

in some period. It must be such that the face and posture appear animated by the spirit of the man placed in a particular situation. In other words, the painting must preserve the personality of the artist in the presence of nature or of the man, woman or child with whom the artist enters into sympathy. Further, the life represented by the painting must be worthy. There is much in actual life that is commonplace, much that is wearisome, which is not worth recalling. There is, again, much in life that is immoral, that is degrading rather than elevating in its influence. A painting has no excuse for existing which is not helpful, which does not enrich and ennoble our lives. The only ground on which the artist can stand is, not Art for Art's sake, but Art for righteousness' sake. The painting must, in a word, be a true and worthy example of Fine Art.

What, then, is the value of such a painting to any one of us? First of all, it is of value in the way of culture. A single picture would appear to have little educative value, but, small as it is, it is real. It can indicate what is to be gained by familiarity with works of art, if they were only numerous in our Province. Some may be surprised to learn that a single picture induces observation, but such is a fact. Comparatively speaking, ordinary people are blind to what is going on around them. They see little more than what is necessary to carry through the business they are intent upon. The general rule is that a man sees what he looks for. Hence the natural scientist can see in a landscape ever so much more than an untrained observer, simply because he knows what to look for. Said the artist, Blake, "A fool sees not the same tree that a wise man does." Now, the artist must, like the scientist, be keenly alive to the innumerable facts of life, though he differs widely from him in the use he makes of them. And when for his own purpose, he isolates in a painting a certain number of these facts of life, he makes us see them as we never or very rarely saw them before. Take any picture, for example, "The Waif," by Sir John Millais, and say whether or not you would have noticed on the street the little girl and her basket of flowers in the fulness of detail so expressive of the life she lives; yes, if you had passed her a dozen times in the day. Another value is the cultivation of the imagination. The artist not only closely observes the facts of life around him; he also gives them an imaginative regrouping for the expression of some feeling. This compels us to do the same; for in looking at a picture, we do not confine ourselves to the forms and colours on the canvas, but go back for the same facts of life to our own experience and regroup them in the way the artist teaches us. In making us thus reweave the web of our experience, the artist trains that one of our powers that keeps life from becoming a monotonous here and now. But that for which we most value a picture is the pleasure it affords. Were it only for the momentary thrill experienced while we look at it, we would value every fine painting, but in so doing it also cultivates our emotional susceptibilities. This means that our capacity for enjoyment is increased and refined. The picture appeals to both our heart and intellect, thus helping to heal that division of our emotional and intellectual natures that so often creeps into our lives. Not only so, but it links our pleasure with worthy objects, with beautiful scenery and virtuous action. Surely the touch of feeling a picture gives us is a precious gift!

A picture is valuable, in the second place, for the truth of life it gives us. It has been already hinted that the scientist and the artist roam together over the facts of human experience; but they soon part company. The scientist gathers his facts and settles down laboriously to analyze and compare them. He submits them to the processes of abstraction and generalization, and gives us his truth of life in abstract ideas. The artist, on the other hand, never passes beyond the simple facts of life. His art is to represent them in their concrete reality. Is he in the presence of nature? Then, for him, the little flower that he plucks from some cranny is indissolubly linked with the feeling of pleasure born with the thought of it. He shrinks from the abstraction of the one from the other as he would from the cold touch of death. From these concrete facts of life, as has been said, he selects some and gives them an imaginative regrouping. But it is not a blind selection or a merely fanciful regrouping. He is guided by the particular motive or central idea which he seeks to embody in his picture. In this sense, painting, like poetry and the other arts, is "the application of ideas to life." The artist clothes his abstract motive or idea in concrete living forms. The philosopher elaborates a code of natural and moral law, which serves as a most valuable guide to us in life. But the artist teaches us what beauty and virtue is by representing beautiful things and virtuous actions. He speaks to us of the dignity of life with all its joys and sorrows by picturing the worthy movements of worthy men and women. He helps us onward in the struggle of life, not by an argument, but by picturing a strong man who ever delights in the beauty of the world and in doing his duty. He teaches by example, not by precept.

These values of pictures in the way of culture and in the exemplification of the fundamental truths of life, are, after all, only means to an end. By making us live less narrowly in their presence, they should empower us to live better in their absence. By making us look at life from the artist's standpoint, they should fit us the better at any time to view life artistically for ourselves. As Emerson would say, "Away with your nonsense of oil and easels, of marble and chisels: except to open your eyes to the witchcraft of eternal art, they are hypocritical rub-

bish." They must give us the power to reveal in the beauty of the earth, sea, and sky, to read sympathetically the struggle of life in the faces and actions of those about us, to make the past and the distant live before us, and often to create a vision of the fancy imparting to life "the glory and the freshness of a dream." We all have this power in a greater or less degree, but through our absorption in business we seldom exercise it. We impoverish our lives by always calculating economic values. Not that we should give up these calculations—no sane man would think of that—but that we should not allow them to be the whole of life. It is our duty to seek that fullness of experience our nature is capable of. Only in this way can we come to believe in the grandeur of life and spurn the blasphemous question, Is life worth living? In this realization of our capabilities all worthy Art is a most valuable aid—even a single good picture is appreciably helpful.

W. D.

Toronto.

HARVEST SONNETS.

I.—THE REAPERS.

The fields are ripe, the golden garner teem,
The patient hind rejoices on his way;
From upland furrow and by lowland stream,
The reapers gather all the live-long day.
Hoarding the master's wealth with faithful hand,
Through noontide hours unwearied toil they on,
A smart and rough, yet honest-hearted band,
Hoping no quiet till life's task is done;
When the last gleaner, Death, of every grain
Strawn in the trenches where Time is no more,
Shall bind his sheaves and bear them back again
To the great Sower, whence they came before
To bloom in fields eternal, where no care
Shall vex their long-sought rest with life's despair.

II.—THE INGATHERING.

Grateful and lovely, through the leafy glade,
When day is at its sultriest, harvest heat;
When birds scarce twitter in the noontide shade,
And the slow herds seek out some cool retreat,
Comes the rich mother of the harvest sheaves,
Bearing her firstlings on her ample breast;
Spear'd barley, wheat, and fruits in tinted leaves,
To lay on Nature's altar, ripe and blest—
Thank-offering to the Bountiful, who gives
The fertile sunshine and the softening rain—
The Father, Lord, of everything that lives,
Without whose blessing men would sow in vain.
Look up, O Mother! holy are thy tears,
And sweet thy hymn of praise in heavenly ears.
Woodside, Berlin.

JOHN KING.

MAN'S KNOWLEDGE OF GOD.

We ourselves, in the sphere of relations—in the related world—can speak of God's manifestations only in broken, diverse, incomplete phrases. Far beyond us God is, yet He is near to us in all that is—in our own selfhood, in power, in cause, in truth, goodness and beauty, in all high ends which we can seek; He is at our door, even dimly in our hearts. But this Being can never be grasped in one conception, or treated as if He were the term or beginning of a mathematical demonstration. He is, no doubt, one and supreme. But He has endless relations—endless, just because He is God. He is the ground of all, in all, through all, yet somehow not there—not in His supreme essence, not in His selfhood, not as God. But in looking up to Him as the ground of all relations, we cannot formulate God in one conception, in one idea of the so-called reason. The only philosophy and the only religion worthy of the name is that which looks beyond pure formulae of the mere intelligence or thought, and finds God in the breadth of experience, history, human life, yet, in Himself, utterly transcendent of all that in these we can know, feel, or name. Not the definitely Known God, not the Unknown God is our last word, far less the Unknowable God, but the ever-to-be-known God. We are not God, and when we form, or attempt to form, an idea of Him, we do not create Him. As Bossuet well said: "Si l'homme avait pu ouvertement se déclarer Dieu, son orgueil se serait emporté jusqu'à cet excès; mais se dire Dieu et se sentir mortel, l'arrogance la plus aveugle en aurait honte."—"Knowing and Being," by John Vetch, J.L.D. (Blackwood).

AS residuary legatees, along with other institutions, of the late Mr. Kedsie, Morningside, the Foreign Mission Committee have received \$6,640; the Aged and Infirm Ministers' Fund, \$1,990, and Lauriston Place Church, for its poor, about \$1,990.

THE Rev. John Thomson, of Prestonkirk, one of the oldest of the Disruption minister, who was ordained assistant and successor to his father in 1831, has died in his 86th year. He continued to the last to keep together a strong church and to take an active part in many public affairs. Till within a few weeks of his death he performed the duties of chairman of the school board, an office which he had filled for many years.

AT a general meeting in South Wales it has been resolved as the government insists upon its Tithe Bill being passed, to raise the standard through the whole Principality of no tithes. An indemnity fund is to be raised and the warfare will be carried on without compromise. The Bishop of Bangor denounces the movement as one "striking at the root of civilization," and predicts that it will lead to effects not perhaps anticipated by the original agitators.

British and Foreign.

THE three largest wholesale bookselling firms in London are amalgamating.

MRS. BARBOUR of Bonskeid is providing the salary of a second missionary to assist Mr. Cook at Singapore.

DR. SOMERVILLE preached in the church at Inverary recently to an overflowing congregation.

THE Rev. P. T. Sanford of Hope Street Baptist Church, Birmingham, is a coloured gentleman.

PROFESSOR FLINT will be asked to conduct the opening service at the meeting of the Art Congress in Edinburgh.

IN one day the 50,000 shares in the M'Ewan brewery were subscribed for five times over—twice over in Edinburgh and three times in London.

DR. MATHEWS, secretary of the Presbyterian Alliance, has been attending the jubilee synod of the Evangelical Union Church of Belgium.

IN 1856 Britain consumed thirty-two and a half million pounds of tobacco and cigars; last year the consumption had increased to fifty-six millions.

STONEHAVEN Free Church congregation have appointed commissioners to oppose the translation of Mr. Robertson to the M'Crie-Roxburgh Church.

THE Belgian Parliament has passed the Bill providing for the subscription by the State of 10,000,000 francs towards the construction of the Congo Railway.

DR. CASPAR RENE GREGORY, a young American scholar, has been appointed professor extraordinary in Leipzig University—an honour without a parallel.

THE chief daily newspaper at Rome warns the Pope that once he leaves that city return will be impossible. Italy, it adds, is perfectly indifferent about his departure.

CRUGGLETON chapel, a small pre-Reformation building in Wigtown Bay, the church of an ancient parish now united with Sorbie, is being restored by the Marquis of Bute.

WURTEMBERG, amid all the States of Germany, enjoys the enviable distinction of pre-eminence in every enterprise, whether domestic or foreign, of a charitable or missionary nature.

"EAST Lothian Studies" is the title of a volume in the press, the second part of which is from the pen of Rev. Wm. Whitfield, M.A., formerly of Dunbar, now of Marlette, Michigan.

EDINBURGH U. P. Presbytery has sustained the call from Newington Church to Mr. Watson, of Dumbarton; it has been signed by 514 members out of a total of 645, and also by 192 adherents.

MR. ANDERSON, of Kilsyth, is retiring after forty years service, and Falkirk Presbytery have sanctioned an arrangement whereby his congregation gives a lump sum to provide him with an annuity.

A COMMITTEE of the English Presbyterian Church is considering the question of compiling a catechism for the Sunday schools simpler than the Shorter Catechism and introductory to that compendium.

THE Sunday School Union of Otago numbers 770 teachers and 7,000 scholars. These are but part of the non-Episcopal members, for the union is but young and has hardly covered the whole province as yet.

DE R. CARMICHAEL of Montreal, who is officiating at present in his brother's pulpit in Dublin, is attracting great congregations, he is described as the most impressive preacher heard in the Irish capital for many years.

LORD WELLWOOD has decided, in the case of Mr. Baillie, of Catrine, against the parochial board, that *quoad sacra* ministers are exempted from poor rates in respect of their manse. This is the first time the question has been tried.

AN open-air meeting at Inverary, to further disestablishment, was addressed by Mr. Denham of Edinburgh and Mr. Battersby of Glasgow. These gentlemen have also held similar meetings in other towns and villages of Argyllshire.

PRINCIPAL RAINY and Mr. Lind, of Belfast, are to visit Dunedin about the middle of August, and the Presbyterians of that city and its neighbourhood have made arrangements for a public welcome, which is sure to be characterized by great enthusiasm.

IN several cases of late, kirk-sessions have resolved to introduce instrumental music: and a correspondent of the *Scotsman* draws attention to the fact that such a resolution is incompetent, everything that enters into the performance of public worship appertaining to the Presbytery.

THE Rev. J. K. Hewison, of Rothesay, who is preparing the second volume of Winzet's "Certain Tractatus" for the Scottish Tract Society, has returned from visiting the chief libraries on the Continent, including that of the Vatican, whither he went in search of the lost writings of the Abbot of Ratisbon.

MR. GEORGE H. FAIRWEATHER, M.A., who was licensed by last Assembly, died lately in his mother's house, Dundee. Brought up as a stone-mason, he entered Aberdeen University in 1880, and maintained himself during his college course by working at his trade in the summer. He did so even after taking his degree.

LORD BUTE, in a letter in which he expresses strong sympathy with home rule for Scotland, says he wishes that when people abolish the sacramental fast days they would substitute holidays with some meaning, such as St. Andrew's Day, November 30, in winter, and the anniversary of Bannockburn, June 24, in summer.

MR. G. G. A. MURRAY, who succeeds Professor Jebb in the Greek chair at Glasgow, is only in his twenty-fifth year. He has had a brilliant career at Oxford where he was elected to an open fellowship in New College last year. His father was for some years Speaker of the New South Wales Legislature and is one of the colonial knights.

THE death of Mr. Alexander Rennie at eighty years of age has removed another of the old settlers in Otago. He was a good type of the early colonists in Dunedin, took great interest in public affairs, and was at one time Speaker of the Provincial Council; he was of late years intimately concerned in the benevolent institution for the poor; but all along he was one of the most strenuous and able promoters of the cause of temperance.