

warned his immediate disciples that they never could use his religion merely as a patch upon some old and outworn system only fit to be discarded. "We do not see how we can reconcile this teaching of yours with our previous creeds." "Do not try to do it," said Jesus: "Throw the other away. What I teach is self-consistent, congruous, fit. Take it as a whole or reject it as a whole, but do not think that you can use it for patching to make some threadbare paganism or discredited philosophy hold together a little longer."

The favorite method among such creedal tailors is by violent exegesis to explain that "no one" up to the present time "has really understood Jesus." But if that be true he must have wonderfully succeeded in being unintelligible. Leverrier, the great French astronomer, discoverer of Neptune, in order to file his claim to a most important discovery which he did not wish to make public until he could pursue his investigation further, wrote a full account of it in most elaborate cipher to a friend in England, requesting that the paper be kept until he should choose to disclose its contents. Within a week he received back the whole communication, turned into perfect English. If Jesus Christ had spoken in riddles and written in cuneiform characters, he could not have concealed the gospel for nineteen centuries.

There is no kinder, no more gentle, no more gracious creed than that of our Saviour, Jesus Christ; but there is no one less compromising. It will not go into strange bottles. It will not be used to adorn or reinforce other systems. It stands by itself to conquer, or it stands by itself to fail. Its primal and fundamental principles can be put into a primer and taught a child. There is nothing occult about its essential nature. Instead of its being true that the message requires a new revelator to bring out its hidden meaning, Jesus himself said, "In secret have I taught nothing." He claimed for himself absolute clarity, absolute independence and absolute finality. Moses might testify of him, but not even Moses could dominate him, much less use him.

And as Jesus stood then he stands now. He will not be ranked with others; he ranks only with himself. He is the whole orb of truth. He is the sole Saviour of the world. He is the only Master of the conscience. And this position which he asserts whenever he speaks, assumes whenever he commands, he will not himself renounce nor permit his disciple to compromise. He is not one of many. He is Lord of all; and he who would simply take advantage of him to bolster up some other teacher betrays him.—The Interior.

### Is the Theologian Disappearing?

Prof. Scott, of the Congregational Theological Seminary, Chicago, said recently: "One result of religious uncertainty is the disappearance of the theologian. The younger scholars, under radical influences, have turned away from theology; so that it is now very difficult in America to find men qualified to become professors of theology." This opinion is held by other careful observers, says The Presbyterian, Philadelphia; and it continues:

"It is said that in our theological seminaries very few students are making a specialty of systematic theology. The times do not favor fine theological distinction and definitions. Doctrine is not prized, nor understood, as in the days of our fathers. Doubt and uncertainty abound. Loose thinking is dominant. All sorts of opinions

prevail in and out of the church. A hearing is given to all kinds of isms. Indifference in regard to what men believe obtains. The reading of the day can hardly be called theologic, even in ministerial circles.

"Is it not time our divinity schools were giving special attention to this subject, and were offering special inducements to their brightest men to devote time and energy to the fullest and most accurate mastery of theology? They should be able to turn out men who not only understand it in its various relations and branches for ministerial purposes, but who can teach it and expound it, and defend it as occasion requires. Theology is the greatest and grandest of sciences, and is bound, sooner or later, to come to its rightful and regal position as an enlightening, stimulating, regulative, and discriminating factor. We do not believe the world has outgrown the need for it, or that any substitute for it exists."

### Not a Candidate.

The story is told of Senator Vance, of North Carolina, the champion story-teller of the State, who has a broad stripe of Calvinism down his back, though he is not a communicant of the Church, that, riding along in Buncombe county one day, he overtook a venerable darkey, with whom he thought he would have "a little fun."

"Uncle," said the Governor, "are you going to church?"

"No sah; not exactly. I'm gwine back from church."

"You're a Baptist, I reckon, ain't you?"

"No, sah; I ain't no Baptist. De most of de bredren and sistern about here has been under de water."

"Methodist, then?"

"No, sah, I ain't no Methodist's nudder."

"Campbellite?"

"No, sah; I can't arrogate to myself de Camellite ways of thinkin'."

"Well, what in the name of goodness are you then?" rejoined the Governor, remembering the narrow range of choice in religions among North Carolina negroes.

"Well, de fac' is, sah, my old marster was a herold of de cross in de Presbyterian Church, and I was fetch' up in dat faith."

"What! You don't mean it? Why, that is my church."

The negro making no comment on this announcement, Governor Vance went at him again.

"And do you believe in all of the Presbyterian doctrine?"

"Yes, sah; dat I does."

"Do you believe in the doctrine of predestination?"

"I dunno dat I recognize de name, sah."

"Why, do you believe that if a man is elected to be saved, he will be saved, and if he is elected to be lost, he will be lost?"

"Oh, yes, boss; I believe dat. It's Gospel talk, dat is."

"Well, now, take my case. Do you believe that I am elected to be saved?"

The old man struggled for a moment with his desire to be respectful and polite, and then shook his head dubiously.

"Come, now, answer my question," pressed the Governor. "What do you say?"

"Well, I'll tell you what 'is, Mars Zeb. I've been libbin' in dis hyar world nigh on sixty years, an' I nebber yet hyard of any man bein' 'lected' 'bout he was a candidate."

### Literary Notes.

The leading article in The Living Age for July 30th was "Count Tolstoy on War." This is the complete text of a ten column let-

ter in The London Times, in which Count Tolstoy recently arraigned Russian Government and Czar with such vehemence that the Russian Council of State had under serious consideration the punishment of the author for his plain speaking. It is in the Count's most characteristic and scathing style.

The Cosmopolitan, (Irvington, New York) for August opens with an editorial on The High Privilege of the Voter. Then follows an article by Sidney Mornington on Simon Lake and His Wonderful Submarine. Railroads Above the Clouds; Modern Manners and the Unmannerly Age; Wall Street's Wild Speculation: 1900-1904; and A Dinner at Delmonico's—these are among the other articles of interest which with several good short stories go to make up an excellent number of the magazine.

Perhaps the most interesting book discussed in the August number of Current Literature (Current Literature Publishing Company, 34 West 26th Street, New York) is In the Bishop's Carriage, by Miriam Michelson. Nance Olden, the heroine, is a remarkably clever thief, and the first half of the book is taken up with her experiences in "working" an unsuspicious community. The author has struck a somewhat new note in the way of fiction, and the book should be read by many. The chapter reproduced in curtailed form in this magazine makes one wish to read the story in its entirety. Another interesting book is Booker T. Washington's Working With the Hands, of which the reviewer says, "This book, on a whole, enhances one's appreciation of the man and of the work he has in hand. In the history of our country no more providential man has yet appeared."

The war in the East being still the one topic of sustaining interest, it is natural that the magazines should continue to present to us articles on various phases of the struggle and the people engaged therein. The July number of The Nineteenth Century and After, Leonard Scott Publication Co., contains the following: "How Japan Reformed Herself," by O. Elzbacher; "The Women of Korea," by Lieut.-Colonel G. R. J. Glunick; and "International Questions and the Present War," by Sir John Macdonald, C. B. L. D. On more general subjects are the following: "Tramps and Wanderers," a practical view of the Athanasian creed. "The Virgin-Birth," "Invisible Radiations," and "Concerning some of the Enfants Trouvés of Literature."

### Edition de Luxe.

The Grand Trunk World's Fair folder, which is the finest specimen of railway literature yet issued on the Louisiana Purchase Exposition, is in great demand. A good supply has been issued, and any one sending four cents in stamps to J. Quinlan, District Passenger Agent, Bonaventure Station, Montreal, can secure a copy.

Michigan Presbyterian :—The Lord is not going to do for us what we can do and ought to do for ourselves. He will pardon our sins, but he will expect us to ask for pardon. He will save us, but he will require us to work out our own salvation. He will provide all the means for man's development in holiness, but he will expect us to do our part earnestly. He will offer a welcome to all men, but he will expect us to make that welcome known. His love is infinite, but he requires that we shall reflect his love so thoroughly that it shall be real to all men. If we refuse to do our part to extend Christ's kingdom, we are hindering its triumph, and spreading disloyalty among those who should be faithful and loving subjects.