

sought an end inferior to that which the Gospel had already secured. But he remembers that he had also—even in that Corinthian Church—to deal with Jews; and he shows that they, too, had erred on another side in asking the Gospel to satisfy in another way what it had better supplied already. As the Greek was the example of wrongly desired wisdom, so the Jew was the example of wrongly desired power. In both cases the right thing came in, and in the right way and place. The Apostle brings both into one verse; and as he puts the Jew in it first, though he had already been dealing with the Greek, we shall follow his order.

It was not the Jew only who complained of the want of power. The Gentile also had this difficulty. But it was a special Jewish requirement, though the Jew also sought for more wisdom than he found. As to power, he was specially disappointed. The Old Testament dispensation had been a grand monument of power, and as the Jew thought of the completion of that dispensation (for the coming of another did not suggest itself to his mind), the prophecies that announced it all seemed to announce power working exactly in the same or yet grander style. With a carnal mind at work on these prefigurations, the kingly element in the Messiah came to overshadow every other. He should come with the clouds of heaven, smite the Edom and Moab of the Roman Empire, raise up the fallen throne of David, and make the Jews the monarchs of the world. The Jew would allow with this some mixture of teaching, perhaps some shades of suffering, but the visible glory was to be stupendous and irresistible. Hence when Jesus came, the Jews were greatly perplexed and staggered. There were some signs of glory which could not be denied; but how much was there to offend in the humble origin of Jesus, in His mean retinue, His association with the common people, above all, His steadfast refusal, in spite of such openings, to set up a worldly kingdom! When the cross seemed to end all, what a mortification to one who had any hope, — to one who had no spiritual vision, what a recoil with irritation and disgust! To this day, beyond the mere resentment of the Jews under the charge of the death of Jesus, there is their dislike of this feature in the Gospel that keeps them from it; and the last thing that they will do is to embrace a Messiah who could not come down from the cross and save Himself.

How far is the Jew here from being alone! Go to the pagan nations, and specially those of great power and high civilization, is not the first exhibition of the cross here disappointing also? "Your religion," they say, "is from God. It asserts the appearance of God among men. Is the godlike, then, clothed with weakness and shame? In our religions God is strong and great; in yours, feeble and dishonoured. Show us a religion more splendid and magnificent than our own, and we shall embrace it, but do you expect us to believe that God lived like an outcast and died like a criminal?" So in Mohammedanism, that religion, owning Jesus as a prophet, almost, if not altogether, blots out the memory of His death, while wholly denying His atonement, and finds here a strong point of contact with what is otherwise its rival and opposite. Even corrupted Christianity goes back to the very Jewish dislike of weakness by making Christianity strong at the wrong place, giving the cross itself something of the power of a Jewish sign, and turning the Gospel into a material kingdom. In the hearts of all professing Christians who are Christians only in name, this deep discord remains unhealed. They are not inwardly reconciled to a Christ, whose kingdom is so visibly not of this world, and who requires all His followers to suffer before they can reign. Were Christ even to come to set up a temporal kingdom (not to speak of what would still be most uncongenial to the natural mind), that would not reconcile the nominal Christian to His having come first to die upon a cross. It may be some comfort to the nominal Christian, in his ignorance, to think that Christ by suffering has paid his debt and secured his escape, but, in itself considered, the idea of suffering and weakness in connection with the Head and Example of his nominal religion is unwelcome and repulsive, and therefore he is in heart a Jew, and the last thing that he finds, even in the Gospel of his own childhood and riper years, till he becomes a true and living Christian, is the proof, folded up in the sorrow and death, more than in the miracles, of Jesus, of such divine power, as to evince that this is indeed the Christ, the Saviour of the world. *Principal Cairns, D.D.*

PRESBYTERIANISM IN AUSTRALASIA.

The most noteworthy event of 1886 in the history of Presbyterianism has just transpired at the Antipodes. Dr. James Nish, of Sandhurst, Victoria, by the nomination of all the Presbyteries in all the colonies was elected Moderator of the first Federal Assembly, which assembled at Sydney on July 14. He has been the prime mover in this federation, and well deserved the honour bestowed upon him with such complete unanimity. By the Australian colonies and Tasmania fifty-one ministers and forty-eight elders had been appointed. Dr. Nish mentioned that the rapidly-in-

creasing facilities for travel have already made it quite as cheap and much less toilsome for him to go from Sandhurst to Sydney as it was at his first location on Bendigo in 1854 to attend the meeting of the Melbourne Presbytery. One of the probable results of the federation pointed out by Dr. Nish is the laying on the Australian Church the entire onus of maintaining and carrying out the mission to the New Hebrides; and he expressed his belief that should they come to be charged with it, the protest of their federal court would materially influence the home authorities to refrain from any further coquetting with foreign powers relative to the cession of these islands to the French, and to take a vigorous stand in resisting their future contamination by any influx of criminal outlaws. At present the Assembly is designated "a court of arbitration and advice," and its first Moderator confessed that he has no burning desire that its powers should, in this respect, be greatly enlarged for many days to come. Were it practicable to form an incorporative union of the churches, and to transmute the federal court now formed into a General Assembly of Australasia, Dr. Nish would even then be strongly inclined to plead for a large measure of independent Home Rule on the part of the several provincial assemblies, which, under such a union, would naturally take the place and designations of synods. It is worth noting that the first business after the Moderator's opening remarks was the appointment of a committee to prepare a loyal address to the Queen, concerning whom it was said that, "as a communicant of the Presbyterian Church, they could in fact claim her Majesty as a member." The reports from the various Colonies were of a cheering character, and showed that the Churches are everywhere waking up to the necessity for home mission work. In Victoria, where a native ministry is being developed, there are now scarcely a dozen miles of country without some threads of religious ordinances being provided for the people.

FOR THE CANADA PRESBYTERIAN.

PETER.

BY T. K. HENDERSON.

"And he went out, and wept bitterly." — Matt. xxvi. 75.

To that wide eastern hall where calmly stood
The central figure of the human race,
Amidst the crowd that waited for His blood,
There entered one upon whose rugged face
The lines of hope and fear had left their trace.
A little while ago, his ready sword
Leaped from its scabbard to defend his Lord.
Now craven fear usurped the foremost place
In Peter's soul, and he that Lord denied,
And with loud imprecations backed the lie:
Albeit his Galilean tongue betrayed
The ready falsehood to the Jewish maid.
But when he caught the Master's pitying eye
The strong man turned away, and sorely cried.

Toronto.

I WRITE UNTO YOU, YOUNG MEN.

Of you, Christian young men, it is asked that you cast out of yourself the false, the selfish and the delinquent, and that you be sincere workers for the glory of God and the benefit of men. We ask it in the name of Truth, that you may man her bulwarks, and tell her to the generation following. We ask it in the name of Christianity, that you may join her in her brave battle with world and flesh and devil. We ask it in the name of Society, that she may not be convulsed by the crimes of the lawless nor by the frenzy of the despairing. We ask it in the name of Humanity, struggling to deliver herself from a thousand wrongs. We ask it in the name of multitudes, showing your own manhood, who are passing down to darkness, waiting as they go. No man hath cared for my soul! We ask it in the name of the Redeemer, who has shed for you His own most precious blood, and who waits expecting to see the travail of His soul.

Wearily have the years passed, I know; wearily to the pale watcher on the hill, who has been so long gazing for the daybreak; wearily to the anxious multitudes who have been waiting for His tidings below. Often has the cry gone up through the darkness. Watcher, what of the night? and often has the disappointing answer come. It is night still; here the stars are clear above me, but they shine afar, and yonder the clouds lower heavily, and the sad night winds below. But the time shall come, and perhaps sooner than we look for it, when the countenance of that pale watcher shall gather into intense expectancy, and when the challenge shall be given with the hopefulness of a nearer vision: Watcher, what of the night? And the answer will come, The darkness is not so dense as it was; there are faint streaks on the horizon's range; mist is in the valleys, but there is radiance on the distant hill. It comes nearer—that promise of the day. The clouds roll rapidly away, and they are fringed with amber and gold. It is, it is the blest sunlight that I feel around me—it is morning! And in the light of that morning thousands of earnest eyes flash with renewed brightness, and

things that nestle in dust and darkness cower and flee away. Morning for the toil worn artisan! for oppression and avarice, and for the faming and poverty, are gone, and there is social night no more. Morning for the weak eyed student! for doubt has fled, and sophistry is silenced, and the clouds of error are lifted from the fair face of youth for aye, and there is intellectual night no more. Morning for the lover of man! for wrongs are redressed, contradictions harmonized, problems solved, men in perpetual brotherhood, and there is moral night no more. Morning for the lover of God! for the last infidel voice is hushed, the last cruelty of superstition perpetrated, the last sinner lays his weapons down, and Christ the crucified becomes Christ the crowned. Morning! hark how the earth rejoices in it, and its minstrels challenge the harpers of the sky, "Sing with us, ye heavens, the darkness is past, the true light shineth." Hark how the heavens reply "Thy sun shall no more go down, neither shall thy moon withdraw her light, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." And the light climbeth onward and upward, for there is a sacred noon beyond. That noon is heaven! "And there shall be no night there."

C. H. Spurgeon.

OLD MEN AND OLD WOMEN.

Some one has made out a long list of old men and women who occupy prominent places and wield world-wide influence. It is not a difficult task. Probably at no time in the world's history were there so many active leaders in advanced life as now. In the light of the prevalent confidence in youth, and the sad lack of reverence for gray hairs which are so frequently seen, it might be well for each of our readers to moralize a little on a few facts we subjoin:

President Grevy, the only man in France that can stand at the head of the Republic, lately re-elected president, is seventy-three years old.

Gladstone is past seventy-six years, and yet he has more power than any man in the British Empire.

Bishop Taylor, of the Methodist Episcopal Church, who has more missionary spirit than some whole missionary boards and entire churches, and who has recently travelled 600 miles on foot in the tropical climate of Africa, establishing missionary stations, is almost seventy years old.

Bismarck, the mightiest man in all Europe, is seventy-two years of age.

Tennyson, the poet-laureate of England, is seventy-six, and has scarcely a rival in all Britain in song.

Whittier, who stands at the head of American poets, is seventy-nine years old.

Queen Victoria went to the throne of England fifty years ago, and never was more loved by Britain and the world than to-day.

Dr. McCosh, the President of Princeton, since the death of Dr. Hodge, and the leading writer on philosophy of our times, is seventy-six years of age, and has written immensely on the most difficult subjects, and yet evades no issue of the day.

Bancroft, the greatest of all American historians, is seventy-six.

Mrs. Lydia Sexton, of the United Brethren Church, is now far up toward ninety, and can outpreach any woman in the denomination, and has recently been engaged in revival work where many were brought to Christ.

Honour the aged. Give them a chance to do something for the Master, if they have a heart to work. They may have some old notions, but they may have old wisdom as well.

Remember, you are growing old. The gray hairs are growing on your head. "Old men for counsel," at least, even if we send the young men to the war.

HOW TO ENCOURAGE A MINISTER!

Hear him "now and then." Drop in a little late. Do not sing. Do not find the text. Talk a little during the sermon, or read some book, or turn over the leaves of your Bibles while he is reading. Look as listless as you can. Be as restless as you can. Notice carefully any slip he may make while you are awake. Find all the fault you can, it will come round to him. Censure his efforts at usefulness, and throw cold water on all his endeavours at improvement. If you hold an office in the church, be as often absent from your duty as you can without incurring censure on yourself. Tell him when he calls what a stranger he is. Hint to him how his predecessors used to drop in for an hour's chat, and how much you liked them and their preaching, and do so in a whining tone. It is sure to have effect. Never attend the prayer meeting. Never by any chance attend when he intimates a special service. If he is always in the pulpit, clamour for a stranger. If he has to be away, and absent from his pulpit a Sunday or two, say to your friends, "That man is never at home." By all means keep down his income. Fulness of bread is bad for every one but the fairy. Patient continuance in such well-doing will certainly break his spirit, ruin his usefulness, and send him to his grave, and verily you shall have your reward.