

the kingdom of God, but while he makes the claim, he does not carry out his logic. He ought to go on and say, "We, the church, being the kingdom, may root out and destroy all that opposes. If we are the kingdom we ought to use the sword." And just here let me say that Dr. Laing has no more succeeded in showing that the Protestant world to-day is the kingdom of God, than Cardinal Manning has in showing that the Romish church is. Dr. Laing talks about begging the question. *Petito principii*! For half a century he has been begging the question and he is still doing it. He has yet to show that the kingdom and the church are identical.

Let us look for a little at some reasons for keeping these two organizations separate. "Now Jericho was shut up, because of the children of Israel" (Josh. vi. 1). Is it the church or the kingdom that is going to take this heathen city? Turn over to Mat. v. 39, "But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also." The very constitution of the church forbids her to invest a city and destroy it, as did the Israelites. The kingdom can make war, and will do it yet. The church cannot. The Lord said to the church, "I send you forth as a sheep in the midst of wolves." Gideon was not a sheep among wolves. He carried the sword by right, but the missionary of the cross may not. The one belonged to the kingdom and the other to the church. The standing orders given to the one are different from those given to the other.

It is manifest that the theory of interpretation which Dr. Laing advocates, loses sight of one aspect of the Lord as presented in the word of prophecy. In the second Psalm it is said, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." The dashing to pieces cannot take place at the day of judgment; for the nations are then converted, according to Dr. Laing and the Lord does not dash saved nations to pieces. When Dr. Laing says that the victories of the Lord will be victories of love, He does not consider what the Word says about dashing wicked nations to pieces. The Lord does not do that through preaching the gospel. Again, the stone cut out of the mountain without hands *smiles* the image. That smiting is not done by preaching. It takes place when the Lord comes with His saints to set up His kingdom. The mystics may understand *dashing* and *smiting* to be preaching. It is only on this plan of interpretation that we can so take these words.

The fourth age on Dr. Pierson's chart, is the millennial reign of Christ on the earth. In point of duration that period stretches over a thousand years. To this fixing of the length of the age Dr. Laing objects, saying that you find the length of the time nowhere else specified than in Rev. xx. But the objection does not rest on good foundation. God told Abraham that his descendants should be in bondage *four hundred* years, and He made the statement just once; and that was enough. It satisfied Abraham, and Moses too. The prophecy was sufficiently explicit for all whom it concerned. Even the people around the brick-kilns understood it. But it seems that it is not enough for Dr. Laing that the Lord said that the risen ones "shall reign a thousand years." Five times does the Spirit use the word "thousand" in the passage, but even that precaution fails to prevent misapprehension. But the question here arises, do not even post-millennial interpreters admit the duration of the coming millennium to be a thousand years? They do, so that the objection taken may fairly be said to be hypercritical, and militates against both schools of thought. The quintuple use of the term "thousand" ought to satisfy enquirers after truth.

Another objection to Dr. Pierson's position is this, that the scriptures do not call the millennial reign of Christ a "dispensation." It is no doubt correct that the term "dispensation" is not applied by the word to that period of time. But Dr. Laing falls into the same practice, be it right or wrong. From the Flood to Abraham is a dispensation by Dr. Laing's teaching, yet that period of time is not marked out in the word by the term

"dispensation." He is right in calling it a dispensation notwithstanding, and also so is Dr. Pierson.

It is enough that the period bears the features of a separate dispensation. An artist does not always write "this is a horse," below his picture. He lets the production speak for itself.

At the top of page 622 we read, "Dr. Pierson must know that in assuming this temporal, carnal view, he is guilty of *petito principii*. The very question at issue is, Has Christ the throne of this world?" In this quotation from Dr. Laing, there are three points to which we call attention. 1. The reign of the Lord on the earth is pronounced *carnal*. The word *carnal* is used, no doubt, in the ordinary sense. Paul said to the Corinthians that they were carnal; and assigned the reason, they were full of strife. There it means sinful, when he says this view of the kingdom is sinful, he begs the question. He gives no reason for the charge at all. His position seems to be this: the reign is on the earth, and hence it is carnal. We might as well say that the Lord was carnal, because He was born and lived among men. "The word dwelt among men," and yet He was not carnal. Daniel said, "In the days of these kings shall the God of heaven set up a kingdom." In so saying he speaks about a kingdom to be set up on this earth. It does not follow that because it is on the earth, it is *carnal*. 2. A second point is this, it is not fair to charge Dr. Pierson with dishonesty. He says that Dr. Pierson must know that he is guilty of a logical fallacy. Dr. Pierson believes in his inmost soul that the Lord is to reign on the earth, and that in person. It is to be hoped that Dr. Laing did not see the force of his own sentence when he penned it. 3. The third point is this, "Was Christ a throne of this world?" The quotation from John, "My kingdom is not of this world" has no bearing on the question of locality, but deals with that of character. The kingdom of the Lord is not of this world, that is, is not the same in *kind* as the world kingdoms. Where it is to exist is not raised by the statement. But has Christ a right to a throne on the earth? Let us hear Gabriel who stands in the presence of God: "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." The throne of David was a throne on the earth. It was on the earth that David was king. Here Gabriel tells this plain woman that her Son Jesus shall sit on this throne forever and so she understood him to mean. It is a matter of great surprise that Dr. Laing can make these words of the angel mean anything else. To him "David's throne" does not mean "David's throne." If David's throne be not David's throne, whose throne is it? Then it will fall to Dr. Laing to tell what the phrase does mean. When he assigns to it the meaning that he judges best, he becomes just so far a mystic, and does what the mystics do, only on a smaller scale.

(To be continued.)

A little girl had been rummaging in her mother's trunk. There she found a "church letter," which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting, "Oh, mamma, I have found your religion in your trunk!" There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, moth-y place for one's religion.

It is interesting to hear how so favoured a Court preacher as the Bishop of Ripon sets to work. The story is that when the bishop was asked how he managed to address so exalted a personage as the Sovereign, and yet maintain his composure, he replied that he never addressed her at all. He knew there would be present the Queen, the princes, the household, the servants, down to the scullery-maid. "And," said the bishop, "I preach to the scullery-maid, and the Queen understands me."

## Christian Endeavor.

### HOW CHRIST HELPS IN OUR DAILY TASKS.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Oct. 14.—Col. iii. 12-17.

It is well to bear in mind that Christ according to His promise is with us all the days (Matt. xxviii. 20). If we fully realize this we shall find that He helps us in many ways.

I. We shall feel that our tasks and duties are dignified and ennobled. Quite probably we often regard our daily duties as commonplace. There is a great deal of drudgery and monotony in them. Perhaps on this account they become somewhat wearisome or even irksome. But when we remember that Christ labored at the carpenter's bench in Nazareth we begin to feel that the most commonplace duties are exalted and sanctified. But in another way also Christ helps us, for when we know that He is with us in our ordinary duties we feel that we are in the place where He designed us to be, and that, therefore, any kind of work is good and useful. Two hundred years ago there lived in the Carmelite monastery, in Paris, a poor cook who was known by the name of Brother Lawrence. When eighteen years of age he went one day, in the depth of winter, into a forest. While there the thought was flashed into his mind that those very trees which stood so naked and bare before him would soon be clothed with verdure. Then came the thought that God must be there and he then began to reason thus with himself:—"He is here close beside me, and He is everywhere, so that I can never again be out of His holy presence." This thought of God's nearness took possession of his soul and so long and lovingly did he dwell upon it, that it moulded his whole life. When going about his humble duties in the kitchen, he felt that that place was as sacred as a church. Almost every hour of the day his thoughts went God-ward, and thus the kitchen, with its cooking utensils and its other simple furnishings, became to him a Bethel. If we, in the same manner, feel that Christ, in accordance with His promise, is with us all the days, we can be happy in the thought that our work is truly dignified, sanctified, consecrated.

II. Again the thought that Christ is with us according to His promise will enable us to do our work fairly and earnestly. The servant whose master's eye is upon him is not likely to slight his duties, or to do them in a careless, hap-hazard manner. He might neglect them at other times, but not when his master is with him. So also, if we realize that Christ, our Master, is with us, we shall engage in our duties with a diligence and an application which we would scarcely manifest if we had not such an incentive.

III. To know that Christ is with us will enable us to continue courageously in our daily duties. There are times when our labors appear to produce but small results—indeed, they seem to be almost in vain. This is very discouraging.

"Tis hard to plant in spring and never reap  
The autumn yield  
'Tis hard to till, and when 'tis tilled to weep  
O'er fruitless field."

At such times we feel like yielding to despair, and this we would most likely do unless we felt encouraged by the thought that Christ was helping us. The disciples once toiled all night in their fishing boats, but caught nothing. They would have abandoned the enterprise had not Christ come to them and said, "Cast the net on the right side of the ship and ye shall find." Thus encouraged they tried again and this time their efforts were abundantly rewarded.

On one occasion the soldiers of Alexander the Great were complaining that the number of the enemy was so large that it would be almost useless to try to win a victory. Just then Alexander stepped up and said, "How many do you count me for?" So let us try to realize that Christ is with us and that He is stronger than all they who can be against us. There is no need for discouragement so long as we are assured of His presence. David could say of God, "He is on my right hand, therefore I shall not be greatly moved." However small the results from our labors, however dark the prospect before us, however hopeless our task, there is no reason for despair, for Christ is with us and we should always reckon upon His resources in addition to our own.

### HINTS AND NEWS ITEMS.

#### BUSINESS POINTS FOR BUSINESS MEETINGS.

Require all committees to submit written reports signed not alone by the chairman, but also by each member of the committee. This will place the responsibility where it belongs, and prove decidedly beneficial. The business should be transacted with a promptness that would permit each committee to hold a conference at the close of the meeting. Members of committees would thus have an opportunity to consider such matters as have been presented in the regular meeting while the subjects remain fresh in their minds. This plan would ensure a larger attendance upon the business meeting, and necessarily stimulate interest in the work. It would also enable members of committees to accomplish in one evening that which would otherwise require them to come out more frequently.

Do not permit the meeting to degenerate into a mere reading of reports, "to be accepted if no objection is offered." Reports of committees should be discussed, suggestions made, and information sought; in this way the very best results may be obtained. This, however, should not be construed as affording an opportunity for lengthy speech-making and unnecessary argument.

Much depends upon the presiding officer in directing this particular part of the meeting. He should be alert, and should carefully analyze reports as they are read, and be prepared to suggest features for discussion, thus keeping members of committees fully alive to their responsibilities. — H. W. Wheeler, in *The Chicago Union*.

#### CONSECRATION QUESTIONS.

What is consecration?

How do you know that you have consecrated yourself to Christ?

How will consecration make itself evident in outward acts?

What historical instance of a thoroughly consecrated life can you give?

What are some of the joys of consecration?

What kinds of temptation threaten to break in on your consecration?

How may we improve our consecration meetings?

How does Christ help your consecration?

What things aid you to keep your consecration always before you?

How can we win others to consecrate themselves to God?

How will consecration show itself in our daily lives?

How does the Christian Endeavor pledge assist your consecration?

The Provincial Convention in Kingston on the 10th, 11th and 12th, promises to be the best of the many good conventions held by the Ontario C.E. Union. It is needless to say that the missionary spirit will be strong when the programme comprises such names as Hermann Warzaviak, of New York; Rev. Jonathan Goforth, of Honan, and Miss Ella McLawrin, of Chicago. Among other eminent speakers will be Rev. Principal Grant, on "The Present Activity in Bible Study," Rev. A. C. Courtice on "Christian Citizenship," Rev. Dr. Dickson on "Christian Endeavor Essentials," Rev. Isaac Tovell, of Hamilton; Rev. Canon Richardson, London; Rev. J. F. Barker, Ingersoll; Rev. Wm. Patterson and Mr. F. M. Pratt, Toronto; Rev. N. F. McGregor, Woodstock, and others.

A whole afternoon will be devoted to junior work, including a rally in the largest church in the city. Friday morning will be given up to the denominational rallies, which promise to be one of the best features of the whole convention. The Presbyterian rally will be held in Cooke's Church, with Rev. S. Houston as chairman, and among the topics for discussion will be Bible Study; Missions, Home and Foreign; and the relation of the C.E. Society to the church. Mr. Goforth has agreed to address the meeting, and it should prove very helpful in every respect.

The railway rate will be single fare for the return trip if 300 or more delegates are present, which is almost a certainty. Standard certificates must be procured when buying tickets and endorsed at the convention.

The Toronto Union has decided not to invite the next convention to meet here, and the decision will probably be between Hamilton and Brantford.