city pulpits were occupied by the delegates, notably the Unitarian and Congregational churches. I did not hear the addresses, but from the outline given in the papers there did not seem to be much for the soul to feed on, or which was calculated to lead a sinner to the Saviour.

Any preaching that ignores the doctrines of grace and dwells exclusively on moral reformation must eventually fail in its mission. Some clergymen might be ashamed to announce such texts as they do on some occasions, for the purpose of drawing a giggling crowd. I sometimes wonder if the Apostle Paul were among us would he announce a discourse on bloomers, balloon sleeves, or the dangers to morality of the bicycle.

Cumberland Co., N.S., 8th Oct., 1896.

BARONESS BURDETT COUTTS' CHARITIES.

The charities of the Baroness Burdett Coutts have been colossal ever since her twenty-third year, when, in company with Dickens, she visited some of the worst slums in London, and, as a result of these visits, turned many of the foul dens into model tenement houses. She offered a quarter of a million of money to the Government for the benefit of destitute Irish, spent £100,000 in building the Church of St. Stephen's at Westminster, and employed numerous nurses, doctors, and sanitary inspectors in the East End during the terrible cholera epidemic of 1867. General Gordon highly valued a pocket book which the Baroness presented to him shortly before he left the country on his mission to Khartoum in 1884.—*Western British American*.

THE SIMPLE GOSPEL.

BY REV. JOHN BURTON, B.D.

Reading a criticism on the theology of Ian Maclaren after a perusal of the inaugural on Deuteronomy at the opening of Knox College, a conversation with a devout Christian woman not many days since was brought to mind: "If I worried myself about such questions as these," she said, "I should lose my faith; the simple gospel is enough for me." How often upon earnest souls in every grade of life the question presses, what is the simple gospel? I am not in the mood of justifying the theology of Ian Maclaren; the mood may come some other day, but in reading the strictures thereon these words catch the eye on Drumsheugh's prayer for Weellum Macclure, "Be kind to him as he has been true to us for forty years!" No Christ. Thus Maclaren sends this kind-hearted doctor into the presence of God without Christ. Let us clear our minds of cant, as the old Chelsea cynic advised. No Christ? Whose Christ? That of the critic's theology or His of the gospels? If Weellum Macclure exemplified for forty years the gift of self-denying loving service did He not exemplify, "By this shall all men know that ye are my disciples, if ye have love one to another;" and is there no Christ in John's theology when he writes, "Every one that loveth is begotten of God, and knoweth God?"

It will be pointed out that faith must have some objective facts on which to rest ere it can lay claim to be called a Christian faith. Let it be granted. I find such statements in the Scriptures; here is one: Christ died for our sins according to the Scriptures; He was buried; He hath been raised on the third day according to the Scriptures. Those facts are accepted and enter into the life; in them we have a simple announcement of the glad tidings of great joy to all people. Surely a fact may be accepted with or without a theory. As a matter of history the Church had won all its early triumphs without any "views of the atonement." The subtleties of Anselm are not needed to make my trust thereon sure and safe. Nor can it in any way invalidate that trust to leave behind some displaced traditions. Nor is the question of authorship one to be made vital to faith. Frankly, an apology for the theory that Moses wrote Deuteronomy is to me about as conclusive as an attempt to justify the position taken by the Roman Church in condemning the Copernican system which places the sun as the centre of our system; indeed, less conclusive, for motion being relative to some assumed fixed point, something can be said for the Ptolemaic system. Such is my mind on the matter, certainly no infallibility is claimed. Why should my implicit faith in the Old Testament scriptures be impugned thereby any more than is my trust in Christ's atonement to be tried by Anselm's scholastic test? There is a simple gospel, and for it the world waits, but we in our zeal for truth have multiplied theories and inferences, which, however fraught with truth to us, are veritable hindrances to the faith of others. My plea is that in our presentation to men such accretions be laid aside. The simple gospel is broad enough, and exhaustive in its application. Are theological and critical enquiries therefore of questionable utility? By no means. But scholarship is as frequently proved by silence as by utterance. Shallowness knows everything; depth has grasped some simple truths and allows the remainder meanwhile to stand aside.

"A little learning is a dangerous thing;
Drink deep, or touch not the Pierian spring."

The theology of Ian Maclaren's stories may be somewhat bald; but in so far as they aid in removing the haze of tradition from the simple gospel of the Judean life, and leave us freer to learn that Christ Jesus came into the world to save sinners, it will not speak in vain; in leading us to appreciate character as inseparable from a true salvation, the Drumtochty sketches are veritable sermons of power.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Nov. 8th, } THE TEMPLE DEDICATED. { 1 Kings
1896. } } viii. 54-66.

GOLDEN TEXT.—Hab. ii. 20.

MEMORY VERSES.—62, 63.

CATECHISM.—Q. 53-56.

HOME READINGS.—M. 1 King viii. 1-21. T. 1 Kings viii. 22-53. W. 1 Kings viii. 54-66. Th. 2 Chron. v. 1-14. F. Rom. xii. 1-21. S. Mat. vii. 7-12. Sab. Eph. ii. 11-22.

At last the temple is finished. From every known land materials have been drawn for its erection and adornment; and now it stands in all its beauty, a thing of delight to those who had lived and worked and prayed so long for this end. One thing only is lacking, the visible symbol of God's presence in the midst of His people, and of His acceptance of this house as His own. Therefore all Israel has assembled to witness and take part in the solemn dedication ceremonies. This time the people do not merely send the heads of the tribes and their elders to represent them, but every adult male in Israel who can possibly be present has come to Jerusalem from "the entering in of Hamath to the river of Egypt." It must have been an imposing sight to see that immense concourse of men with eager, expectant faces turned towards the platform of bronze upon which the king stood arrayed in all his glory to lead in the services of solemn dedication. Let us try to give some conception of the *Dedicatory Prayer* and the *Dedicatory Benediction*.

I. The Dedicatory Prayer.—This lies outside the lesson verses for this week, but it is necessary for us to look at this prayer if we would understand our lesson itself. There, in the presence of all, stood Solomon who, after relating briefly the story as to how this house came to be erected by him in pursuance of his father's desires, lifted up his hands to heaven and sinking upon his knees poured out this sublime prayer of dedication. He praised God for all His mercies, asked Him to accept this house and make it His abiding place, so that all who, loving His covenant and remembering His promises, turned their faces towards this house might be heard in their prayers and blessed of Jehovah. Then he prayed for the people, that even if they forgot God and so brought upon themselves famine or pestilence or oppression from their enemies, yet God should hear them when they returned unto Him and cried unto their covenant God, and that He should do all this because of His goodness and care in the past. How solemnized must have been the people's hearts as they listened, and their hearts joined in these petitions. How rejoiced must have been the heart of even the most grudging, as he realized that God was in the midst of His people. How well prepared must such have been to receive the blessing.

II. The Dedicatory Benediction.—When he had made an end of his prayer Solomon arose and "stood and blessed all the congregation of Israel with a loud voice." He wanted to impress upon the people the fact that not only this temple, but they themselves must be dedicated to God, if His purposes concerning them were to be accomplished. That end is stated explicitly in the 60th verse, "That all the people of the earth may know that Jehovah is God, and that there is none else." It was at times such as this that we find utterances recorded which show that some at least in Israel apprehended the purpose of their separation as a nation. Alas! how fully even the best of them forgot that purpose, or at least put himself so out of harmony with God as made that purpose impossible of accomplishment. Here are the conditions after the successful accomplishment of that purpose, as set forth in Solomon's blessing: God must be in the midst of His people to incline their hearts unto Him that they might keep His commandments. Therefore the people must be perfect with the Lord their God. They could not look for God's presence and blessing if they themselves were indifferent to His claims, and careless as to whether they kept His commandments or not. They must earnestly desire to do His will and earnestly seek His help if God were to bless them. Then in solemn communion feast was this act of dedication of the temple and themselves sealed—for the peace-offering was in principle a feast of communion with God. O that Israel had remembered that day and lived up to what they undertook. To His church God has renewed His communion to make known His name to all men. There is only one way in which that purpose can be accomplished, through God's presence in the midst of a willing people. Let us seek, therefore, willingness to do His will, that He may own and bless us to do His work.