

THE MOTIVE POWER OF LIFE.

James emphasized the plain, practical fact that the faith which does not work itself out in the life and conduct of a man is dead. Paul, while apparently exalting faith and deprecating works, is thinking of the works that are done because a formal law commands them. He conceives faith as an intense and burning enthusiasm inspired through overpowering belief in and realization of the nature of Jesus, —an enthusiasm which drives on the man in whose soul it reigns to live the life of Jesus. This overmastering faith makes the man's life, and shows itself in every act that he does.

From a different point of view this faith which possesses the man and lives in him may be described as love. Faith in Jesus is an intense and supreme love for God for all that God has made, and for all that is like God. The one supreme duty, the one thing that we owe to all other men,—that is, what we owe our neighbor,—is love. It is easy to pay to our neighbor all the ordinary debts of life, all the debts that law recognizes and enforces; but there is one thing which is always due from us to all men, one thing which we can never pay completely, one debt that always remains still to be satisfied, and that is the love which we are bound to show toward them.

This duty sums up and comprises in itself the entire law of conduct toward other men. He that has in his soul the true faith, or, in other words, the real love, hath fulfilled the whole law, and much more than the whole law. The law, being a positive and external command, or series of commands, cannot do more than state a number of details; "thou shalt not steal," "thou shalt not commit murder," and so on. But no such enumeration of details can ever be complete; it must always fall short of the vast fulness and complicated relations of life. One may, in a sense, fulfill all those positive enactments, one by one, and yet fall hopelessly short of real goodness. Moreover, in the multitude of details the man who is striving merely to obey the law that orders each action becomes befogged, and wanders from the true path. The details often seem to conflict with one another; questions of casuistry arise; and the law is not a clear enough guide. No one can be justified merely by doing the works of the law. The one true guide is the spirit of love and faith burning in his heart, impelling him to act, and showing him what to do in each case and how to do it.

There is another strong motive which should impel mankind to an active and strenuous life. The day of judgment and the coming of the Lord at hand. Every man should live in expectation. That day is nearer than it was. Each day spent is a day nearer the end. Life is not a time for sluggishness and sleep. In the darkness of night sleep is permissible; but the night is now near an end, and the light of day is about to begin.

Paul's words, when he refers to this subject, are always mystic and obscure—not that there is really any obscurity in them, but that he has to express in human thought, which is conditioned by time, the idea of eternity, which stands above and outside of and apart from time. That which is real and eternal must necessarily stand very close to us. Human nature is temporary and evanescent and unreal; it is here for a moment, or an hour, and then it passes away; and yet it has a hold upon and a share in

what is fixed and eternal. But the eternal does not come after the temporary; it does not begin where that which is evanescent ends; it is the real truth underlying the changeable and unreal. Because it is real and eternal it is close at hand; it is here and now. But because man's nature is imperfect, and even the good man who is justified is still only straining after the truth and struggling to reach what is beyond him, therefore the eternal and the real is apart from him, distant, and hidden in the future.

Hence arises the apparent contradiction between Paul's language at different times with regard to the coming of the Lord. Sometimes he emphasizes its nearness, when he desires to impress on people that it is certain and inevitable and that every man must face it himself, and ought to live for it. At other times he has to remind them that many things must happen before the Lord comes, that the history of the world must continue and reach another stage in the development of the will and purpose of God as a preliminary. In the present chapter his object is to make that great issue an incentive to immediate activity. That is what we have to live for, and we must live for it here and now, not at some future time.

He employs here another kind of metaphor. In the dark night, when one is free to live idly and to sleep, one wears the loose and easy garments that are suited for sleeping. But in the day one must put on other garments suited for active life in the open. With this is worked in another metaphor. The life of the Christian is a continuous warfare against evil and wrong. The true Christian is a soldier, and he must wear the garb of a soldier. We must recognize, therefore, that day is now beginning, and we must put on the armor that becomes us to wear in the light of day.

Then in simpler words, and in another metaphor, Paul describes life as a walk. As we are walking in the full light of day, there must be no pretence and no sham: "let us walk honestly as in the day." Even the pagans of the world reserve their worse faults of personal conduct for the evening and the night. The revel at nightfall is accompanied by drinking, and leads on to vicious indulgence. Nothing of this can fill any part of the Christian's life. In the day the life of the pagan is guided by jealousy against his neighbor and competition with his rival. This also is unfit for the Christian, and must be abandoned by him. His life is a warfare but the war is not against his neighbor, as is the case with the pagan; the strife in which he is engaged is against the powers of evil and of darkness. He is to put on Christ as the armor of his battle, and to identify himself with his Leader. The war which he fights is the war of Christ against the world, and he is to give his whole mind to this, and to take no thought for his own bodily comfort and pleasures—Sir William M. Ramsay, D.C.L., LL.D., Litt. D., in Sunday School Times.

Ottawa is not the only Canadian city giving substantial aid to the Y.M.C.A. in its work. Within a few days the Montreal Association raised nearly \$180,000 for a building fund. The sum aimed at is \$300,000, and it looks as if there would be no difficulty in raising that amount. One firm, who also do business in Ottawa, gave \$25,000; and one of the donors of \$1,000 remarked that when he arrived in the city 17 years ago, penniless and discouraged, he called at the Y.M.C.A. and received such kindness and help that he was encouraged to make a new start, which ultimately brought him success. The Y.M.C.A. has helped many a man to a better life, and should receive every encouragement at the hands of all classes of our people.

THE LATE MRS. A. T. CROMBIE.

When Mrs. A. T. Crombie, Toronto, entered into her eternal rest on the quiet afternoon of Sabbath, June 6th, the church and community lost a true "mother in Israel."

Mrs. Crombie was born in Allon, Scotland, where she spent her early years. The family afterwards moved to Edinburgh, in which place she received a fine education in the famous ladies' school known as "The Edinburgh Institution." She came to Canada in 1863, and resided with her sister, Mrs. Even McEwen, in Kingston. Here she was married in 1864 to Mr. A. T. Crombie, and together they made their home in Toronto, where she resided till the time of her death. From the first Mr. and Mrs. Crombie became actively engaged in Christian work, and entered the membership of Knox Church under the ministry of Dr. Topp. Mrs. Crombie became a Sabbath school teacher, and continued almost without interruption in that work for nearly forty years. In 1880, soon after the organization of Central Church, they united with it, he becoming an elder and she a Sabbath school teacher, and she continued in this work till three or four years ago. Mrs. Crombie was a woman of great strength of character, her moral and spiritual ideals were high, and her convictions very deeply rooted. She was not easily swayed by mere passing influences. Whether you always agreed with her or not you could not fail to respect her absolute sincerity and the loftiness of her motives. She loved the Word of God both in the private reading and public exposition of it. One recalls the delight with which she read the sermons, recently published, of Dr. Jowett, of Birmingham, when unable to attend the services of the church. Besides her teaching, she was devoted to other forms of Christian service, and gave much time and thought to the great work of the Women's Foreign Missionary Society. In her own home she was the very incarnation of hospitality. Many in distant parts of our wide Dominion and far off in heathen lands will ever bless God that they had the privilege of enjoying the gracious and unostentatious kindness that was the very atmosphere of that home. Though deeply spiritual, Mrs. Crombie was also very human in her interests. She loved the land of her birth, its noble traditions and sweet songs, and possessed in a marked degree that refined sense of humor that was like sunshine in her life.

It is not often that a clergyman is married in the church where he preached four years, and married at that by his father, assisted by the brother-in-law of the bride. Yet this is what happened to Rev. Donald Stewart, B.A., pastor of the Alexandria Church, formerly of Morewood. The wedding took place last Wednesday in the Presbyterian Church at St. Martin's, N.E., where the bridegroom served two years as a student supply and afterwards as a missionary. The bride was Miss Charlotte Louise Carson, daughter of Mrs. E. Carson, of St. Martin's. Rev. Donald Stewart, Sr., Finch, Ont., officiated, assisted by Rev. J. H. A. Anderson, of St. John's Church, St. John, N.B. After a luncheon at the bride's home, Mr. and Mrs. Stewart started on a tour of New Brunswick's many interesting spots. Rev. Mr. Stewart only went to Alexandria last December, but he is so well thought of there that the session gave him a handsome present in cash ere he left for St. Martin's on this very important mission.

The Rosedale Church, Toronto (Rev. D. Strachan, pastor) has already pledged to the amount of \$40,000 towards the erection of their new church, which, if the plans as in the hands of the committee are carried out, will be one of the finest church edifices in the city.