

With spirit wild as their's,
The white waves leap like hares.

And then, with souls grown clear
In that sweet atmosphere,

With influences serene,
Our blood and brain washed clean,

We've idled down the breast,
Of broadening tides at rest;

And marked the winds, the birds,
The bees, the far-off herds.

Into a drowsy tune
Transmute the afternoon.

So, Friend, with ears and eyes
Which sylvan deities

Have opened with their kiss,
We need no balm but this:

A little space for dreams
On care unsullied streams,—

'Mid task and toil, a space
To dream on Nature's face.

Windsor, N.S.

CHARLES G. D. ROBERTS.

THE NEW PROTESTANTISM.

Throughout the Christian world there are grand indications that a new Reformation has begun. Everywhere men are protesting against the superstitions which make up so large a part of popular religion. Men refuse any longer to accept their beliefs ready made. They will not brook dogmatic dictation. They assert the right to think for themselves.

We are the heirs of the wisdom of the ages and not of their ignorance and folly. Let us prove all things, holding fast only what is good. We sit in judgment on the hoary generations. There is no meaning in the world if we are not wiser than they. With our greater wisdom has come greater responsibility. We must not—we cannot shirk this responsibility. To do so would be to commit intellectual suicide. And thus while we reverence the virtues of our progenitors through all the ages, we cannot believe their beliefs. Age cannot consecrate error into truth. What was human opinion then is human opinion still. We aim at higher things.

Truth is the primal inheritance of all men. Neither private persons nor ecclesiastical corporations can acquire exclusive property in it. Knox College does not own truth, it is not the peculiar possession of McMaster Hall, neither Wycliffe College nor St. Michael's has a monopoly of it.

The past won for us civil liberty, but it bequeathed to us also religious bondage. The tyranny of kings gave way to the terrorism of the sepulchre. But we have revolted. We refuse to be bullied out of our great birthright in truth by the ghosts of St. Augustine, St. Thomas, or Calvin.

The great Bible of the human race has not all been writ. There is a revelation through men no less than to men. The gods have not ceased to come down to us in the likeness of men. Nor have they spoken once only and that in the remote past. The Deity has not forsaken the earth. Wherever truth and goodness is, there He dwells, as of old and from the beginning. Men are inspired to good words and good deeds now in a greater degree than ever before. Not individuals merely, but mighty nations now act the Good Samaritan to each other and to the world.

But while the people are practising this living Christianity the priest and the Levite still cling to their dead Hebraism. The inertia of the clerical body is the great hindrance to the march of truth in our day. Their peculiar and special education has been too largely one of error to admit of a speedy reform.

Truth is one but theological colleges are many. It is quite an open question whether the modern world is the better or worse for the infinite number of rival denominational institutions that cover it. Not that the value of religious education is to be denied. But for the greater part it is not education but instruction which is imparted at these colleges. And if it were all truth it would not need so much teaching. There is nothing so incomprehensible as error, there is nothing so simple as truth. The life of Christ needs no apology, the Sermon on the Mount needs no commentary.

Education is development. Ordinary theological training does not develop. It contracts and narrows men. Students are not instructed in truth absolute, but in truth relative to certain isms andologies. Theological professors now as of old teach for doctrines the commandments of men. That is all.

There is a feeble show of investigation into the truth of the received doctrines, but the case is prejudged. Both judge and jury are committed to the decision. It is a compulsory verdict brought n under the tyranny of the Old.

It is impossible to reach truth under the systems and methods of theological colleges. The very buildings are often founded on prejudice, and men of clearly manifest prejudice constitute the professoriate. Students for admission virtually affirm a belief already formed concerning the very things they should come to inquire into and investigate. They surrender their intellectual freedom forever after, and with it the Divine gift of individual judgment. They agree to believe what they are told to believe.

There are very many noble men in these colleges and among the ordained clergy, earnest, kind and true. As a class there is none so good. But they were good before they went in; they remain good notwithstanding their doctrines; they would have been as good or better if there had been no such thing in existence as exegetics or apologetics. Yet truth is to be preferred to all dogmas, to all previous impressions, to consistency even, and to the silver shrines which we may have been making for Diana.

Too many of the clergy of Canada are in darkness and bondage in a theological Egypt. Would that for them also a Moses would arise to command them to go forward.

A. STEVENSON

CARPE DIEM.

Horace, Odes, Lib. I. xi.

Leuconoe, seek not to know
What length of life the gods bestow
On thee or me; for 'tis not right
That thou should'st thus unveil to light
The mysteries of the gods on high,
Or Babylonian numbers try.
Oh, how much better 'tis to bear
Whate'er may happen—joy or care!
If mighty Jove hath yet in store
For thee a length of winters more,
Or if this winter be thy last
Which Tyrrhene waves on shore doth cast,
Be wise, and joyful strain thy wine,
Nor, if so short a space be thine,
Form plans and hopes for years to be;
E'en while we speak, the time doth flee;
Then seize the present while it stays,
Nor trust at all to future days.

H. L. DUNN.