

unencumbered, and ours to make of it what we will. The training of those who before long must be called upon to take part in the carrying out of this transformation is the work of our schools and colleges. It is for us as teachers not only to guide the student through his prescribed undergraduate course, but to animate him with the resolve to turn his knowledge acquired here to wise account, to stimulate him with the ardour of proud hopes and noble endeavors:—

To arouse the sleeper heart,  
To kindle the spirit glowing to pursue  
Some path of steep ascent and lofty gain.

Never was there a time when the responsibilities were greater or more urgent. Our young Dominion throbs with eager undefined longings and aspirations—"yearning for the large excitement that the coming years will yield." It is of vital importance that such aspirations be wisely directed, and the true goal be kept in view. There is a tempting hallucination in the acquisition of a domain that stretches from ocean to ocean. The rhetoricians of the neighboring Republic have yielded only too freely to its seductions. Emanuel Leutze's fine allegorical fresco in the Capitol at Washington pictures the pioneers of the Pacific States as they surmount the crest of the Rocky Mountains, and beneath it is the motto:—

The spirit grows with its allotted space  
The mind is narrowed in a narrow sphere.

But however just the pride with which we enter on the task of fashioning out of the savage wilderness of half a continent, the provinces and States of the future history teach us other lessons. If breadth of mind is coincident with amplitude of territory, Russia ought to be the centre of Europe's intellectual life and England a narrow sphere of bigotry and ignorance. The lamented historian, John Richard Green, charmed all readers with his "Making of England," but his fascinating volume sufficed to show that it is men, not acres, that go to the making of great nations. From a little speck on the world's map, lying between the Mountains of Moab and the sea, have come the melodies of sacred song, and the inspired lessons that still glow with living power for the regeneration of the world. The land of Hellas and the islands of the Egean Sea were the nurseries of letters, arts, and science; and a still smaller republic in the valley of the Arno stepped into her place as the Athens of the Middle Ages, and the cradle of the Renaissance. And as for England, the land of Shakespeare and Milton, of Newton, Locke, Adam Smith, Darwin, and other epoch-makers of the past and the present, America's genial poet, Oliver Wendell Holmes, looking on the insular cradle of our common race from his own ample domain, exclaims with kindly irony:—

His home; the Western giant smiles,  
And twirls the spotty globe to find it;  
This little speck the British Isles?  
'Tis but a freckle, never mind it.

But it is only to recall the words:—

For Memory blushes at the sneer,  
And Honor turns with frown defiant;  
And Freedom, leaning on her spear,  
Laughs louder than the laughing giant.  
"An islet is a world," she saith,  
"When glory with its dust has blended;  
And Britain keeps her noble dead  
Till earth, and sea, and sky are rended."

We inherit the energy of the race that has made of England what she is, and with it the heritage of her example, and the lessons which her history teaches. The capacity is ours; let it find wise guidance, as it has ample scope; and what may it not accomplish! Our faith in the life that lies beyond earth's narrow span finds confirmation from the very insignificance of man's highest achievements here compared with his capacities and aspirations. Yet here is your present field of action, in which you are called to play your part manfully, over keeping before you that higher life, of which this is but the probationary stage. Let it be vital with deeds, and not with boastful words.

I ask the readers of THE EVANGELIST to read these parts of the address carefully. In your next issue I may have something to say regarding them.

THE KATES.

Women who will tramp a mile, drag their skirts, spoil their tempers, squander their car fares, chide their children and anger their husbands, over fifteen cents saved (!) on the price of some article, are not born economists.

## Contributions.

### Honesty in Business

The principle that should govern all business transactions is that every man should pay for that which he gets, and get that for which he pays; or, in other words, that every man should be strictly honest in his business. But there are various ways in which this just principle is violated both by men of the world and by those who profess to be members of the body of Christ.

1. Some appear to have strong desires to possess nearly everything which they see, without the ability either to pay for the same or to make the money with which to pay in an honorable and useful business enterprise, and so obtain the article, if possible, by a "promise to pay." Perhaps it would be well for such persons to consider, with some degree of care, by the help of that blessed commodity called common sense, that the "promise to pay" will have to be met sometime and from what place the money is to come with which to redeem the said promise. Business confidence once betrayed, and lost, can scarcely ever be regained. To get something for nothing in return therefore is the principle upon which confidence men, thieves and burglars ply their trade.

2. Honest debts, if contracted, ought to be paid; indeed, they usually can be paid. With a clear head, an honest heart, and a good, strong right arm, with the ability and disposition to labor, a man can by economy pay his honest debts. It is believed that some men would, if necessary, live upon bread and water, and eat meal a day at that, in order to pay every dollar they owe to any man. It may take long years of earnest endeavor, but it can be accomplished by persistent and patient effort. Let the creditor be patient and long-suffering, as he is in general, when he sees that his debtor is putting forth a manly effort to pay him in full. Let professing Christians listen to Paul's exhortation in 1 Thessa. iv. 11, 12: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, that ye may have lack of nothing." The Apostle not only exhorted others to do so, but also taught by example himself as well; for rather than be indebted to any man for the means of subsistence, he would pay his own way by "making tents"; and yet he taught that "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel," (1 Cor. ix. 14). Again he said: "Provide things honest in the sight of all men," (Rom. xii. 17); and yet again: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men," (2 Cor. viii. 21).

3. An honest man is not afraid that the "drummond light" of truth should be turned upon his business transactions. "He walks honestly in the day," (Rom. xiii. 13); but some "men love darkness (secrecy) rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (margin, discovered). But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21). Such a man has no need to leave a given locality in the night, to avoid being detained by his wronged creditors.

4. Putting property out of his own

name to avoid the payment of honest debts is, to my mind, a legalized crime; and yet professing Christians have committed this crime and still retained their standing in the Church of God. Is it not high time that the congregations of the Lord should take a decided stand for honesty and truth? And can laws not be made to put an end to this wicked practice? Why cannot the strong arm of the law go behind the action to the evident motive which prompted such a course, trickery and dishonesty? But the laws in some localities seem to be made to aid one man to cheat another, by taking the benefit of the "Bankrupt Act," or by "Crossing the lines" between countries supposed to be controlled by Christian principles. Would it not be well to have the laws so arranged as to arrest a criminal wherever found, and take him to the place where the crime was committed, place him on trial and, if found guilty, punish him as he so richly deserves? Why not have the laws so framed, in all enlightened nations, as to make it very difficult for a man to be dishonest and escape the penalty of a violated law?

May the day not be far distant when men shall be honest and truthful as the Word of God teaches they should be; and when trickery and falsehood shall be so certain of punishment by the law that men, lacking in principle, shall thereby be restrained are things most earnestly to be desired by all good, noble, right-thinking people. May the day soon come when to be an honored member in the Church of the living God means that he is an honest, truthful man. A Christian's word in business, or statement, ought to be as good as any other obligation which the law might impose, no matter how carefully composed nor how strongly bound. May this soon be truthfully said of every follower of Christ.

J. A. BRENNENSTUHL.

Everton, Ontario, Dec. 12, 1890.

"Who is this? . . . This is Jesus the Prophet of Nazareth."—  
Matt. xxi.

By turning to c. xx. you will notice that our Lord with His disciples was on His way from Jericho to Jerusalem, a distance of about twenty miles. The road is represented as a dangerous way, full of great rocks and caves, a place notorious for robbers. You will recollect the account given by Luke of the man who went from Jerusalem to Jericho, and fell among thieves, who not only robbed him but stripped him of his clothing, leaving him helpless by the way. Such was the life of the "Man of Sorrows." He went about doing good, and not always selecting the most comfortable route either. He journeyed mostly on foot, and was always found where His presence was most needed, irrespective of danger or fatigue. "He came to seek and to save the lost."

The Mt. of Olives here mentioned lies to the east of the Holy City about three quarters of a mile distant. It is nearly a mile in length, and seventy or seventy-five feet high. Between this mountain, now of sacred memory, and the city of the Great King lies the valley of Jehoshaphat, through which flowed the brook Kidron over which David passed when he fled from Absalom, as recorded in 2nd Sam. "And David went up by the ascent of Mt. Olivet, and wept as he went up, and had his head covered, and went up barefoot, and all the people that were with him covered every man his head, and they went up weeping as they went. On the west of the mountain and not very distant was to be seen the Garden

of Gethsemane, the place where Jesus and His disciples often resorted, and where our Lord wrestled with approaching death till great drops of perspiration, as it were, drops of blood stood upon His sacred brow. His disciples were asleep. But "Who is this" that bends slow? "Who is this" in such agony? "Who is this" from whose lips is heard "O my Father, let this cup pass from me, nevertheless not as I will but as Thou wilt?" "This is Jesus the prophet of Nazareth," "The child born," "The Son given," "The Wonderful," "Counsellor," "The Mighty God," "The Father of an everlasting age," "The Prince of Peace,"—your Saviour and mine. The leading thought, however, in the chapter before us is our Lord's entrance into the great city. No doubt the scoffers would presume to say a good deal about what is called the triumphal entrance of Christ into Jerusalem, and wonder why He didn't enter the city in a more respectable way. "What would you think of a King riding into one of our cities mounted on an ass?" Thou fool. The angels that waited on the shepherds out on the plains of Bethlehem sang that beautiful song "Peace on earth and good will to men." To ride on a horse on such occasions in those days was an emblem of war, to ride on a mule, or an ass was considered an emblem of peace. King Solomon, on the day of his inauguration, rode on a mule (1 Kings i.). So you see "you greatly err not knowing the Scriptures." It was becoming Him who was, indeed, the King of Peace. In entering Jerusalem, He entered as a King, whose kingdom is a kingdom of peace. Some of the people put their garments on the ass, others spread them in the way. This was all done simply as a token of respect; it was the custom of the people on such occasions. They evidently recognized Jesus as a King and thought from what they knew of Him that He was about to lead them on to an easy victory. Some of them doubtless expected high positions hence they exclaimed "Hosanna to the Son of David, Hosanna in the highest." "Blessed is He that cometh in the name of the Lord." Jesus entered as one having authority, and those buyers and sellers were made to feel His presence. "Hosanna! Save Lord; O thou great and glorious One, save by Him who comes in Thy name. Our Lord's entrance into the sacred city, though to the minds of some who have little or no knowledge of the customs of the times may appear rather unbecoming one of such high pretensions, yet you will notice that the whole city was moved saying "Who is this," and the multitude that had been shouting "Hosanna" said "This is Jesus, the Prophet of Nazareth of Galilee." So you perceive the people recognized His coming quite in harmony with what might have been expected even from a temporal king. It is very probable the cleaning of the temple occupied about two days. According to Mark's account our Lord arrived in the city some time in the afternoon, toward evening. He looked through the temple; saw what was going on; withdrew and went out to Bethany; returning the following day, entered the temple and with authority "cast out them that sold, and them that bought, and overthrow the tables of the money-changers, and the seats of them that sold doves." He, for the time, prohibited all ingress and egress through the temple. Of course the "Scribes and chief priests heard of it, and at once sought how they might "destroy Him, for they feared Him, because all the people were astonished at His doctrine," Mark xi. It is very noticeable that though the Scribes and chief priests desired to kill Him

yet they did not resist Him. His manner on that occasion, as well as His words, must have impressed them with the dignity of His mission, and the authority with which He was invested. He entered Jerusalem that day as the Prince of the House of David, and they could not, they dare not resist Him. They very meekly asked Him for His authority, and this gentle demand was made, not by the buyers and sellers, but the chief priests and elders of the people came unto Him as He was teaching. It is to be observed that after Jesus had purified the temple He immediately began to teach the people. No doubt the chief priests and elders were more concerned about the "doctrine" at which the people were so "astonished" than they were about the "buyers and sellers." Jesus did not give them a very satisfactory answer. He simply asked them a question regarding the baptism of John, whether it was from Heaven or of men. The reader will see at once that a more embarrassing question could not have been submitted to them. It needs no comment. When they failed to answer the question the Lord said to them, neither tell I you by what authority I do these things; and He went right on teaching the things diametrically opposed to them, and just as long as He pleased He kept them in abeyance, and they had no power to lay hands on Him. And the people say in astonishment "Who is this?" The answer is "Jesus the Prophet of Nazareth." So! see!! on yonder cross with bleeding feet and hands, and head inclined. Hark! "Eloi! Eloi! lama sabachthani." He is alone; forsaken by all. "He dies the Friend of Sinners dies." But "who is this" at whose death the sun obscures his light, the earth as if awe-stricken trembles beneath the expiring cry of Him who was "wounded for our transgressions, and bruised for our iniquities." "Who is this," from the door of whose sepulchre the angel rolls back the stone? "Who is this" who conquers death, rising triumphantly over the grave? "Who is this" claiming all authority in heaven and earth? "Who is this" who majestically amidst a convoy of angels ascends on high, greeted by ten thousand times ten thousand angelic voices. "Lift up your heads O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in. "Who is this King of glory? The Lord of hosts." "This is Jesus the Prophet of Nazareth of Galilee." H. Brown.

Ridgetown, Dec. 7, 1890.

They do not love that do not show their love.

The soldier's fear is the fear of being thought to fear.

What is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the spirit comes back again, so that in the morning we arise fresh and joyous; so at the last day we shall rise again, as if we had only slept a night, and shall be fresh and strong.

The Spirit of God develops the new life in the human soul in no fixed order. Men who have gone far in overt wickedness may find their first moral impulse to spring from a condemning conscience; but others are more affected by the sweetness and beauty of moral qualities as seen in some godly life. Sometimes hope, sometimes sympathy, sometimes fear, and sometimes even the imitiveness that becomes contagious in social life is the initiatory motive. For the human soul is like a city of many gates; and a conqueror does not always enter by the same gate, but by that one which chances to lie open.—  
Beecher's Life of Christ.