

For The Dominion Presbyterian.

'With God's Likeness.

BY C. H. WETHERBE.

In Psalm 17:15 David says: "I shall be satisfied, when I awake, with Thy likeness." Several times recently I saw in religious newspapers what purported to be a quotation of that passage, the latter part of which was given in these words: "in Thy likeness." Some people may argue that there is no real difference in the meaning of the two phrases, but it seems to me that there is a special difference. One such quotation I saw in a Unitarian paper, written by the editor, and I judge that he supposes that all people will be raised in God's likeness. Possibly I do not correctly interpret that editor's thought, but it looks to me that it is that the likeness to God is not taken on by a person until he shall be raised from the dead. I say that I may be mistaken in my supposition, yet I can scarcely avoid thinking that there are thousands of people who believe that, although they may not have God's spiritual likeness during this life, they will have it when they arise from the dead. Of course this is a false belief. There is no ground for it in the Bible. David's meaning, which he received from God, is that he will awake from the dead with God's likeness. He had that likeness while he was living, and he carried it with him into the spirit world when he died, and hence he will awake with it on the resurrection day. This is far different from the idea that the ungodly, who die as such, will awake in God's likeness. There is not the slightest intimation in the Bible that those who die with sins unpardoned, with no true love of God in their heart, will obtain God's likeness in the day of resurrection. The soul must have God's likeness in this world in order to awaken with it on the resurrection morning. They who die in their sins will awake from the dead with the same likeness which they had on earth, and that likeness is patterned after the devil and his doings. It is and ever will be a sinful likeness. It is a gross fallacy to suppose that the permanently ungodly will be like true believers in heaven.

The James Robertson Memorial Fund.

TORONTO, 18th March, 1902.

MY DEAR SIR,—

The death of Dr. Robertson, our beloved brother, who for the last twenty years was Superintendent of our Northwest Missions, came as a shock to the whole church. Although his health had been gradually failing for some time, his closest friends did not anticipate his removal so soon. His loss is greatly felt in many directions. It is difficult to over-estimate the work he was enabled to accomplish for the settlement of the newer Provinces of the Dominion, and especially for the planting of mission stations all over these Provinces.

Few men have been more diligent and faithful, and few men will be more missed, especially by our missionaries in the Northwest. He was not only ever ready to give them counsel and encouragement, but his purse was ever open, whenever he felt there was need of help likely to stimulate and encourage a brother. Now that in God's providence he has been removed, it seems fitting that steps be taken to raise a Fund as a memorial to him and of the work he was enabled to accomplish for the church.

At the meeting of the General Assembly's Home Mission Committee last week, it was unanimously agreed to establish such a

Fund, and I was instructed to issue this letter to the ministers and missionaries of the church, asking them personally, as well as in their respective congregations, to aid in raising a Fund worthy of our honored brother, with the understanding that a portion of the money raised will be given to Mrs. Robertson, and the balance used as the General Assembly may direct, in the furtherance of the work so dear to Dr. Robertson's heart and for which he gave his life.

Several of our people have already written strongly urging the raising of such a Memorial Fund, and one lady taking for granted that this would be done, recently sent me a cheque for fifty dollars with which to begin it.

May I ask you to take such steps in your own congregation as to you may seem best for obtaining contributions towards The James Robertson Memorial Fund? In order that the effort may interfere as little as possible with the regular schemes of the church, as well as for other reasons, it is desirable that immediate action be taken, so that all money be forwarded to me *before the meeting of the General Assembly in June.*

I am confident that this brief appeal will meet with a generous response, and that there are few ministers or missionaries of our church who will not feel it a privilege to aid by every means within their power.

Soliciting your cordial co-operation,

Believe me, yours sincerely,

ROBT. H. WARDEN.

Literary Notes.

The Missionary Review of the world for May is marked by variety, interest, and strength. First there is a Scriptural Exposition by Dr. Pierson, the Editor in Chief, on "The Divine Link between Prophecy and Missions." A very practical and forceful article is contributed by Robert E. Speer, on the "Resources of the Christian Church for the Evangelization of the world." Three articles on China, two on John R. Mott's Visitation of Asia, and his impressions of the Situation there, and three very excellent contributions on African Life and Missions also make up a part of this attractive number of the Review. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

The Biblot (T. B. Mosher, Portland, Maine.) for May is entitled *Doris: an Idyle of Arcady* by Augustus Jessop, D. D. It is a strange sad story of the life of the poor in an English rural district told in a powerful style and sympathetic tone. It is not often one meets a tract written in this style: "You poets, how I envy you! men forgive you, applaud you, render you almost adoring thanks for your utterances because you say to them in your majestic voice, sweet, strong all harmony; because you sweep the strings which we of the common herd can never touch without a discord. And yet for us, the beasts of burden of common prose, because we have no wings and cannot soar to your empyrean, we are told to know our place and never step out of our sphere. Your ride in your chariots of fire; we must keep between the shafts of the carts and wains that lumber along the common roads of the common world, yet I cannot choose but write of *Doris.*"

Every day in thy life is a leaf in thy history—a leaf which shall be turned back to again, that it may be seen what has been written there; and that whatever was written may be read out in the hearing of all, and be legible to all eternity.

Sparks From Other Anvils.

Presbyterian Standard: Thou shalt love thy neighbor as thyself, was the gentle hint given to a group of speakers at a Methodist gathering the other day. The man who steals another's time in a public meeting is as inconsiderate as the man who relieves another of his time-keeper.

Presbyterian Witness: Do not give up the singing of Psalms and Hymns and spiritual songs. Words wedded to music will cling to the memory with dear tenacity, up to the years of maturity, down to the closing days and hours of life. The Psalms and Hymns dear to childhood will be precious to the end.

Lutheran Observer: Religion, as Jesus meant it to be, is as practical as anything to be found in the whole range of human affairs. Its treatment of human needs and human wrongs is thoroughly adapted to what is to be accomplished. It is a life, more than a mere system of morality. It is based on principles, rather than on specific precepts.

Michigan Presbyterian: How much would the world be really poorer if you were out of it? What are you doing to increase the world's moral welfare? What sacrifices are you making for the principles in which you claim to believe? Are you in reality a factor in the world's advancement?

Christian Guardian: There are ways of complying with the letter of the law, which is only a thin guise of obedience held over a real and flagrant disobedience. Such duplicity should be clearly exposed in the press with the strongest condemnation. The secular press is too much afraid of being charged as "purist" and "preachy"; it should deal with these matters in the spirit of the old prophets.

The Interior: It is becoming constantly more common for labor organizations to embody moral reform principles in their programs of action. The church ought to be on the watch for such instances and be instant with applause and encouragement. An important example of this tendency is the resolution adopted by the drug clerks in Chicago making it the duty of the unions' members to discourage the sale of opium, morphine and cocaine at the counters of stores where they serve.

Christian Intelligencer: The Scriptures declare that it is more blessed to give than to receive. True givers testify to the same truth. Anything that is Godlike in human action is most blessed. It is Godlike to give "God so loved the world that He gave His only begotten and well-beloved Son." It is Christlike to give. "Who loved us and gave Himself for us." It is Holy Ghost-like to give. He strives with men, and when they turn unto the Lord, He gives them his unction for Christian service. Thus, by giving first ourselves unto the Lord, and after that our time and talents and influence unto our fellowmen, we put ourselves in accord with the triune God of our salvation. The grace of giving is encouraged and enforced by the highest and strongest possible arguments. Give and taste its joys.

Not one of God's promises has even been outlawed by time.