

Rev. J. M. Parker. Mr. Newcombe announced as the subject of his discourse "Christian Stewardship." The text was 1 Peter 4-10. The preacher dwelt upon the duty of Christian Stewardship, especially in respect to the use of worldly goods, the employment of our faculties and the dissemination of the truth. The sermon evinced clearness of thought and carefulness of preparation. It was delivered in an earnest and faithful spirit, and the result should be to prompt those who heard it to a larger faithfulness in Christian service.

In the afternoon a mass Temperance Meeting was held. The speakers were Mr. W. D. McCallum of Truro, Revs. M. A. McLean and Dr. Burch also of Truro and Rev. D. H. McQuarrie of Parrsboro. The congregation was large, filling every available seat. The addresses dealt with the subject effectively from different points of view. All of the speakers held the close attention of the audience, and some of them spoke with eloquence as they held up to reprobation the gigantic evil.

At the evening service a short sermon was preached by Rev. M. A. McLean. This was a simple and very impressive discourse, urging the claims of the gospel of Christ for immediate acceptance. In an after service conducted by Rev. A. F. Baker, a large number took part, testifying to the saving power of Christ. At the close of this interesting and solemn service a number indicated their desire to accept the offers of salvation. At the services of Sunday as well as at the evening services on other days, the excellent music furnished by the choir added much to the interest of the meetings.

Knowledge of the Father.

BY PRESIDENT GEO. E. MERRILL, D. D.

"Show us the Father and it sufficeth us."—John 14:8.

We sometimes speak of the college of the apostles because they were a band of teachers; but they themselves had been together three years at school. They had been students of one teacher, who in himself had combined marvellous qualities, and had taught as no other could teach. The apostles came to their graduation; but instead of going away from their teacher, he was going away from them. They, however, were to go out "into all the world," with the loftiest mission that could be given them. They were to put to the test their attainments in manhood and divine knowledge. And standing thus upon the threshold of life and service, they felt as every wise college graduate will feel, that after all they knew too little; that opportunities lost and teachings only half apprehended, had left them so deficient, that it almost seemed that they could not go forth. How could they part from their great instructor! How could they let him go, leaving such great gaps in their knowledge! How could they suffer a separation irretrievable, for they plainly saw that they could not return, nor he to them, for further study together. Philip spoke out: "Well—there is one thing; just tell us one thing, the great including thing. Show us the Father, and it sufficeth us." To know God would be to know all: Philip was right. And we shall be right today if we say the same thing. No education can be complete unless we know God. If we know God, we have the source and secret of all knowledge, and knowing him we have the inspiration that will not fail us when we, like the apostles, stand in the outer life and need a perfect preparation for its work.

And we must note Christ's answer to this final appeal of his pupil. He said: "Have I been so long time with you, Philip, and hast thou not known me? He that hath seen me hath seen the Father." No other teacher who ever has lived could make such an answer to his pupil. Never has another been able to say: "I, in my own person, am the revelation and the interpretation of ultimate truth." But Jesus said it: "I am the way, the truth, and the life, and no man cometh unto the Father but by me." "He that hath seen me hath seen the Father." My brethren, this is the divine word to us today: The sufficient knowledge is ours through Christ as the interpreter of God. Let us note a few special points in which we may realize this sufficient knowledge.

I. To know God gives spiritual rest and health. If we do not know God, and know him as Christ interprets him to us, we cannot have this spiritual peace that is necessary for our own satisfaction and for the spiritual health that will save us from being a source of evil contagion to our fellows, and make us a positive power for imparting spiritual life. Every man who has his eyes opened to his own nature will be aware of two things: he will see that there is in himself a life that exceeds any mere existence of material; he is a spirit; and he will see that this spirit is now far beneath the perfection which it can conceive and which it desires. There may be men of such base and cross nature that we should call them brutish, who seem not to be aware of this finer part of their being; yet if their own perceptions of self are thus dull, their fellows recognize in them the spark of our common humanity, and we know that there is no one of our kind who can really live by bread alone, without that more heavenly sustenance that comes to the spirit from the Spirit of God. All men are children of God, as they share at birth the divine possibilities of his nature.

How, then, do we know this best, and how does a knowledge of God as interpreted by Christ satisfy this spiritual nature? The answer lies in the peculiarities of Christ's revelation. It was not a wholly new revelation. Partly it was only confirmation of what had previously been given. Prophets in all nations, not only the

Hebrew, had spoken for God. Especially the Hebrew people, endowed with a genius for religion and more enlightened than other peoples upon the spiritual life, had taught the world undying lessons of God. So that, when Jesus came, he came to fulfil as well as to reveal, and there were things of which he could say, recognizing that they had long been a cherished treasure of mankind: "If it were not so, I would have told you." All peoples had longed after God, and the pathetic testimony of all heathen religions was given to this spiritual desire. The spirit of man had seen its own defection. It had felt its separation from Deity. It had confessed its missing of the mark, and had named its sorrowful failure by that awful word "sin." It had thus conceived of its God as alienated, and had seen only wrathful skies when it looked upward. It had sought forgiveness; it had suffered, and bled, and died, for the divine favor; and it had dimly hoped that somehow, somewhere, somehow, the soul might find its peace. It had no hope of peace in this world; it created a possible, dim, under-world of shades, where there might be a life, bloodless, weak, imperfect, yet a life beyond the grave.

Now how and why are we better than those whose best spiritual conceptions were thus poor? The answer lies in the fact that Christ interpreted God with additions, with a new thought; with demonstrations compelling assent, and opening the vision to dazzling realities. Christ brought God out of the farness into nearness; into humanity itself. Christ was the embodiment of the Spirit of God. And what did man see in him? They saw love. They saw the forgiveness of sin. They saw spiritual purity within human flesh. They saw divine sacrifice for the winning of human love and devotion, instead of divine wrath compelling human sacrifice to win its appeasement. God lived in Christ, and Christ never slew a sinner; never turned a suppliant away; never was impatient with human frailty; never refused his love to one who sought it. And to all the spirit's ideals Christ never gave answer by imperfection. He never weakened his commands to suit human faultiness. While he forgave with perfect mercy, he strengthened requirement till no law that man had ever conceived equalled his Sermon on the Mount, or his demand: "Be ye perfect, even as God is perfect." Spiritual cure and spiritual tonic were in his gospel; and from that day to this the conception of God that men have had through Christ have been saving and inspiring the world.

So, my brethren, the last word of your university to you concerning the spiritual life is this: Get the right view of God. Get it in Christ. You are spirits. Your souls are from God. Their proper destiny is God. You must not be content with the sin that is in every life—with the impoverishment that every soul must deeply feel, if it is without reconciliation to God. You must not, cannot rest with perverted or partial ideas of God, which the enlightened world has long come out of under its latest revelation. As scholars you are bound to know the truth with reference to the God of your souls, and that truth is the welcome one declared in Christ. God is a God of purity, that cannot tolerate sin; of love that will freely forgive sin; of grace that will eliminate sin; of inspiration that will command and support forever a righteous life.

II. To know God gives intellectual satisfaction. What do we mean by intellectual satisfaction? Do we mean that we reach the end of knowledge? Far from it. Rather the very opposite. In God we deal with infinities. In God there is no beginning and no ending. In God eternal inquiry receives eternal response. In God intellectual hunger is offered food that is exhaustless. In God truth opens its infinite expansion, and the truth seeker finds a universe. To him who knocks it is always opened. Our satisfaction in God is not a mere cup to the lip; it is a river of water of life. It is not the coin in the purse for the one want; it is the boundless treasure to be drawn upon at will.

On the other hand, to know God as he is interpreted in Christ is to receive explanations, and be granted satisfactions; where we should otherwise be only in a maze of riddles, in a hopeless tangle of unsolvable problems. The mind receives definite answers, and it puts forth its effort not without hope of success. With God known, the universe is not an intellectual confusion; the mind of man does not confront a blank. Says Bacon: "I would rather believe all the fables in the legend, and the Talmud, and the Alkoran, than that this universal frame is without a mind." "It is true that a little philosophy inclineth man's mind about to atheism, but depth in philosophy bringeth man's mind about to religion, for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity." Man's mind meets mind, and has to do with truth, and person meets person, if Christ is true. How Christ always showed the Father as real and present, as sympathizing and satisfying, although he was unseen! How he revealed God to be all righteousness and truth, justice and mercy; a God foreseeing and providing for his world, and eternal in His promises! How Christ revealed God as making no error, doing no wrong, having no mistakes to retrieve! And how Christ's thought and Christ's

word were the seed whose development has given the human mind its highest employment and never-failing inspiration! Our thought often is faulty. We fall far short of truth. We do not understand. But God is true if we conceive of God as the Son of God revealed him, and in this God there is no darkness at all.

III. To know God suffices for the practical life.

When the apostles were fully awake to the revelation that was in Jesus, what wonderful men they became! What transformations were effected! To use the word of our day, you, my brethren, are going out into "the strenuous life." It was very strenuous for the apostles, but they met the issue with supreme success. Only let us note what it means to see God in Christ. Let us have no false conceptions of what such a God will do for us in the practical life. He will not abolish law for us. He will not thrust bread into our mouths in spite of ourselves. He will not give every desire that a man may have. There will be disappointment and pain and failure in many things, and yet you may be meeting with heaven's highest successes in the midst of all such experience. Apostles were men, and apostles were persecuted and hunted and slain. But they triumphed. And time would fail me to tell of all such heroes as those for whom the writer of the Epistle to the Hebrews confessed his time and pen unequal. Shall we fare better than they?

If our knowledge of God is expected to satisfy us, only as we may thereby gain a farm, or a house, or a horse, success in petroleum or copper or railroad stocks, we miss the point. Equally do we miss it when we ask with reference to minute or detailed action, what would Jesus do? Our efforts ought not to be to "follow in his steps;" it ought to be to walk in his Spirit. How would Jesus feel? What is his mind? By what principles, in what inspirations did he live? Where were his victories found? How did God triumph in the life of the Nazarene? With these questions we get all the true note of victory that comes to the life that is God-inspired. The life itself may perish utterly; but that for which it was given lives. I happened to be in Greece when the late war was declared between Greece and Turkey. It was pitiful to see the ill-prepared Greek legions going forth with cheers to meet their well-drilled yet semi-barbaric foes, that we had seen the week before in Constantinople. The issue was instantly and safely prophesied. And we know how Greece was beaten back, the sadly wrenched away from her, and her claim to Crete denied. But, after all, the great ideas of freedom and justice for which Greek patriotism was aroused did not fail. Today Prince George of Greece rules in Crete as the representative of the European nations, and the principles for which Greece fought are sustained. Ancient Greece stood for philosophy and for beauty, and philosophy and beauty live today. Rome stood for law, and though that world-empire crumbled, law abides. Egypt's great lesson was "the everlasting." And out of Egypt's graves today comes the clear enunciation of that truth, and immortality taught in Egypt's "Book of the Dead" is the hope of mankind.

Whatever the cause may be for which we stand, if it is the cause of God, if it represents what Christ stood for, then we know that God is on our side, "and if God be for us, who shall be against us?" Only let us be sure that the life is one of divine principle and not self-seeking. Stand for the divine purposes, and we cannot fail, working in the spirit and by the methods of Jesus, to accomplish a great life. What are the things that make for righteousness? Where lie the leavening forces of society? By what means shall man be emancipated from the bonds, often self forged, that fetter and curse? The great words by which to conjure are the words of Christ: Love, purity, freedom, justice, faith. How is life going in these respects? A journalist has declared that "the century opened with three million Americans who loved liberty, and is about to close with seventy million who love money." I do not believe this to be true. The century is closing with larger majorities upon the side of freedom; greater numbers seeking truth; wider and more skilled effort to ameliorate the sufferings of the poor and neglected; more readiness to count life cheap if only it may achieve some great thing for mankind. This is the record of Christianity, and it is a record worth the living of two thousand years. For the real struggles of life, my brethren, you will find such a knowledge of God as Christ gives you most satisfying, while without it you will be poor indeed, however well equipped you may be. Misconceived purposes, misdirected energies, misused opportunities throng upon the other way of life. But only the glory of God shines upon the way that the Christian treads.

My brethren of the graduating class: I have tried to say to you such words as you would remember in the future years as the truth of God spoken to you in a loving parting message from your university. Day by day in our college chapel we have thought together upon similar themes. The daily life of our university always seeks to shape itself in accordance with what we know about God in Christ. Here we feel sure that if we can only see God in Christ, it will suffice for the guidance and inspiration of life. Now you are going forth, I hope, to breathe still an atmosphere of religion wherever you shall be. Let God be with you in your future studies, in your business, in your homes, everywhere. In the twentieth century you are to live and act. Give your support to all good things. Let no enterprise of God be without your helping hand. Go to church and have an active part in guiding and making still better this mighty agency for the good of men. Remember your college. Come back here with love and reverence for this university. Send students hither; win friends for her; give her your maturer toil and care; what you have received from your predecessors aim to increase and make more efficient for your successors in these halls. To all education, destined to be a thousandfold more broad and efficient in the coming years, give your aid in all possible ways. Have the holy ambition yourselves to become patrons of learning and apostles of religion. Believe suffering and lift up the fallen. Do not let mere sordid purposes dominate your life, but live high lives of God, and may the grace of God in Christ Jesus dwell in you richly forevermore.—Watchman.