

from the outset a true Englishwoman; the first really British sovereign the realm has had for many reigns; to have shown herself, in good faith and above suspicion, a consistent and progressive constitutional sovereign, and to have been in the highest and deepest sense of the term a model of true womanhood. When to these conditions we add her unusual intellectual powers and executive ability and her "saving common-sense," the secret of her unprecedented personal prestige is made obvious."

—Leading United States papers make extended reference to the Victorian Jubilee celebration, and it is gratifying to observe that many of them have only pleasant things to say in that connection. Nor has the event passed without recognition on the part of the American pulpit. The Boston Herald remarks:

"The tributes to Queen Victoria from Boston clergymen on Sunday were eloquent and hearty, and awakened much interest in the congregations to which they were delivered. That of Dr. Reuben Thomas of Brookline in Music Hall, and that of Dr. Lorimer in Tremont Temple, were by men who were born subjects of the Queen, but who have since become thoroughly Americanized citizens. They were characterized by excellent taste throughout and presented the virtues of this sovereign in a thoroughly appreciative spirit. Dr. Thomas' narrative of the more impressive incidents of her career on the throne was given in a peculiarly interesting manner, and it was enlivened by picturesque relation of events attending her reign, which enchaind the attention of his hearers. The whole sermon met with a warm response and the occasion fully demonstrated the kindly feeling toward this venerable ruler which prevails in Boston, as we believe it does throughout our country generally."

—Canadians of the French race appear to have united most heartily with their English compatriots in celebrating the Queen's Jubilee. The Montreal Witness of Monday last said:

"In all the Queen's broad realms no tribute more grateful to her and to her people everywhere will be paid her than to-day's truly magnificent and unprecedented pageant in the streets of Montreal, in which the people of every race and party have turned out together to do her honor. If the French have done more than their share even in proportion to numbers, so much the more are their fellow countrymen here and their fellow subjects everywhere delighted. The display is indeed of a sort for which the Anglo-Saxon has no equal aptitude. The talent for pageantry is a Gallic gift and we thankfully accord to our fellow citizens the prize of merit in the day's performance, for they have by their zeal done our city honor. In the same breath we must say that no emblem was greeted with keener delight than the shamrock, whose adherents were so splendidly represented in the procession. We should not in the same connection omit to notice the admirable address of the Roman Catholic bishops, who, while Mr. Laurier, our French-Canadian premier, stands before the throne receiving Her Majesty's acknowledgement of the Canadian nation's homage, have approached with an unreserved expression of their present and a recital of their past loyalty as a body to the power ordained of God over their country, and with a grateful appreciation of the liberty, protection and favors which their religion has enjoyed under the Queen's equal administration. We see in all these expressions of good will, of which no one doubts the sincerity, the beginning of an era in Canada of unity and brotherhood which will make us in reality a nation."

The Mind of the Master.

BY D. A. STURGEON, D. D.

No. III.

[In our second article we were led to notice an obvious weakness of the new school, and made some suggestions as to more complete theological statement—our idea being that we must lay due stress on all the teachings of the Divine Word, whether we can reconcile them one with another or not. The book is a suggestive one, however, and it may be that our reader would like to follow us a little farther in these rambles.]

Jan Maclaren's work is always delightful. It is far away from the ordinary track. You find all sorts of trees, shrubs and sometimes rare flowers. He is not content without at least pointing to higher reaches. He is like that close observer of nature who sees the fronds of trees unnoticed in former descriptions. We set purpose compare him to the botanist. He is not a geologist who discovers the foundations of the earth. Neither is he the explorer who is willing to shiver in the icy chill of the peaks of the mountains. The old solidities of God's sovereign purpose in saving or in condemning men, that awful problem so readily discussed by those who went before us, does not come with the sphere of the development of truth, by our genial friend. Singular to the old school also, is the absence of some thoughts that were staple a few years back. "The precious blood of Christ," "without faith it is impossible to please God," and "able to save to the uttermost." There is also a lack of that intensity of feeling in view of the tremendous issues kept before us by our belief "Eternity is just at hand," "see

that ye refuse not him that speaketh," "the wrath to come." Of course, no one can put everything into one book; but there is nothing that leaves an impression on our minds of what the Master Himself calls "the damnation of hell." There is no suspicion of such a thing.

But, now, let the author speak for himself, and say in his own inimitable way what are the verities to him.

His idea of the "development of truth" is presented in twenty pages of free and fearless exposition. The question whether the apostles added anything to the sum of the teaching of Jesus is summarily answered: "What has to be laid down in the strongest terms, and held in perpetual remembrance, is that Jesus gave in substance final truth, and that no one, apostle or saint, could or did add anything to the original deposit, however much he might expound or enforce it."

This statement, is however subject to explanations: "Is it likely that Jesus who came to declare the Divine will, and reveal the Father, would leave any truth of the first magnitude to be told by His servants?" The meaning of this is that the whole was wrapped up in embryo; but "having given the letter, He by the Holy Ghost, should return to open up the Spirit" of His teachings. Still further: "When any one writes as if St. Paul were in the affair of teaching, not only the equal of Jesus, but His superior, giving to the world more precious truth than the Gospels, he has surely somewhat failed in reverence for the Master." "Could one imagine St. Paul declaring that he had added to the teaching of Jesus, and that without his Epistles the Gospels would have little value?" "Was he not ever the reverent student and faithful expositor of the mind of Jesus, declared to him by heaven and by the inner light?" This is safe ground, and cuts off all and every so-called "revelation," of which many have been foisted on to a wonder-loving public even as lately as this present century when Joseph Smith declared that he received a visit from an angel, who gave him most important information, in reference to past and future events.

In Paul's "revelations" we do not remember to have found new truths. His "new creature" is a re-echo of the lesson to Nicodemus. His "election of grace" is simply an expansion of Jesus' doctrine of the divine choice. His dealing with the Resurrection is only a philosophical view, in correction of some misapprehensions. What is added to the Master's declarations: "I am the Resurrection, and will raise all at the last day?"

The apostle's deliverance concerning the Last Supper might have been read in the gospels. His ideas of atonement, justification by faith, and sanctification, lay in germ in what the Master said. Does any object that John received and wrote The Revelation—the closing book of the canon? True, but therein is no upholding of new truth—there is not a doctrine taught in the Book. It is an unfolding of the panorama of history, the outlines of which had been already sketched by the Son.

It is a dangerous assumption that new truths are given to men to promulgate. Popes and councils have given some queer deliverances, binding as Scripture upon "the faithful." Once admit that any one may have a revelation and all will be confusion. No: all things were given to Jesus by the Father, and He in turn gave the word to His disciples; as he declares, John 17: 6-8. The Holy Ghost was given, not to show them new doctrines, but to illuminate their minds as to the real meaning of the teachings of Jesus.

Baptists should never forget that that which has made anti-baptists abominable in the eyes of the world was the excesses of the Munster kingdom; the millenium being established, a king enthroned, and polygamy, etc., etc., introduced in accordance with extraordinary manifestations claimed by these deluded people.

No new truth has been discovered by any true servant of Jesus Christ. All that has been said and written has been but an amplification of Jesus' teachings. He declared to His immediate disciples: "All things that I have heard of my Father I have made known to you." The people of God all through nineteen centuries have been pondering the statements of the Teacher, and working out formulas from them; but do we understand them yet? Have we exhausted their meaning?

Concerning this latter point our author says: "The church's history as the disciple of Jesus has been a progress from the second century unto this present. After the apostolic days, still bright with the after-glow of Jesus, there was her childhood, simple, practical, audacious—a time of allegories; her manhood, strenuous, reasonable, comprehensive—a time of doctrines; then will come her maturity, calm, charitable, certain." He thinks that we "have not seen this last period and must remind ourselves at every turn that the church has not yet compassed the mind of the Master."

We must be quite mature to accept this last statement. It is humbling to us after all our schooling; all our piled up tomes of explanations of what the gospel means; our

countless sermons, too. Why do not we know? Are our eyes holden that we should not? or—a—what is the matter? Ye preachers! think of what this brother charges us with—ignorance,—do not know what we are talking about,—only in part anyway. Is he right? For my part, I think he is. I confess that some things are obscure to me.

By writing thus, by endorsing so far Dr. Watson's view as to Jesus' delivering final truth, we do not depreciate the apostles, we are only magnifying Him who sent them. The planets are necessary that they may reflect the light of the sun, and that is all any man can do, inspired or uninspired.

But, if necessary, we would be first to insist that the apostolic writings are both necessary and authoritative. These men spake as they were moved by the Holy Ghost. According to the promise they were led into all the truth. "When the Comforter, even the Spirit of truth, is come He shall testify of me and ye also shall bear witness," They were divinely guided as to the paths in which they should lead the companies of disciples: they were gifted with the architectural knowledge which enabled them to build securely. They exercised a certain amount of organizing skill, forming ecclesiae, and ordaining elders in every church, and giving instructions to them and to the other church officers; they allayed misapprehensions, corrected abuses and generally directed the infant bodies. But when all is said—and we have not said all, but have given the merest hints—as to the powers of the apostles—who, in comparison with the Great Teacher, were Paul or Cephas or John? The one supreme authority, as Paul significantly said, was Jesus Christ. He was but a master workman building upon Him, the foundation. We are safe, we may depend upon it, when we earnestly contend for the faith once, and once for all, delivered to the saints by Him who is the way, the truth, the life.

Nova Scotia Western Association.

(CONTINUED FROM PAGE 1.)

al needs. Thanks to steamship, railway and coaching lines for reduced rates.

The Moderator and Clerk petition local and federal government to enact and enforce a prohibitory law.

A resolution appropriate to the Jubilee season, and another expressing regret that the question of a Dominion plebiscite has been deferred. This report and that of the Treasurer were adopted. The receipts during the meeting, \$78.76 were a motion paid to Rev. A. Colborn, Treasurer Denominational funds.

Delegates appointed are as follows: To N. S. Central, Revs. E. C. Taker and H. N. Parry. To the N. S. Eastern, any of pastors with credentials of Moderator and Clerk. Convention, Deacons' J. Elliott and B. H. Parker. Minutes were read and approved. Association adjourned with prayer by Bro. C. Freeman, to meet in Milton, Yarmouth county the 3rd Saturday in June 1898.

Associational Notes.

The church edifice at Milton has been greatly improved during the past year by the addition of space for choir in rear of pulpit and a baptistry. The vestry has also been enlarged.

Early morning meetings and the social services before each business session were well attended. They were helpful sessions and much appreciated.

Five hundred and twelve baptisms are reported by 46 churches. Twenty churches have not been blessed with gains by baptism. Six churches failed to send their church letters.

It is fact-worthy of note that the first year of this Association (the Western N. S.) there were reported 526 baptisms. At that time (1851) the membership was but 5,000.

Examination of the church letters reveals the following facts, a membership from 63 churches of 11,147 has contributed but \$3,425 for benevolent purposes; eighteen churches, with a membership of 1,596, report no contributions for benevolent purposes. One church of 123 members has contributed \$10 for the convention fund; another church of 308 members has given \$350; still another church of 282 members has given \$614.61.

The ladies of the Liverpool church held a successful dinner and tea and sale on Jubilee day, June 22nd. Several of the delegates who were in Liverpool during the celebration were pleased to partake of the excellent fare provided and to note the large number of guests literally waiting for their turn.

The government has decided to bonus the interprovincial bridge over the Ottawa, opposite that city, to the extent of \$125,000 or thereabouts. The city has given \$150,000, the Quebec and Ontario legislature \$150,000 each conditional on a federal subsidy, so that the company would have nearly \$400,000 of public aid.