

## Our Contributors.

### CO-ORDINATE CAUSES IN THE DEVELOPMENT OF MIND.

BY F. C.

Among the causes which contribute to expand, elevate and refine the mind, there are the plastic influences of love, friendship and companionship, which are co-related to each other in the closest bonds of affinity. In this correlation of the one with the other in continuity of thought, love is the prime fountain and friendship is a stream, which flows from love in a new direction and toward a new end; whilst companionship flows from both in various channels and for various purposes. Let us, then, take them up in this order so as to bring out the point at issue with clearness and precision.

1. Love. What is the significance of love as a constituent part of our rational nature? Love is an affection of the heart excited by that which delights or commands admiration. Love is one in essence, but varying in form, according to the object of it. There is the love of the true, the love of the good, the love of the beautiful, and so on, through the whole system of things in the mental and material universe.

Let mutual joys our mutual trust combine,  
And love and love-born confidence be thine.

Love is perhaps the strongest of the human passions, and when properly directed is a source of much pure and refined enjoyment. Apart from and subordinate to the supreme love which we owe to God, there is a love to our fellow-creatures, which it is alike the duty and happiness of all to cultivate. This love to our neighbour is not intended to supplant self-love, which is also inherent in our nature, but only to regulate it, so that it may not degenerate into selfishness. Hence the beautiful adaptation to our nature of the arrangement of families. In the family circle selfishness is, or ought to be, unknown. Each member feels himself identified with the whole, and finds his own happiness in promoting the good of the others. Their joys and sorrows are in common. Here love reigns; and from this as a centre extends the range of its benevolence over society at large. Though thus closely cemented by love and relationship, yet the tie which binds brothers and sisters together may be slackened, though not broken, by the forming of the still more tender and endearing relation of husband and wife. None are so surely or so sweetly encircled by love's chain as they. Their union is complete. They are one in heart, one in interest and one in all things. When one chord is struck it vibrates through the whole of their united heart, and stirs emotions of joy or sorrow, as it may be. Love reserves his choicest delights for them, twines his fairest wreaths to encircle their brows, whispers his softest accents in their ears and sings his sweetest strains to the harmonious vibrations of their hearts! Their love in its expression does not so much resemble the noisy stream which obtrudes itself on the ear and eye of every beholder, as it does the gentle ripple on the surface of the glassy lake—stealing like an angel's whisper on the listening ear of the loved one only; and as the placidness of the lake shows the depth of its waters, so the numberless little acts of kindness, in themselves insignificant, bespeak the deep fountain of love in the heart. Viewed in the light of the foregoing, the power of love is silent in its operation within us, but very subtle and all pervasive in its influence over us.

It is the secret sympathy  
The silver link, the silken tie  
Which heart to heart and mind to mind  
In body and in soul can bind.

It so stands out before us in a series of facts scattered in rich profusion all around us in the walks of life; but there are other standpoints from which it may be viewed as a potent factor in drawing out the faculties of the mind or in awakening the fine sensibilities of the soul. The first is the love of nature. We love to roam in the realms of nature, to observe the phenomena of nature, and to trace out the secrets of nature. We love to gaze with contemplative thought on the heavens, bespangled with worlds on worlds in the immensity of space. What is the effect thereof on the absorbed observers, or what do they experience on beholding the rising of the sun, the glorious orb of day? In the one case as well as

in the other they muse thereon in silent wonder, or there arises up in their mind a train of expansive thought in regard to the boundless extent and marvellous phenomena of nature.

They feel a joy  
Divinely great; they in their powers exult.  
That wondrous force of thought, which mounting spurns  
This dusky spot, and measures all the sky;  
While, from his far excursion through the wilds  
Of barren ether, faithful to his time,  
They see the blazing wonder rise anew,  
In seeming terror clad, but kindly bent  
To work the will of all-sustaining Love.

It is similar in the domain of aerology. The clouds which float in the air are to us objects of peculiar interest as we take note of them in their fantastic shapes, in their zig-zag movements and in their contacts with one another, whence proceed the flash of lightning and the roar of thunder. Is it so with us in regard to things on the face of the earth, as we view the fields of golden grain, as we visit the meadows covered with herds of cattle, as we listen to the murmuring of streams, as we hearken to the music of the groves, as we admire the beauty and drink in the odour of flowers? We have just to look inward on the reflective processes of our own mind, and to read our own thoughts in answer to the question, or there is the answer to the question in the fine delineation of a poet, who descants on the point at issue in the picturesque strain:

Man superior walks  
Amid the glad creation, musing praise,  
And looking lively gratitude. At last,  
The clouds consign the treasures to the fields;  
And, softly shaking on the dimpled pool  
Prelusive drops, let all their moisture flow,  
In large effusion o'er the fresher'd world.  
The stealing shower is scarce to patter heard  
By such as wander thro' the forest walks,  
Beneath th' umbrageous multitudes of leaves.  
But who can hold the shade, while heaven descends  
In universal bounty, shedding herbs  
And fruits and flowers, on Nature's ample lap;  
Swift fancy str'd anticipates their growth;  
And while the milky nutriment distils,  
Beholds the kindling country colour round.

How is it that the things with which we are surrounded are thus to us the source of instruction and pleasure? It is chiefly owing to that quality, which love superinduces on the mind. As through the refracted rays of the sun, the hills, the valleys and the plains are all enveloped in an endless variety of light and shade, so when viewed through the sunny eye of love, man and things stand out before us all dressed out in their good qualities, attractive forms and fine adaptations or permeated with the spirit of love; we are quite in harmony with the normal condition of things, and in this frame of mind we are qualified to discern things in their true significance, in their points of difference from each other, and in their perfect unity with one another in the system of things. The second is the love of man in all the relations and under all the conditions of human existence on earth. All the members of the human family have essentially the same faculties and affections, differing in degree, but identical in kind. One man is, therefore, bound to another throughout the world by the sympathetic ties of the heart and understanding, or by love under the guidance of knowledge, which is a potent factor in promoting the purest, the highest and the best interests of the human race. Love, which is innate in the bosom of every rational being, thinks no evil, abhors wrong-doing and exults in all the good of all mankind. Love is accordingly a source of supreme good to man in all situations and in all circumstances. It is love which views its objects with a propitious eye, that covers a multitude of faults, defects and blemishes. It is on love that the amenities, the courtesies and humanities of life all depend. It is out of love that benevolence, charity and philanthropy all proceed. It is to love in us that the divine injunctions all speak, namely, "Love your neighbour as yourself;" "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law;" "Look not every man on his own things, but every man also on the things of others." It is thence that we are disposed, on the one hand, to reclaim the fallen, to help the weak, to comfort the afflicted, and, on the other hand, to erect asylums for the incurables, for the insane and for the deaf and dumb; in short, to care for the bodies and souls of men. The third is the love of the Great Creator. There is in us a conscious sense of the Grand First Cause, and we can thereby note the outcome of that cause in

things around us; or from our ideal of the Great Creator within us. We can gather a knowledge of Him from things without us; or we can gain a knowledge of His glorious attributes by tracing them out in the mechanism of the heavens, in the bodies of animals, in the structure of plants, in the processes of vegetation, in the hum of bees from flower to flower, in the sport of insects, in the sunbeams, in the song of birds, in the balmy air, in the gentle breeze, in the blue sky, in the waves of light, in the drops of rain, in the flakes of snow, and so on through the entire economy of nature. The mind of the finite is therein brought in contact with the mind of the infinite, and as the works of creation which engage our attention in the way of inquiry all set forth the goodness, the wisdom and the power of the Great Creator, the contemplation of them raises the soul up to Him in holy awe and adoring love.

Father of light and life, Thou God supreme!  
O teach me what is good! teach me Thyself!  
Save me from folly, vanity and vice;  
From every low pursuit! and fill my soul  
With knowledge, conscious peace and virtue pure;  
Sacred, substantial, never-fading bliss!

### THE CLAIMS OF THE JEWS UPON THE CHRISTIAN CHURCH.

BY THE REV. JAMES C. QUINN, M.A., EMERSON, MAN.

Considerable attention is now being given to the Jews. Permit me to present to your numerous readers, as briefly as my subject will allow me, the claims of the Jews upon the Christian Church. Jews have many claims upon the Christian Church, which are common to the Gentiles.

They, like the heathen, are rational and responsible, guilty and depraved. Among them (the Jews) females exist in a condition peculiarly affecting, on account of the teaching of the Talmud. Dr. McCaul, in his book, "The Old Paths," which contains a view of modern Judaism, gives headings such as the following, which he establishes by undoubted proofs: "Women exempt from the study of the law," "Women cannot give testimony," "Women not regarded as part of the congregation," "Women do not receive the same reward as the men," "Women not to be taught the law," "Rabbinic degradation of women."

As your space will not permit me to enlarge upon these claims that are common to both Jew and Gentile, I will at once proceed to notice a few of their peculiar claims.

1. The claim of justice. Who does not know that the word "Jew" is a by-word on the earth? Is there any one ignorant of the injustice which the Jews have suffered, not only at the hands of other nations, Popish and heathen, for eighteen hundred years, but also at the hands of our own nation? History reveals some humiliating facts, when she tells us that few people have been more oppressive to the Jews than the British. Fuller, the Church historian of Britain, writing of the Jews in England, in 1290, describes them as "A people equally unhappy at feasts and at frays, for whensoever the Christians at any revels made great entertainment, the Jews were made to pay the reckoning."

The Rev. Mr. Stowell, speaking of British persecution of the Jews, says: "On another occasion, a British monarch, unworthy of the name, ordered 700 Jews to be butchered, their dwellings to be pillaged, and their synagogue consumed." I ask, in the face of these and many other facts that might be cited, do we owe no debt of justice to the Jews, for ourselves, and for our ancestors? How can we better pay the debt than by conveying to them and pressing on their acceptance the message of salvation through Jesus Christ? Let us not continue to neglect their welfare, but rather employ every means in our power for their speedy evangelization.

2. There is the claim of gratitude. This virtue is found in the savage, and shall it be wanting in us who have such ample reason to exercise it? What information have we about God, His doctrines and perfections, and moral government, that has not come to us through the Jews?

We prize our Bible, and we are right in doing so. A heaven without a sun would not be more blank than the world without the Bible. We ought to remember that every page in that blessed Book was written under God's inspiration by Jewish hands. We this day rejoice in the privileges of civil and re-