

But there are many others, and they include many of not the least thoughtful and earnest members of our Churches, to whom it would be impossible to accept this theory, who must necessarily regard the internal evidence as the strongest, and their faith as founded—not on the infallibility of every portion of a literature, rather than on a book—upon Him who alone is the Life and Light of men, and with whose perfect teaching some of the earlier teaching is, as He Himself declared, not in absolute harmony.

Now, both these classes contain many good and earnest servants of Christ; and for the sake of a question of theory, and a theory not laid down in Scripture itself, it is a pity to waste time and strength in controversy between brethren in heart and soul, which the world needs so sorely in fighting the hosts of evil. We are too apt, all of us, to confound Truth with our particular view of Truth. Our view may be the best for us, or the only one possible for us in our circumstances and limitations; but it may be as impossible for our brother as his is for us. Would it not be as well for each to respect the other's view, not knowing but in the end the view we oppose may even be the true foundation of the Christian faith.

This first extract is from the very earnest and manly book of Dr. Josiah Strong, Secretary of the American Evangelical Alliance, entitled "The New Era, or The Coming Kingdom," a stirring appeal to the Christian Church to respond to the responsibilities of the present crisis.

The second extract is from a pathetic article, "My Testament," by the well known Pere Hyacinthe Loyson, now in his eightieth year:—

"Beliefs are no longer sacred simply because they were held by the fathers. The application of the scientific method to history has dissipated into myth or legend much that the Fathers held as substantial reality. Furthermore, it has been a mischievous mistake on the part of many Christians to build their faith not solely on Christ, the Rock of Ages, but partly and largely on the shifting sands of human theories; and as the progress of knowledge has destroyed these human foundations, the faith of many has perished with them. Not a few are saying to-day that if they are compelled to surrender their belief in the inerrancy of Scripture, their faith in Christianity will have to go with it. That would be a sacrifice as gratuitous as sad. Nothing can shake my confidence in Christianity which does not shake my confidence in the genuineness of the life and character of Christ, for He is the only true foundation of the Christian faith."

He goes on to say that in many important respects our catechisms and Church standards are scientifically defective, and therefore embody some false and erroneous views which constitute "a great blot of human ignorance," and that it is a pressing duty for the Churches to bring their teaching "abreast of historical and prehistorical science, of geology, of astronomy, of moral and political philosophy."

"We shall keep with religious reverence the oracles of the prophets of Israel and the apostles of Christianity, the teachings of the earliest saints of the two Testaments; but we shall no longer confound the word of God with the human alloy from which a sound exegesis is separating it every day. Doubtless God has spoken to men, but He has spoken to them by men of a rude race and of early and even barbarous times. In no other way could He manifest Himself in this lower world. He has regard to the laws of history, the laws of the human soul; they are His laws. And it is of such a revelation as this that St. Paul, himself one of its most illustrious organs, does not hesitate to say, 'When I was a child I spake as a child, etc.' Science, again must not be ignored. It also is a revelation at once human and divine, and no less certain than the other. The clergy of the various Churches

have been slow to take account of it, and have thus helped to raise up between faith and reason a groundless and fatal antagonism."

To many it may seem strange to think of the truths established by these sciences as having anything to do with Divine truth. But God is in all His works; these sciences but give us a record of His working in their several spheres. Pere Hyacinthe has fought his way out of the superstitions of Romanism. It has therefore been the natural course of things that he should fight his way out of some Protestant traditions, which are possibly not better founded. At all events, in view of the progress of the world's thought and knowledge, it were better to say less about "loyalty" to the ancient theories of a less informed age, and more about loyalty to truth itself, and to the living men who are brothers in Christ Jesus.

FIDELIS.

#### THE UNITED STATES COLUMBIAN POSTAGE STAMPS.

No doubt every reader of the Presbyterian is aware that the United States Post Office Department has issued postage stamps and stamped envelopes in commemoration of the 400th anniversary of the discovery of America by Columbus. The following is a description of them, taken—with the exception of those of one of the stamps and the envelopes—from a U.S. paper:

One Cent.—"Columbus in sight of land," after the painting of William H. Powell. On the left is an Indian woman with her child, and on the right is an Indian man with headdress and feathers. The figures are in a sitting posture. Colour, Antwerp blue. Two Cent.—"Landing of Columbus," after the painting by Vanderlyn in the rotunda of the Capitol of Washington. Colour, purple maroon. Three Cent.—"Flagship of Columbus," the Santa Maria in mid-ocean, from a Spanish engraving. Colour, medium shade of green. Four Cent.—"Fleet of Columbus," the three caravels, Santa Maria, Pinta, and Nina, in mid-ocean, from a Spanish engraving. Colour, ultramarine blue. Five Cent.—"Columbus soliciting aid from Isabella," after the painting by Brozik in the Metropolitan Museum of Art. Colour, chocolate brown. Six Cent.—"Columbus welcomed at Barcelona," from one of the panels of the bronze doors in the Capitol at Washington, by Randolph Rogers. On each side is a niche, in one of which is a statue of Ferdinand and in the other a statue of Boabdilla. Colour, royal purple. Ten Cent.—"Columbus presenting natives," after the painting of Luigi Gregori at the University of Notre Dame, South Bend, Ind. Colour, Vandyke brown. Fifteen Cent.—"Columbus announcing his discovery," after the painting by R. Balaca, now in Madrid. Colour, dark green. Thirty Cent.—"Columbus at La Rabida," after the painting by R. Mase. Colour, sienna brown. Fifty Cent.—"Recall of Columbus," after the painting by A. G. Heaton, now in the Capitol at Washington. Colour, carbon blue. One Dollar.—"Isabella pledging her jewels," after the painting by Munoz Delgrain, now in Madrid. Colour, rose salmon. Two Dollar.—"Columbus in chains," after the painting by Lentz, now in Providence, R.I. Colour, toned mineral red. Three Dollar.—"Columbus describing his third voyage," after the painting by Francisco Jover. Colour, light yellow green. Four Dollar.—Portraits in circles of Isabella and Columbus, the portrait of Isabella after the well-known painting in Madrid, and that of Columbus after the Lotto painting. Colour, carmine. Five Dollar.—Profile of the head of Columbus after a cast provided by the Treasury Department for the souvenir fifty cent silver piece. The profile is in a circle, on the right of which is the figure of America represented by a female Indian, with a crown of feathers, and on the left a figure of Liberty, both figures being in a sitting posture. Colour, black.

In the foregoing list, the eight cent stamped is omitted. The subject of it is "Columbus restored to favour," after what painting I do not know. The colour seems to me to be rose, or brown, madder.

The difference between the appearance of Columbus on the one-cent stamp and that on the two-cent has caused a good deal of amusement. On the former—which represents him in sight of land—he has a face "as smooth as Hebe's." On the latter—which represents him just after he has landed, only a few hours later—he is "bearded like the pard."

There are only two kinds of Columbian envelopes—one-cent and two-cent. The design on each—which is embossed—is exactly the same. It is round, and the size of a silver dollar. Around the edge are the words, "United States of America. Postage one cent" (and two cents). At the top is a shield on which are thirteen stars and as many stripes, representing the original States. On one side is the date "1492"—on the other "1892." In the middle are two globes, on one of which is a profile of the head of Columbus—on the other, one of Isabella. Beneath, is a "spread eagle," holding three arrows in one foot, and an olive branch in the other. The ground on the one-cent envelope is an Antwerp blue, that on the two-cent one is a purple maroon. The watermark in the paper of which the envelopes are made, is a garter, like the one on the British Royal Arms, on which are the words, "Liberty. U.S. Columbus." Within the oval which it forms, are medallion profiles of the heads of Columbus and Isabella. Above them is the date "1492," beneath, "1892." It can be seen best in the square two-cent envelopes.

These stamps and envelopes—though valid for a good while to come—will not be sold 'by authority' after this year. A full set of the former costs somewhat over \$18.

T. FENWICK.

Woodbridge, Ont.

#### FAREWELL OF KNOX CHURCH, GUELPH, TO PROFESSOR SHAW.

A very large and sympathetic meeting of Knox church, Guelph, swelled by friends from other congregations, met in the lecture-room of the church on Monday evening, Oct. 2nd, to bid farewell to Prof. Shaw, late of O.A. College on the eve of his departure from the city. Major Davidson occupied the chair, and expressed the personal regret he felt at the departure of Prof. Shaw. Prayer was offered by Mr. Williams. Mr. Wm. Scrimgeour, who had been appointed secretary of the meeting, read letters of regret for inability to be present from several gentlemen. Mr. J. A. Scott on behalf of a committee of the citizens, read an address, expressing their warm appreciation of Mr. Shaw's character, influence and work amongst them. At the conclusion of his address, Mr. Scrimgeour presented a heavy oak case of valuable silverware, consisting of ninety-five pieces suitably inscribed. Mr. S. Hodgkin, Clerk of the Church Session, next read an address from that body, expressing high appreciation of his labours in connection with the Church, and the sense of loss felt by his removal, with warm assurances of sympathy, respect and confidence. Next was presented an address from the Bible class, read by Miss Astell, accompanied by a large photograph individual group of the Bible class. To these addresses the Professor made an appreciative reply, thanking the citizens, the Session and through it the church, and the Bible class for their kindness shown on the occasion of his leaving Guelph with his family. Addresses followed by several gentlemen and ministers, among others by the Rev. M. Beattie, pastor of the church, and the Rev. Dr. Wardropé, all testifying to the high esteem in which Prof. Shaw was held. The proceedings were formally closed by the singing of "God be with you till we meet again."

## Christian Endeavor.

### THE HOPE THAT MAKETH NOT ASHAMED.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

[Oct. 15.—Rom. 5: 1-5; Phil. 1: 20-27.]

Hope is a complex emotion, made up of a desire for an object and an expectation of receiving it. Is there a hope, then, that makes ashamed? Certainly. A man may cherish a hope which when fulfilled, makes him ashamed. Adam and Eve hoped that when they had eaten the forbidden fruit their eyes would be opened, and that they would be as gods knowing good and evil. Their eyes were opened, but, alas! what sorrow and shame came with their added knowledge. The prodigal hoped that when he was free from parental control, he would have unbounded liberty, but though he was freed from the trammels of guardianship, he met with only sorrow and shame. Every sinner, even though he attains the apparent good which the devil promises, is almost certain to be covered with shame and confusion.

Again, a man may cherish a hope and afterwards be ashamed because it has not been realized. Many a man might say with Moore,

"I've seen my fondest hopes decay."

The builders at Babel desired and expected to erect a tower which would reach to heaven, but they were utterly confounded. Wolsey desired and hoped that one day he would occupy the Papal throne at Rome, but he was bitterly disappointed. Felix, not knowing that he had to deal with a man who could not offer a bribe, hoped that money should have been given him of Paul, but his hope was vain (Acts 24: 26). King Saul hoped that Samuel would not discover that he had kept the best of the sheep and oxen belonging to the Amalekites, but the ear of the old prophet was far more acute than Saul supposed, and how ashamed Saul must have been when Samuel refused to honour him in the sight of the elders of Israel (I. Sam. 15: 14). "The hope of unjust men perisheth" (Prov. 11: 7). "The hypocrite's hope shall perish" (Job. 8: 13, 14).

The poet Campbell sings of the pleasures of hope. He calls hope "the charm-er." He further says:

"Cease every joy to glimmer in the mind,  
But leave, Oh! leave the light of hope behind."

But there are many cherished hopes which can afford no lasting pleasure or satisfaction. Whether realized or not, they may produce sorrow and shame.

What then is the hope that maketh not ashamed? To express it in Scripture language it is the hope of the Gospel. It desires and expects everlasting life and likeness to Christ. There is "hope beyond the grave." If in this life only we have hope in Christ, we are of all men most miserable, but our hope is an anchor of the soul, both sure and steadfast entering into that which is within the veil whither our forerunner, even Jesus, is for us entered (I. Cor. 15: 19; Heb. 6: 19). "The righteous hath hope in his death" (Prov. 14: 32).

The reason why this hope shall not make us ashamed is, that it shall certainly be realized. We are enjoying now the hope of experience. The love of God is shed abroad in our hearts, not as the dew, but as a stream which spreads itself through the whole soul. This assurance of hope is produced in our hearts by the Holy Spirit who dwells within us (I. Cor. 6: 19). The bud has even now begun to open. True, we know not yet fully the joy, the light, the glory, which await us on the heavenly shore, but by the indwelling of the Spirit in our hearts we enjoy a foretaste of them even here. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit. We enjoy the first-fruits now, and the first fruits are a token that the whole harvest shall be gathered in—nay more, they indicate that the harvest, though similar in quality, will be infinitely more abundant in quantity.