

Dr. T. H. Rand.

BY A CLASSMATE, W. H. P.

Quick came the call, and he as quick replied,
"Ready my Master," and obedient died.
Stilled was the heart of large, sublime desire;
Quiet the head of pure poetic fire.

A mind of regnant energy was still,
And powerless an indomitable will,
But first the mental forces of his hand
Had felt the moulding of his master hand.

His Comrades, College, Country, mourn today
A man of marvellous power passed away;
For minds through him had gained a freer play,
From learning's loftier aims and larger way.

The sad seas sighs on Parrsborough's lonely shore
For one who ne'er will hymn its praises more;
And 'neath old Blomidon's mist-mantled head
His sobbing "Minas Basin" mourns him dead.

The dust of Egypt lived at Moses' Rod,
But his inbreathed the woods and waves with God;
Beneath its magic power the pebbles woke,
And flowers and sea shells of their Maker spoke.

Full many a heart by him more nobly keyed
Will oft recall his past of word and deed,
Which, cherished in their memories long will live,
And life a richer tone and coloring give.

Thus, as the realms of beauty souls admire,
And to the truest culture minds aspire;
Tho' carven column never tell his fame,
In nobler lives will live his honored name.

Lord, I have laid my heart upon thy altar
But cannot get the wood to burn;
It hardly flares, ere it begins to falter,
And to the dusk return.

Old sap, or night-fallen dew, makes damp the fuel;
In vain my breath would flame provoke;
Yet see—at any poor attempts renewal
To Thee ascends the smoke.

'Tis all I have,—smoke, failure, failed endeavor,
Coldness and doubt and palsied lack;
Such as I have I send Thee I perfect Giver,
Send Thou thy lightning back.

The British Weekly.

Bible Study Sunday.

Another "day" is to be added to the many special days observed in our churches. This time there seems to be a good reason for the addition, and we hope that many of our churches will fall into line. We refer to the Bible Study Sunday proposed by the American Institute of Sacred Literature. The plan is to set apart Sunday, September the ninth, for the presentation of a special address on "The Bible in its relation to the life and work of the church and the individual." The address is to be followed by an active attempt to organize church Bible classes during the following week. It is hoped by this means to so emphasize Bible study at the beginning of the year that classes will commence by October first, and will be able to accomplish the work of a secular school year. Many of these classes should be week day classes under the personal supervision of the pastors themselves. Although the Institute is an organization providing special courses of Bible study, it is not in the interest of these courses that the day is established. No stipulation in regard to the course or the method of study are made, the choice of these being left to the discretion of the co-operating pastors. Special services and suggestive outlines for addresses for the day, with recent bibliography are promised to all who desire to observe the day. The Institute, it will be remembered, is under the direction of the Council of Seventy, a body of biblical instructors from well known institutions. Chancellor O. C. S. Wallace, of McMaster University, is a member of the Council. Although no regular campaign in the interests of the Bible Study Sunday has been made, already many are promising co-operation.

Browning's Type of Faith.

CARL W. STEED.

"Out of the eater came forth meat, and out of the strong came forth sweetness;" and the strong man relished the honey the more keenly that it smacked of the lion's strength. It had in it the antithesis that lies at the base of humor. Samson's hair was the source of his strength, and a certain charm of shagginess lingers in the popularity of football players and St. Bernard dogs; not merely that they are shaggy, but that shagginess is capable of gentleness. In rhetoric we call it antithesis; in painting, light and shade; in life, experience; and it is just as essential to the well rounded, wholesome character as to the balanced sentence. John was girt about with camel's hair, and there is an inner beauty and force in the picture of this stern ascetic, this brooder from the desert, preaching repentance and pointing first to the Lamb of God. To suffer little children owes its great attractiveness to its setting in the life of one who "spake as never man spake." Sweets to the sweet" falls on the taste from its very fitness; the bitter waters of Marah made sweet and the fountain gushing from the smitten rock, are tonic.

"Out of the eater came forth meat" may suggest that eternal paradox whereby labor is a prerequisite of rest, failure becomes success, and death is the beginning of life.

"Good out of infinite pain,
And sight out of blindness and purity out of a stain."

This is the principle we must bring to the study of Browning if we would find him helpful spiritually, and especially if we hope to find the Christianity of his message. The sweet toothed poetaster of conventional palate can find no poetical greatness in Browning, and the weak-kneed Christian, reared on milk and water literature alone, would better not read such Christianity as that of "A Death in the Desert." The lion's carcass is too much for them; they like wild honey, indeed, but it must be stored in the sweet-smelling hollow of a moss covered oak tree in the seclusion of the whispering wood. They cannot comprehend the grim chuckle of old Samson as he enjoys, with a lively sense of humor dispelling any sickly sentiment in regard to skeletons; a good thing from a very unexpected source—"Yond pearl in yond foul oyster."

Fundamental with Browning is the principle of culture through struggle against opposition as an essential condition of progress arising out of man's estate as compared with that of God, as well as that of the beasts:

"God is, they are,
"Man partly is, and wholly hopes to be."

On this principle he bases his faith. By it he conquers the problem of the existence of evil, the great source of doubt and the enemy to faith based upon the absolute idea, and makes it the very life of his faith:

"You must mix some uncertainty
With faith, if you would have faith be."

To acknowledge no possibility of doubt is to leave nothing for faith, is to see all; and this becomes, for the eager soul, the "torpor of assurance."

This is no new idea of faith; it is the old "substance of things hoped for, the evidence of things not seen," more clearly put, "the assurance (the giving substance) to things hoped for, the proving (test) of things not seen." The virile spirit of Browning saw it just as the virile spirit of Paul saw it—as a matter of culture through struggle, of giving substance to, making real in our own conviction, testing, that which is left unseen in order that it may be tested: "for hope that is seen is not hope." The faith that cannot doubt is a sort of numbness, lifeless and unheroic. It does not prompt to action because it does not come of action. Lively faith glories in struggle and comes to know truth by opposing doubt of it. It is the difference between the boldness of him who is not afraid and the courage of him who is afraid but does not run. It is positive, not negative.

This is the idea that Browning glorifies. He makes the world, with all its merely relative conditions, not a negative evil, but a positive good; not a bad dose to be swallowed before we can die and go hence, but a bitter tonic, to be taken for its invigorating effects. It produces in him not the indifference of the stoic, not the self-delusive hypnosis of the so-called Christian scientist; but the healthy, strong man's glory in his power to struggle—"the bridegroom" coming out of his chamber." It is heroic, not a slave to cowardice, and it conquers evil by making it an element in progress toward good. To those lying at the pool waiting for an angel to go down and trouble the water, it says, "Rise, take up thy bed and walk." A few Scripture texts can never take the place of legs for him who would walk.

Progress through culture, struggle, is the glory of the imperfect; the capacity for growth against opposition is the grandest evidence of a divine origin and destiny; hence the need of struggle becomes the ground for faith.—The Christian Index.

The Son of Man.

That is a wonderful phrase which our Lord uses in the Gospels concerning himself,—the Son of Man. It is worth thinking over for the humanness of the sound, and for the closeness with which it seems to bring the Master to the human heart. There are those who regard the title as wholly Messianic. It is official, they say, and does not primarily, at least betoken that identity with mankind which it seems to do. It appears to this writer, however, that it would be a distinct loss to eliminate any portion of the humanness from this designation of the Christ which seems to inhere in it. More than that, it seems to us that it would be a distinct loss for us to feel that our Divine Lord, in the use of the term, did not intend to indicate by it his close union with our human nature. That the New Testament sustains this interpretation of the phrase, we all well know. The Lord Jesus Christ was born as others are born, and he grew in wisdom and stature as others grow. He was tempted as others are tempted, and passing through all human experiences, could be touched with a feeling of our infirmities. There is no question at all about this, and the title, the Son of Man, seems to sum it all up, and to present it before us in a concrete form.

This conception of the meaning of this term brings the Redeemer very close to the human heart. The religions of the world, save Christianity, have put barriers and dis-

tance between the worshipper and the one worshipped. The ethnic faiths all do that. The Hebrew economy did that. The mount of the law was a mount that could not be touched, and it is only in the gospel of Jesus Christ that those who were far-off are brought nigh. Sometimes the same process of barrier-building has been used in connection with our Lord. He has been made to appear the semblance of humanity rather than the real man, one in all the essentialities of humanity, which he really was.

Such an identification of our Lord Jesus Christ with humanity gave power to him, gives hope to us. If one would save anyone he must go to him. The heathen can be saved in no other way, and they will be most successful among those who most completely identify themselves with them. The same process must be exemplified in the redemption of the depraved of civilized life who dwell in the slums, and hence our college and other settlements. Redemption everywhere means going to those who are to be redeemed. Not God himself could save mankind by looking over the battlements of heaven at them. He must come to them, and he did come in the Son of Man. As this gave power to him, so it gives hope to us. Some of the parables of our Divine Lord illustrate and emphasize this. The woman searched for her piece of silver that she had treasured as a keepsake, until she found it. The man did not abandon the quest of his lost sheep until he was able to place it on his shoulders and bear it back to the fold. The father of the prodigal looked and longed for that prodigal's return until he descried him in the distance and gave him welcome to his old home. The Son of Man is come to seek and to save that which was lost. He will seek until he finds. He came down that he might lift up. He emptied himself that we might be filled. He became the Son of Man that we might become sons of God. He will not cease in his mission until all that is purposed by it shall be accomplished. It is a wonderful phrase, then, this, the Son of Man, and the truth of which is ever for us to be grateful for and glory in.—The Commonwealth.

The Best for Christ.

Christ never asks for anything we cannot do. But let us not forget that he always does expect and require of each of us the best we can do. The faithfulness Christ wants and approves implies the doing of all our work, our business, our trade, our daily toil, as well as we can. Let no one think that religion does not apply to private life. It applies to the way you do your most common work just as really as to your praying and keeping of the commandments. Whatever your duty is, you cannot be altogether faithful to God unless you do your best. To slur any task is to do God's work badly. To neglect it is to rob God. The universe is not quite complete without your work well done, however small that work may be. The faithfulness which Christ requires must reach also to everything we do. It takes in the way the child gets his lessons and recites them, the way the dressmaker and the tailor sew their seams, the way the blacksmith welds the iron and shoes the horse, the way the plumber puts in his pipes, the way the carpenter builds the house, the way the clerk represents the goods, and measures or weighs them. How soon it would put a stop to all dishonesty all fraud, all skimping, all false weights and measures, all shams, all neglect of duty, if this lesson were only learned and practiced everywhere!—J. R. Miller, D. D.

The first results of the church census taken in Toronto on 27th March have just been published for five of the six wards of the city. As the total number is only 143,000 persons, it would appear that the enumeration did not include all citizens, but no doubt it is fairly representative of the whole as classified into churches or denominations. The Church of England leads, with 39,451; the Methodists come next, with 35,376; the Presbyterians are third, with 29,972; the Roman Catholics fourth, with 17,993; the Baptists fifth, with 9,501; the Congregationalists sixth, with 3,757; the Hebrews seventh, with 1,669; and the Plymouth Brethren eighth, with 1,095. All the others are under 1,000 in each church or denomination.—Canadian Baptist.

New Books.

Dickey Downy, the Autobiography of a Bird. By Virginia Sharpe Patterson, containing numerous beautiful colored pictures and black and white sketches of birds. 12mo, 192 pages. Price 60 cents. American Baptist Publication Society, Boston.

There is not a dull word in the book. It is a powerful protest against the wholesale slaughter of song and other birds. The atmosphere is that of the fields and groves as the various haunts of bird-life are depicted. Besides giving entertainment it will furnish lessons. At the hands of our children our birds must find protection. The societies that promote this cannot put a better book in their hands, both at home and in the schools.