

Pastor and People.

Written for THE CANADA PRESBYTERIAN
HIDE THOU MY SOUL.

BY ANNE H. WOODRUFF.

Hide Thou my soul in Thy secret places,
Bitter the blast that drives me to Thy breast I
So, sheltered there, no scorn of cruel faces
My heart can pierce—so peaceful, safe, and blest.

Weary and weak, my trembling soul is sinking,
Fain would I lay my burden down and rest;
Take Thou my load, on Thee I cast it shrinking
Long by its weight of sin and woe oppressed.

Hide Thou my soul for Satan's darts are flying,
Hurled by the force of malice and of hate;
Tempted to doubt—my faith in Thee denying;
To Thee I fly, faint and disconsolate.

Hide Thou my soul my Shield and my Defender
Under thy wings, I only am secure;
Ancient of Days! Thy promised aid, O render,
That to the end I faithful may endure.
St. David's, Ont.

Written for THE CANADA PRESBYTERIAN
LIGHT IN DARKNESS.

BY REV. JOSEPH HAMILTON.

We have all travelled by rail; and I think most of us have at some time been surprised at a certain effect as we dashed into some dark tunnel. We noticed then for the first time that the lamps overhead were alight. Out in the open country, with the daylight all about us, we did not need the lamps, and did not notice them. They were placed there, however, by those who knew that we should need them and prize them soon. So God's precious promises are set as lights to shine for us in our darkness. In the sunshine of our prosperity we did not notice them, perhaps, nor highly prize them. But the dark days come when we need them, and then we rejoice in their light. God, who knows the dark tunnels of sorrow through which we have to pass, has thought of and provided for our need. There are bright words of hope that shine like lamps in a dark tunnel, or like stars in a dark sky. "The Lord is my shepherd, I shall not want." "I am poor and needy, yet the Lord thinketh upon me." "Come unto me, and I will give you rest." "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain." Such words of hope are God's own stars by which he would cheer our hearts and guide us home.

Toronto.

Written for THE CANADA PRESBYTERIAN
HONORED BY INVITATION.

BY C. H. WETHERILL.

It is a singular fact that the invitations which are extended to men by God are not considered by them as being a great honor conferred upon them. This is very different from the way in which men generally view invitations issued to them by human beings. Let there be announced the forthcoming of a wedding in some aristocratic circle. Do not those who are invited to it feel that they are highly honored. Most certainly, and especially so if the parties to be married be people of noble character. The invited ones feel so highly honored that they take no little pleasure in telling others of their good fortune and favor in being invited to such a notable wedding. But do we ever hear people say that they feel honored by the invitation which God issues to them to enter his kingdom and become the heirs of his grace and of the riches of his glory? Seldom, if ever, and yet is not such an invitation an honor of immensely higher character than that which pertains to any human event or any human source? Verily it is. Think of who it is that invites, and to what one is invited. It is the supreme God who invites, and he invites all men to an acceptance of Christ, "the son of his love," and with him a new life of the soul, a true hope of eternity and a home in a brilliant heaven, which

shall never pass away. What an honor! Do we, as Christians, appreciate the honor bestowed on us in God's invitation to such sinners as we were?

Written for THE CANADA PRESBYTERIAN.
SCRIPTURE TEXTS ILLUSTRATED

BY REV. J. A. M'KEEN, B.A.

"For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

A sea captain one day told me how his ship had been cast away upon the coast of England. They were driven upon the rocks some distance from the shore. Their signals of distress did not escape the men of the life saving station, who quickly came to the rescue. A rocket was fired from the shore but fell clear of the ship; it was followed by another which went directly over the ship, trailing after it a little cord which fell athwart the vessel's bow. Said the captain, "We knew what that meant." They drew in the line and it soon brought them a heavier cord. They drew this in and it brought them a pulley and a little board upon which were directions printed in various languages, telling the shipwrecked men what to do. In obedience to the directions they made fast the pulley and then, throwing up both hands thus signalled "all fast." The life savers drew upon the pulley and by means of it carried a bawser to the ship. The sailors did their part and again signalled "all fast." The men on shore still drew upon the pulley and ran a life saving chair along the bawser to the ship's side. There was one woman, the captain's wife, on board. The rough-handed, true-hearted sailors lifted her first into the chair and saw her safely ashore. Then followed the others. Their ship was breaking up and the seas were going over her, but patiently, manfully, they waited their turn, the captain, according to the rule ever honored in heroic discipline, being the last man to leave the ship. We observe concerning this life saving apparatus that it all went together; there was unbroken connection between the rocket at one end of the line and the life saving chair at the other. A sinner anxious about his soul is sometimes confused and baffled by his efforts at experiencing the various stages through which he may think he should pass. It might simplify the matter to him if he could think of it as all going together, if light arises to him in his darkness and danger, if a rocket-like message comes telling of a loving seeking Saviour, let him lay hold of what is sent, and then he has laid hold of salvation, for he is in connection with the soul saving station. He may have that in his experience which corresponds to drawing in the line making it fast, reading the directions and committing himself to the life saving chair, but that upon which he has laid hold will not fail for it all goes together. The little line that made connection was one of the cords of Christ's love flung far out to sea, "for the Son of Man is come to seek and to save that which was lost."

Orono.

Written for THE CANADA PRESBYTERIAN.
CALVINISM MINUS CHRISTIANITY.

BY REV. W. G. JORDAN, B.A.

In the last new book on Thomas Carlyle, his system of thought is described as "Calvinism minus Christianity." This reminds one of Huxley's description of Comtism as "Catholicism minus Christianity," and of Mr. Mallock's definition of English and American "Positivism," as "Methodism minus Christianity." The intelligent reader knows that while he can admire these smart epigrammatic sentences, especially the original one, he must distrust them, and they can only be accepted as seizing one striking aspect of the truth. It is not proposed in these few lines to attempt a statement of what is to be understood by Calvinism, or

a careful estimate of Carlyle's teaching. The phrase standing at the head of this article may, however, serve as a profitable subject for a brief comment. We, of course, are not prepared to admit that there can be such a thing as "Calvinism minus Christianity," though certain elements in Calvin's theology may be retained by thinkers who have lost their hold of the great Christian revelation. The feature of Calvinism which is here referred to is its full and frank recognition of the sovereignty of God. I have talked with people, who know nothing of philosophy or theology, who were inclined to think that any belief in "election" must necessarily lead to fatalism. They could only imperfectly appreciate the rejoinder that the difficulty as to God's sovereignty and man's free will is inherent in the nature of things, and is not the special burden or privilege of any Church or sect; but it was possible to confront them with the fact that, choosing our illustrations from comparatively modern times—men like Calvin, Knox and Cromwell who believed most thoroughly that their times were in God's hands, and that they could not die until their work was done, were men of the strongest individuality and of the most untiring zeal. The well known story of David Hope told by Carlyle may give rise to differences of opinion: "David was putting on his spectacles when somebody rushed in. 'Such a raging wind risen will drive the stooks (shocks) into the sea if let alone.' 'Wind!' answered David—'Wind canna get ae straw that has been appointed mine. Sit down and let us worship God.'" Some may call that fatalism, or describe it by the milder term stoicism, but it may be a firm and fervent trust in God. In these days of feverish rush and restless complaining it might be well for some of us if we had a little more of that same steady power. "Election" may lead to a cold fatalism, but that is when it is held as a mere mechanical theology and separated from a warm living trust in Christ. In our statements of doctrine we are sometimes carried too far in our excessive desire for logical consistency. Dr. Oswald Dykes, who cannot be charged with recklessness, stated his deliberate conviction that those who framed the Westminster Confession took as the dominant thought that of "election," and being keen logicians they could not get into their system facts and truths which were gladly recognized in their preaching. As a student I remember the professor referring to a lady whose objection to Calvinism was that it was too perfect, its omniscience and finally staggered her faith. At the time I felt considerable sympathy with that criticism. Now, however, there is a tentativeness in much of the current theology and apologetics which shows that we are growing very modest, or that we have taken too well to heart the statement that "our little systems have their day; they have their day and cease to be." But if we are to live at all there must be clear thought and strong conviction somewhere. There may have been a mistake in thinking that this one word "election" contains the whole of revelation that it explains all the mysteries of life, and solves all the problems of thought. But is not the same mistake made now by many of those who profess to speak in the name of "science?" Their favorite word is "evolution." It is as vague as "election" to the popular mind, but at present it is well to the front, and is receiving much worship not only as being the embodiment of the "time spirit," but as the final word of everlasting truth. There is truth in it no doubt; how much, it is not for me to say. I would diffidently suggest that it can only present one side of the truth. Perhaps, if we could really understand both these words, "election" and "evolution," we might have an adequate, if not a final, philosophy of life.

When I want "Calvinism minus Christianity," if the phrase is allowable, I go, not to Carlyle, but to "scientists," who say that the animals are automata, and that man has no free will, and that therefore there is no responsibility in any true sense of the term. We are all creatures of "her-

edity" and "environment," and our freedom is a delusion and a snare. When this is presented to us as a revelation of science we reject it as furiously and contemptuously as Carlyle did when he called it "a gospel of dirt." Truths of evolution he also taught, and we also receive, but not that one-sided view of it, which makes life a lie and consciousness a curse. Oh! the irony of fate, that men should recoil from the severities of "Calvinism" and then come back to us with so-called scientific statements, which exclude Godhead and destroy manhood. "The Lord God omnipotent reigneth."

Our wills are ours, we know not how;
Our wills are ours to make them Thine
Strathroy, Ont.

BIBLE THOUGHTS ON ACCEPTABLE SERVICE.

"Serve the Lord with fear—stand in awe and sin not; after the sacrifices of righteousness and put your trust in the Lord—great fear is due unto the Lord in the assembly of the saints, and He is to be had in reverence of all that are about Him. Vow and pay unto the Lord your God, let all that be round about Him bring presents unto Him that ought to be feared. Honor the Lord with thy substance and with the first fruits of all thine increase. Them that honor Me I will honor, and they that despise Me shall be lightly esteemed. A son honoreth his father, and a servant his master; if thou be a Father where is mine honor, and if I be a Master where is My fear? saith the Lord of hosts unto you O priests that despise My name?" Then follows stern condemnation of the irreverent offerings common when the prophet wrote, "Ye offer polluted bread upon mine altar, and ye say, wherein have we polluted Thee? In that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice is it not evil? And if ye offer the lame and sick is it not evil? Offer it now unto thy governor, will he be pleased with Thee, or accept thy person saith the Lord of hosts. But cursed be the deceiver, who voweth and offereth unto the Lord a corrupt thing; for I am a great King saith the Lord of hosts, and My name is dreadful among the heathen.—except the Lord build the house they labor in vain that build it. For other foundation can no man lay than that is laid which is Jesus Christ, now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is—and behold I come quickly and my reward is with me to give to every man according as his work shall be. Wherefore we labor that whether present or absent we may be accepted of Him. For we must all appear before the judgment seat of Christ that every one may receive the things done in his body according to that he hath done whether it be good or bad. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire. Now unto the King eternal, immortal, invisible, the only wise God be honor and glory for ever and ever amen."

Passages quoted, Psalms ii. 11, iv. 4-5; lxxxvii. 7, lxxvi. 11; Pro. iii. 9; 1 Sam. ii. 30; Mal. i. 6, viii. 14; Ps. cxxvi. 1; 1 Cor. iii. 11-13; Rev. xxii. 11; 2 Cor. v. 8-9; Heb. xii. 28 29; 1 Tim. i. 17.

Nothing need be feared that cannot be denied. Whatever is true is right. Only the truth is enfranchised. "Stand fast in the liberty wherewith Christ hath made us free." We should be as ready to abandon old error, as prompt to embrace new truth. God's soul-renewing truth may be read often between the lines, the original text interpreted by the Holy Ghost, the first being the letter, and the last the spirit.

God has not revealed his calendar to us. It is not for us to know the times and the seasons; but we may be sure of this: He remembers the poor and the suffering, and will avenge them. Judgment may seem to be delayed, but when it comes all will see its righteousness and terribleness.