

ministers say, that they must acquit their consciences, and speak faithfully, whether people will bear or forbear. My young friends, you have a higher duty than to tell out God's whole truth at once, and commend yourselves to God as faithful. You have to win souls; and if your addresses make them shut their ears, what are you doing but saying, 'I will preach the whole truth, even if sure that I shall send them to hell by it?' Is not that essentially selfish in you? Milk will nourish a babe; beef will choke it; which does the mother give? Do not thus undervalue the precious souls entrusted to you. Be gentle among your people, even as a nursing mother cherisheth her children. I know that it is self-denial to put a veil over your face: not a permanent one as Moses did, but such as will allow you gradually to open the minds of your people. Seek as your grand duty, to do what God desires to be done, in such a way as you find allowed and directed in Scripture."

Simeon treats here of what the apostle calls rightly dividing the word of truth. A most important matter that calls for both wisdom and discretion. Other qualities are also called into play, namely, a boldness and a freedom worthy of an ambassador, as we bear in mind Whose we are and Whom we serve. Fearlessness and faithfulness should go hand in hand. Hannah More tells us that Dr. Samuel Johnson on his death-bed was in great distress of mind. Friends tried to comfort him by speaking of his writings in defence of virtue and religion. He replied, "Admitting all you urge to be true, how can I tell when I have done enough?" Nothing his friends could say brought him comfort. He wanted to see a minister, so the Rev. Mr. Winstanley was sent for, who being a nervous man, felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. He therefore wrote to the doctor a letter as follows: "Sir,—I beg to acknowledge the honor of your note, and am very sorry that the state of my health prevents my compliance with your request. Permit me therefore to write what I should wish to say were I present. I can easily conceive what would be the subjects of your enquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you considered mere peccadilloes have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look you see only positive transgression, defective obedience, and hence, in self-despair, are eagerly enquiring, 'What must I do to be saved?' I say to you, in the language of the Baptist, 'Behold the Lamb of God, which taketh away the sin of the world.'" When this was read to the doctor, he anxiously enquired, "Does he say so?" The consequence was that he was brought to the renunciation of himself, and a simple reliance on Jesus as his Saviour, which gave him that peace he could not otherwise find, and that light that did not fade away into darkness.

There was marked wisdom in Mr. Winstanley's treatment of the case. What the soul wants is the solid rock of Christ's perfect righteousness clearly discovered as a sure ground of peace, not only at the beginning of the life of faith, but in the middle, and at the end—always. An interesting study is the treatment the Socinian, Dr. Duncan, of New College, Edinburgh, received at the hands of Dr. Mearns and Cæsar Malan before his first conversion, that placed him on the perch of a high assurance, which he in time came to renounce: 'At last,' he says himself, 'after preaching high assurance, when I had not a bit of it, the hypocrisy became intolerable, and I went out in the bitterness of my heart till the Lord struck in upon me very powerfully—and so prepared the way for a second, and a sounder conversion, through the faithful and wise treatment of Mr. John Aitken.

Another interesting study along the same line, only under different conditions, is that of the Roman Catholic monk, Martin Luther. An exceedingly clear and helpful tract is, "My inquiry meeting, or plain truths for anxious souls saved or unsaved," by Robert Boyd, D.D., of Chicago. It is aptly put, and full of theunction that marked all Dr. Boyd's

writings. It is both fresh and sappy, a joy to read. It cannot be commended too highly. One of the principal hindrances to dealing with men is the difficulty of diagnosing their case. Medical men, as well as ministers, are, often at their wits, end here. A skilful diagnosis saves much medicine, and many words. Hence, men must be carefully studied, and their past life considered, and their likings found out, and the state of their hearts discovered. It is unwise and a waste of energy to give advice to one of whom we are ignorant. Sometimes a word is enough, but not always; only sometimes. Thomas Erskine, of Linlathen, once met a shepherd as he was travelling in the Highlands of Scotland, a man, we may presume, who was religious. Erskine asked him, this question, "Do you know the Father?" Years afterwards on the same hill he met the same man, who, recognizing him, said, "I know the Father now." Whatever this meant, a new stage of Christian experience had been entered upon.

#### PRINCIPAL GRANT.

MR. EDITOR,—A letter appears in the *Mail* of June 16th from Mr. Arthur Johnston, of Greenwood, Ont., attacking the Protestant clergy in general, and Principal Grant in particular. Among other things he asks, "Why is it that ministers of the Gospel are losing their influence for good with the laity?" He claims the most frequent answer he knows of is, "that many of them are becoming much better courtiers, politicians and financiers than earnest teachers of the Gospel of the meek and lowly Saviour." He continues—"Does the learned Doctor of Divinity think that the Protestant ministers stand so firmly fixed in the love and respect of the people of this country that they can afford to drag the cloth in the dirt of party politics? If he does, I certainly do not think so." It is worthy of note that the Protestant clergy do not "drag the cloth in the dirt of party politics." Perhaps Mr. Johnston is not aware that the trend of public opinion (at least among men of true tolerance) is largely the other way; and that if party politics are ever made clean, the clergy will have to thresh the "dirt" out of them. Perhaps the Protestant clergy too are not aware that so many of their members make their religious professions play "second fiddle" to their party politics. Why should any clergyman be robbed of his citizenship and driven from any arena by a secular press and intolerant politicians, who are seized every four years with a Protestant hydrophobia, and shout for party purposes "Mad dog" and "The Pope," in a Province where there are five Protestants to one Roman Catholic? Mr. Johnston consoles himself by saying, "One can respect Archbishop Cleary's efforts on behalf of an Administration which has so faithfully adhered to the line of policy to which I firmly believe His Grace is honestly and conscientiously attached." Mr. Johnston then bids Principal Grant and Queen's College an everlasting adieu in the following pathetic strain:—"I have always been a Presbyterian and am one still, as my forefathers have been; but I shall never again hear Queen's College named with pride, or its reverend Principal, with feelings other than those of positive dislike." Now bear in mind, that Mr. Johnston is a member of the Liberal-Conservative Association (mark the word "Liberal.") He is actively engaged in the endeavor to defeat the Hon. John Dryden. If Principal Grant had said, "Ontario can afford to dismiss Sir Oliver Mowat," would Mr. Johnston's letter have seen the light of day? I trow not. It is some consolation to know that if Principal Grant has gone down in Mr. Johnston's esteem, the character of His Grace the Archbishop has gone up. It is more than probable, however, that Principal Grant (although a Liberal Conservative in the true sense of the term) and Queen's College as well, will survive the attacks of a double-faced and falsifying press. Mr. Johnston brings forward the name of "The meek and lowly Saviour." Does Mr. Johnston mean to say that the gross unfairness and intolerance that have been meted out to Principal Grant has anything to do with the Gospel of that Saviour, the key-note of which was sounded in Bethlehem as a guide for Christians of all ages,—"Peace on earth, and good will toward men?"

I subscribe myself

"ANOTHER PRESBYTERIAN."

## Christian Endeavor.

### WHAT HAS CHRISTIANITY DONE FOR OUR COUNTRY?

BY REV. W. A. McTAVISH, R.D., ST. GEORGE.

July 1st.—Ps. 33: 8-22.

It is appropriate that this topic should be discussed on the anniversary of Confederation. It is fitting, too, that after twenty-seven years of life as a Dominion, we should look back and consider what God has done for us. As we review the past we can say as the children of Israel once did, "The Lord has done great things for us, whereof we are glad (Ps. 126: 3). It is somewhat difficult for us, however, to declare just how much Christianity has done for our country, for its branches are intertwined with one another, and interwoven with all our concerns. Our religious and secular affairs are so blended that we can scarcely separate the one from the other. We can, however, select a few outstanding features by way of illustrating the topic.

1st—Christianity has been the means of preserving peace almost uninterruptedly ever since Confederation. We have had only two slight disturbances, and these were quickly quelled. Had the claims of Canada and the United States, respectively, to Behring Sea been a matter of dispute a hundred years ago, the probability is that the case would have been settled by an appeal to arms. But Christianity has taught us to be wiser now, and so last year, representatives from our own country, from the United States and from England, sat in peaceful council in Paris, far away from disputed ground, and there settled the matter, not by the sword but by arbitration, and settled it too, to the general satisfaction of all concerned.

2nd—Christianity has given us civil and religious liberty. Every man is free to worship God according to the dictates of his own conscience and the precepts of the Bible. Had Christianity not put its stamp upon this liberty, it is hard to conceive what constraints and disabilities we might be laboring under to-day.

3rd—In Ontario we claim to have one of the best systems of education in the world. The children of the poor as well as of the rich, can take full advantage of it. While we cheerfully admit that some of the best features of our system have been borrowed from other countries, yet the system, as a whole, is the outcome of Christianity.

4th—The Christianity of our country has done much to alleviate the suffering and to provide for the comfort of the sick, the deaf, dumb, blind, destitute and the helpless.

5th—Christianity has given us fairly good laws, and has provided machinery for their just and equitable enforcement. As a rule, the laws upon our statute books are designed to be what all laws ought to be—a terror to evil-doers, and a protection to the innocent. They are modelled upon the principles of God's Word, for they have their basis in the decalogue. Not only are the laws themselves fairly good, but adequate provision is also made for their enforcement. It is seldom that an innocent man suffers under them, and rarely are the guilty allowed to go free.

6th—Christianity has preserved for us the Sabbath as a day of rest. That there are various forms of Sabbath desecration is too true, but in the main, the voice of Christian people has prevailed, and many who would otherwise be obliged to labor upon that day, are now permitted to enjoy its rest and quietude.

In these and in many other respects Christianity has done much for our country. It is quite possible that we have enjoyed the blessed results of Christianity so long, and so uninterruptedly that we do not realize how great its blessings are. But it might help us to a more vivid realization of their greatness if we were to ask ourselves, What would this country be like if every trace of Christianity were obliterated? There would then be no Sabbath, no public or private worship of God, no social gatherings of Christians. The Bible would not be found in the courts of justice, nor in the homes of the people, nor in the trunk of the young man leaving home. No prayer would be offered at the bed-side of the dying, and the dead would be buried without religious service. How dreadful the thought of such a condition of society! And yet it is only when we contrast that condition of affairs with what we see around us now, that we can fully realize what Christianity has done for us as a people.

### HINTS AND NEWS ITEMS

Wendell Phillips was asked: 'Did you ever make a consecration of yourself to God?' He replied 'Yes; when I was a boy, fourteen years of age, I heard a sermon on the theme, 'You belong to God,' and I went home after the sermon and threw myself on the floor of my room, having locked the door, and said, 'God, I belong to you. Take what is Thine own. I ask but this, that whenever a thing be right, it take no courage to do it; that whenever a thing be wrong, it may have no power of temptation over me.' So," said Mr. Phillips, "has it ever been with me since that night." Are we not ready now to look up into Christ's face, and from the heart say to Him, 'Christ, I belong to Thee altogether, for time, for eternity. I ask that whatever it may be my duty to do I may do without question, without hesitation, cost what it may; and that whatever I may see to be wrong I may not even be tempted to do.' This is my first counsel to Christian young people. Bring every grace and gift of your life into Christ's service. Not only use well the gifts you have employed already, but develop what you have into greater skill and power. Strive to excel. Grow by working. An artist when asked, 'What is your best picture?' answered, 'My next.' Never look back for your best work for Christ, but forward; make to-morrow your best day.

Although the relation between the session and Y. P. S. C. E. of St. George has always been of the most cordial character, yet the society of their own motion decided to report monthly to the session. The report includes the attendance, the number of members whether active or associate received during the month, the number dismissed and any other information which it is thought may be of interest to the session. After the first report had been received the clerk of the session was instructed to write the secretary of the Y. P. S. C. E., to assure the society of the cordial sympathy of the session, and to express the hope that the same happy relationship which existed in the past would ever continue. So far as this congregation is concerned there is not likely ever to be any ground for thinking that the young people regard themselves as independent of the session.

A minister once illustrated the difference existing between those Christians who consider it presumption to say that we know that we are saved, and those who rest in that blessed assurance. Thus:—*Scene, Egypt.* Night of the Passover. Imagine the occupants of one house worrying as to their safety, not deeming that they could be sure of it till all was over; while those in the next house were peaceful and calm, knowing that 'He is faithful that promised' (Heb. 10. 22, 23; Eph. 3. 12; Isa. 30. 15). Both were equally saved by the blood, but the latter had joy as well as salvation.

A young woman who had previously led a very evil life, lay dying. Through a single text once read to her, she had somehow grasped the mercy of God. Just before the end, she put her hands to her brow, 'There are no thorns here,' she said, 'He was bruised for my iniquities.' Then pointing to one of her hands, 'There is no mark here,' she said, 'He was wounded for my transgressions.' Then clasping her hands across her breast whispered, 'There is no spearwound here. He died for me,' and passed away into the silent land. —Prof. Drummond.

A party of Sunday school scholars, shareholders of the new missionary steamship, John Williams, left Eastbourne, England, on May 9th, under the leadership of the superintendent of the Congregational Church Sunday schools, for the purpose of viewing the ship. Several of the parents accompanied the party. Over 26,200 shareholders connected with Sunday schools, Bible-classes, and Young People's Societies of Christian Endeavour have secured 65,500 half-crown shares.