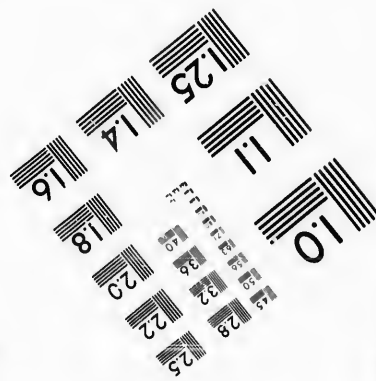
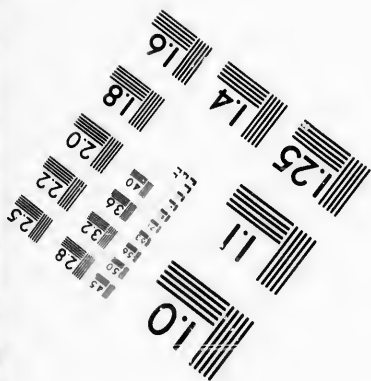
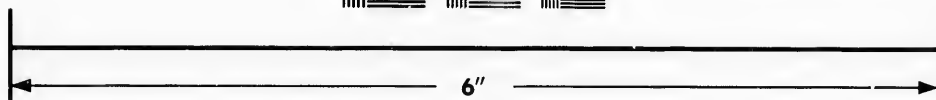
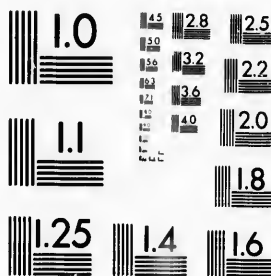


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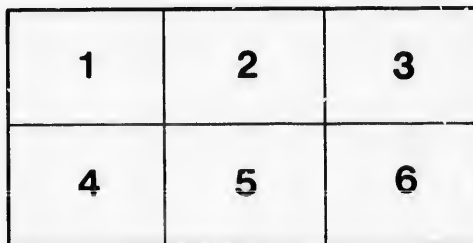
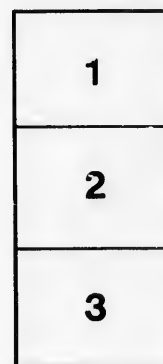
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Addresses

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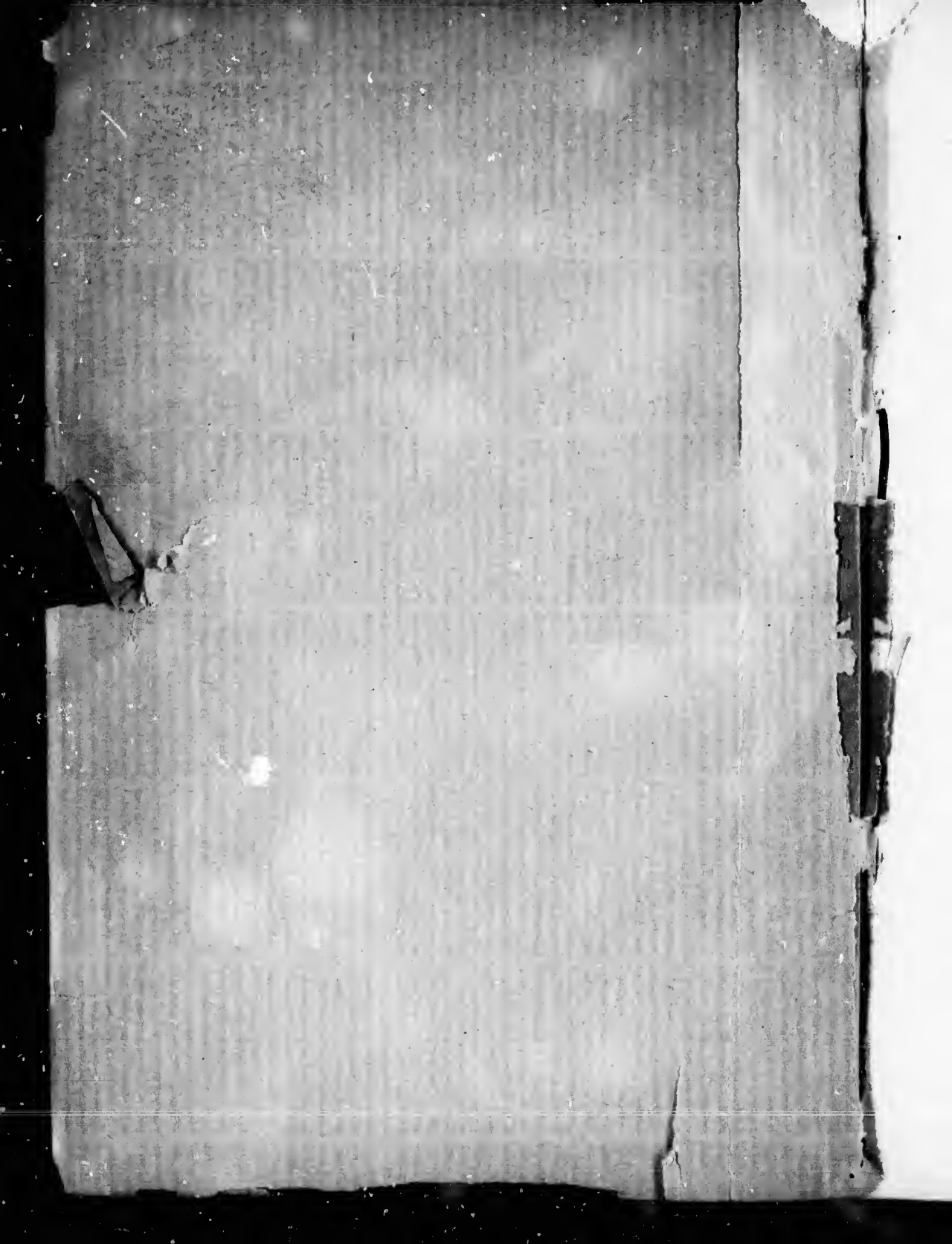


- Study and Spiritual Life, - - - Rev. Prin. Caven, D.D.
Moderator of the General Assembly.
- The Perfect Book or the Perfect Father, - Rev. Dr. Campbell,
Presbyterian College, Montreal.
- Motives to Missionary Work, - - - Rev. A. Gandier, B.D.
- The Lesson of Ecclesiastes, - - - John Watson, LL.D.
Professor of Moral Philosophy, Queen's.
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- The Christ and His Teaching Superseded? - - - Rev. Dr. Ross
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- The Influence of Daily Occupations and Surroundings on the Life
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SUNDAY AFTERNOON ADDRESSES

IN CONVOCATION HALL, 1893.

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PUBLISHED BY THE STUDENTS.



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PREFATORY NOTE.

These Addresses, which form the Third Series of Sunday Afternoon Addresses, have been delivered in Convocation Hall, Queen's University, under the auspices of the students. In presenting this pamphlet to the public we desire to thank all who have encouraged us in our former publication.

It will be noticed that this series was opened by an address from Principal Caven, Moderator of the General Assembly, and that he has been followed by distinguished scholars from the Methodist, Anglican and Presbyterian denominations. In this way this pamphlet is more representative than former ones. We trust that in future publications more prominence will be given to this feature.

Our special thanks are due to the Principal and Professors who have so kindly assisted us in making this series successful, and also to those who have come from a distance at no small sacrifice of time and convenience. We assure them all that the students of Queen's have derived much benefit from listening to the spoken words and hope that in this form their influence may reach many others and may contribute to set forth some fractional part of "the unsearchable riches of Christ."

THE PUBLISHING COMMITTEE.

Study and Spiritual Life.

How shall study be so prosecuted as not to hurt the life of the soul, but, on the contrary, to minister to its growth and completeness? A question, this, of much importance not only to students of theology but to all students; for all who engage in study, whatever may be their career, are under obligation to cultivate the spiritual life, which is the true life, and to glorify God. Nay, the question is one of great interest to all classes of persons, inasmuch as the character both of those who address us from the pulpit, and of those who occupy the other positions which students will fill, must tell powerfully upon the moral and spiritual welfare of the whole community. To have the highest style of Christian character represented in our ministers, physicians, lawyers, teachers, statesmen, and all others who have had the benefit of a superior education would do very much to lift up the entire people. That every human being is bound to serve God and live a holy life is a very primary truth, but one of unspeakable importance; and nothing, surely, could augur worse for the learned professions, or for general society, than the prevalence of the feeling that the character and life which are very requisite in the case of religious teachers are hardly to be expected in any marked degree among those in secular callings. Piety is in much danger of disappearing from the pulpit when men come to think that this is almost the only place where it should be required.

To the question we have put, viz: How shall we so conduct study as not to hinder but rather to help religious life? some would reply that study is *necessarily* injurious to spiritual well-being, and that we cannot prevent this result; while others, possibly, would say that study is attended with no moral risk, but must certainly develop and strengthen both intellectual and spiritual life. Both answers are wrong, as abundant instances testify: some have killed the soul through study, others have constantly nourished it.

The proper work of a student is study. To acquire large and accurate knowledge of the subjects of his course is a student's contention and aim. Whatever the special field of study may be—language, philosophy, science—the true student wishes to make the largest acquirements possible, and to comprehend as completely as may be all that lies within his province. The real student is not amusing himself with a little intellectual excitation, nor seeking merely to pass examinations and get his standing; he is striving to master his subjects, as far as ability and opportunity admit.

The true student, therefore, is zealous in study. He puts nothing before it: he allows nothing to appropriate the time and energy which should be given to it. Having wisely chosen his field of study he devotes to it all the strength and enthusiasm of which he is possessed. Were it otherwise his success would be indifferent, and he should even count him self guilty of wasting his time.

We may properly say to the student: "Whatsoever thy hand findeth to do, do it with all thy might." You are not required to sacrifice your health. You must not neglect those duties towards God and your fellow men which are common to all situations and employments; but, with these reservations, give your heart to your studies. You are mistaken if you imagine that a half-hearted application to them will protect you from the spiritual danger connected with close intellectual occupation. Rather, you will incur greater dangers for then two evils are in your path. You are sinning by wasting your precious time, and neglecting to make attainments which might the better fit you for serving God in after life; and, in the relaxed condition of mind attendant on idleness, you are exposing yourself to many temptations. The house that is empty, swept and garnished will be sure to find an occupant.

Were we seeking for the student whose "soul prospers and is in health," we should not find him among those who take little interest in their studies, and are glad of anything which may furnish an apology for neglecting them. You may indeed discover great students who have no high moral purpose—whose aims have respect solely to self—but amongst the idle and indifferent the Christian graces cannot flourish. The full occupation of the mind with legitimate subjects of thought is good and healthful, bracing and purifying, while it closes many avenues of temptation. In a place such as this there is probably little need to insist upon the duty of earnest study,—so many things tend to stimulate to the utmost; but if any one should fancy that by slackness in intellectual work he secures himself against the spiritual risks of the student's life it is necessary to tell him plainly that no one can well be in greater danger than he.

Nevertheless, devotion to study is attended with danger to the spiritual interests, as every faithful student, who also strives to keep the heart, is taught by experience. This danger besets exceeding application to *any kind* of study,—religious not less, perhaps, than secular study;—the scientific study of the Bible and Theology not less than the study of philosophy or physics. Candidates for the ministry will not think, therefore, that the topic under consideration has no direct bearing on their case.

Wherein lies the danger? In the fact that study implies, for the most part, the activity of the intellectual faculties mainly. The understanding and judgment are in constant exercise, and the energy of the soul is thrown into *their* work, but the spiritual and religious side

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of the man is not necessarily active, or active in any corresponding degree. But should our studies be of such character as to draw largely upon the æsthetic faculties, the danger is not less: nay, it may be greater, inasmuch as æsthetic sentiment is so easily mistaken for religious emotion. But the *heart* is the special seat of religion, and its powers and affections may be unengaged while the intellect is in strenuous exercise. Here is the situation: the mind is concentrated upon the apprehension of some truth or proposition, or the comparison of one fact or statement with another, or the deduction of one truth from another, but a vivid sense of the presence of God and the right exercise of the affections towards Him do not distinctly enter into the mental condition. The limitation of the mind, and the impossibility of simultaneously exercising all its powers, make it impossible that faith, hope and charity should be in the foreground while purely intellectual processes engross the man. Suppose, now, mental action almost entirely intellectual going vigorously forward during most of the waking hours, or intermitted only when utter weariness comes on and the mind refuses to energize at all; suppose this continued from day to day, from week to week, from month to month, what must the effect be on the religious nature—on the spiritual life? This surely, that the love of higher things is weakened, and the capacity of the soul for the exercises of religion and devotion seriously impaired. Disuse results in numbness, and it may be, paralysis of the religious affections.

Let no one misunderstand what is said. I do not mean that the intellect has no share in those mental exercises by which spiritual life is nourished. A religion which had nothing, or little, of the intelligence in it would not be a religion of the Bible; for truth, *the truth*, lies at the basis of genuine character and life. And the truth must be apprehended by understanding. Sometimes it is earnestly and painfully sought, sometimes by contention and wrestling of soul appropriated and secured. It is not a blind instinct, or thing of feeling merely, in which the understanding has no office to perform. Hence the exhortation: "In understanding be men." "He who caused the light to shine out of darkness shines into our heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." But the entrance of this heavenly light quickens the whole nature—the conscience and the affections equally with the intellect, and "leads captive every thought to the obedience of Christ." God, Christ, salvation, duty, holiness, eternal life—these must be much in the mind, and become the theme of frequent meditation. Unless the mind dwells much upon these high things there can be little spiritual growth, should spiritual life even be possible. How remote these great objects of thought may be to the eager student we too well know; and though positive unbelief or ungodly feeling has not possession of him, he lives in a region far distant from Bethlehem or Calvary, and breathes an atmosphere which has nothing of Heaven in

it. A few wearied moments given to the saying of a prayer, or the reading of a brief portion of Scripture, fail to restore the spiritual vitality of a mind exhausted by intense and prolonged application.

The danger of having the religious affections become cold is, as I have said, common to students in all departments. In keeping the heart the student of Theology would seem to have the advantage; for he is occupied with the study of divine truth. The very things in which religion consists are much before his thought, and the world of evil and temptation seems almost shut out. A man who is reading and speaking and thinking of spiritual things all the time can hardly help being a religious man, and being filled with the Spirit always. So it might seem.

Well, it is a great privilege, and should be a great joy, to engage in studies which bring us very near to God and Heavenly things; and if we do but rightly prosecute such studies they will constantly minister to our "growth in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

But Theology must be studied as a *science*; and its scientific aspects may occupy the mind to the virtual exclusion of the practical and experimental uses of divine truth. The theological student is also preparing for a *profession*. (for we may so call the Christian ministry, in a sense), and here again danger may lurk. The temptation may be to become a popular preacher, or an accomplished theologian, rather than a true herald and minister of Jesus Christ. And should some wrong conception of his work and office take possession of his mind, some wrong motive insinuate itself, the very sacredness of the material with which the theological student deals will make his spiritual peril the greater. Bunyan saw that there is a road which leads to hell from the gate of the Celestial City, as well as from the City of Destruction; and there is a way of considering and handling the truth of the Bible which may blind the eyes and harden the heart as certainly as will the undevout study of matter and force.

How then may study—earnest study—become safe, and even helpful to spiritual life? How shall we devote to our studies the energy necessary to success, and yet find our sense of divine things and our interest in them not impaired but enhanced?

First of all, the danger attendant on study must be fully recognized. That persons can take the superficial view of this matter, to which reference has been made in relation to theological pursuits, clearly shows that a word of warning is not unnecessary. On a subject of this kind few were better entitled to speak than John Owen, the great Puritan divine, and he has used very impressive words as to the special risks to piety connected with the professional study of theology and the discharge of ministerial duty.

For protection against all injury to religious life in the case of the student, the *devotional reading of the Scriptures and Prayer are of the*

utmost value. By the devotional reading of Scripture I do not mean a use of the sacred volume less intelligent, in its way, than that made by the critical student. But the aim and method are not the same in the two cases. For whilst in the one case the immediate object is to ascertain what is *true* in Criticism or Doctrine, in the other case spiritual truth is applied to the heart and life. God's Word is both food and medicine to the soul. It enlightens, purifies, strengthens, warms, comforts, elevates. There is no purpose of correction or improvement which, as applied by the Heavenly Teacher, it does not accomplish. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." In the believing, sympathetic perusal of Scripture the wearied student will find all his powers refreshed and revived, and the evils which accompany the too exclusive possession of the mind by secular ideas prevented; and if a student of theology he will reap this further benefit, that his professional studies will be immensely forwarded by the clearer insight into the heart of divine truth which the devotional use of the Bible will give: "Pectus facit theologum." May I, therefore, exhort my young friends, the students present, never for a single day to omit the reading of the Bible for personal profit; for preventing the spiritual deadness which constant intellectual tension will produce, and for elevating the soul to something higher than the loftiest intellectual effort can reach. "Let the Word of God dwell in you richly, in all wisdom and spiritual understanding." Then, too, will you be able to say, "O how love I thy law, it is my meditation all the day!"

And if Scripture is lovingly employed for devout and practical ends, prayer will ever, and inevitably, be associated with the reading of it. The heart that is filled with the divine Word burns with desire to get nearer to the glorious and blessed One who is therein revealed, and thus prayer becomes a necessity. For prayer is, on our part, the proper response to the voice of God heard in Scripture. He speaks to us in the Bible, we reply in confession, supplication and thanksgiving.

No one may prescribe the exact portion of time which the student (or any person) should dedicate to these allied duties of reading and prayer. But *some* part of our time should be thus appropriated; enough to make it possible to receive the impress of higher things, and to have real fellowship with Heaven. To say that a few moments will suffice would betray ignorance of the conditions under which the human mind acts and is acted upon. But if the heart is right we shall wish rather to lengthen than to shorten the seasons in which we are nearest to God.

So engrossing may study become that the devotee is utterly unconscious of the passing of time. An excellent minister, whom I

knew well, told me that when a student in a Scotch University he took up a somewhat difficult problem in mathematics on a Saturday evening, and when he came to himself the light of the Sabbath morning was shining through his window curtains. So humiliated was he that he resolved never again to touch his favorite study when the Lord's day was at hand. After hours and hours of hard study it is physically impossible that in a minute you should adjust the mind to engage, with reverent attention and lively interest, in service of a different kind. That we may read the Scriptures and pray aright a little breathing time is required after severe study. Let this be found, and then, with mind fully awake, let us seek communion with our Father who is in Heaven. Thus shall the most absorbing study cease to have peril for the soul, and we shall go on our way rejoicing.

Those Societies of a religious nature, which exist in nearly all Colleges and Universities in our time, are undoubtedly rendering valuable service to a large number of students. In many instances they are beneficially affecting the religious life of the entire institutions with which they are connected. We have Missionary Societies, Young Men's Christian Associations, Associations for the study of the Bible and prayer, and various others. I am offering no opinion as to the relative merits of these societies, no criticism on their constitutions, or the manner of conducting them. It is quite possible that they are all susceptible of improvement; but they must be regarded as an important instrumentality in protecting and developing spiritual life among students and in sanctifying study. In such societies the more mature in years and character can help the less mature. Students who are forgetting God altogether may, through wisdom and gentleness, be influenced to their everlasting benefit, and good may be done all around.

I would therefore say to students who feel the need of spiritual help for themselves, and who would make their College life useful by helping others: Do not isolate yourselves from the organized religious life and work of your College. Even should a more private cultivation of the heart suffice for you, connection with these societies, or at least with some of them, may greatly extend your influence for good. The truly Christian student will desire so to spend his College days that the life of the College shall be better—holier—because he has mingled in it; and long, perhaps, after his name ceases to be pronounced within the College walls the fragrance of his character shall still sweeten the atmosphere which succeeding bands of students breathe.

As a means of sanctifying study and keeping the heart, while eagerly engaged in the pursuit of knowledge, I mention last—*faithfulness to the Church which we attend in the place where we prosecute study.* I do not suppose that any student who is accustomed to join in public worship when at home will wholly neglect this ordinance when he goes to College or other educational establishment. But many students who are not indifferent to religion hardly enter into the Church

life of their College town; and though they may be active members or adherents of the home Church, they remain outside the circle when at College. Now this cannot be commended, and it almost necessarily results in decrease of interest in the work of the Christian Church, which is the cause of God on earth. That students should thus stand too much aloof from Church life is not always their fault, for sometimes congregations do not welcome students as they should, and make them feel that anything is expected of them. But not seldom the student says to himself: My stay here is only temporary. I shall keep up my Church connection by attending service on the Lord's day, but I do not care to enter much into the work of my Church, or to identify myself very closely with it. This is not wanted of me; neither have I time to spare for such duties.

Now, we must make no unreasonable demands on the student's time for general Church work, but none require more than he the help of Church ordinances, and the quickening influences of the best Church life around him. Therefore, let the student's connection with the Church of his choice be not nominal merely but real, and as intimate as possible during College days.

There is not to be found in any position of life a man so well-versed in divine truth, so strong in faith, so earnest in purpose, so warm in feeling, so fully endowed with personal resources, that he needs no help and comfort from his brethren, and from the ministrations and fellowship of the Christian Church. If in any case God in His providence cuts off these aids to a religious life He knows how to compensate for the loss; but should we, of choice, deprive ourselves of these valuable means of grace we shall undoubtedly suffer.

May the divine blessing rest upon all who study here, whether for the Christian ministry or for other callings. May every student regard himself as a servant of God, and devote to the highest ends the attainments which the divine favour enables him here to make. May College life be so regulated that, in after days, no one shall need to deplore that, while intellect was expanding and knowledge increasing, in the keen work and discipline of College, the heart was losing something of its treasures; or, at all events, that intellectual growth was not accompanied by equal growth in Heavenly wisdom and in the love of God. For it is certain that, when this short life shall end, nothing will prove valuable except that which can pass into the Heavenly Kingdom.

WILLIAM CAVEN.

The Perfect Book or the Perfect Father.

It is a strange thing, man's craving for infallibility, for perfection ; but not so strange as is the imagination of some men that they have attained it. As a psychological phenomenon, it ranks with his intentions of infinite time and space, and of the Absolute who constitutes them with His presence. It is the necessary antithesis of man's own conscious confessed fallibility, and is based on his firm, though unreasoned out, conviction that somewhere the infallible exists. Some philosophers, like Fichte, have found it in their own reason; but, for the credit of humanity, it is to be allowed that such philosophers are few. The ignorant of all ages have in their humility invested with this property certain leaders of thought and action whom they have followed blindly ; they are doing the same to-day. In certain cases the office bestows the grace of infallibility, and, however unworthy he may be who fills it, gives perfection to the Dalai Lama of Thibet, the White Czar of Russia, and the Pope of Rome. But oftener it is the inaugurating prophet who speaks with the voice of supreme authority, Zoroaster to the Persians, Gautama to the Hindcos, Confucius to the Chinese, and Mahomet to the Arabs. The prophets die, but the story of their lives remains, and their sayings are recorded for posterity, and these records are not to be gainsaid. No one knows who wrote the Rig Veda of the Brahman, but its divinity is such that a mere recital of its hymns confers merit upon the faithful. Zoroaster certainly did not write all the Zend Avesta, nor Sidhartta the Tripitaka of the Buddhists, and it is doubtful who did, yet according to their votaries, they are infallible guides into the path of life. Mahomet could neither write nor read ; nevertheless his Koran is so perfect that it is a mortal sin for any ceremonially unclean person to lay hands upon its pages. It is not then to be wondered at, that a large class of Protestant Christians, feeling their need of something infallible, bestow this character upon the greatest book in the world, known as The Book or Bible, The Scriptures of The Old and New Testament.

I do not suppose that anyone, who has spoken from the place which I am honoured to hold this afternoon, any more than myself, has a quarrel with the idea of an infallible book. On the contrary, for the measure in which it has pleased God to overcome man's ignorance and prejudice by bestowing revelation, we are devoutly grateful ; and sincerely deplore the time wasted and the unchristian temper displayed in contests about inspiration. All have agreed that our canonical scriptures are the Word of God, containing actual revelations of

God, culminating in that of our Lord Jesus Christ, that in this sense they are the only Word of God, and that they are authoritative, the supreme rule of faith and manners. Nevertheless, we do not worship the book written or printed, would not bow the knee to Paul's parchments nor to the original papyri, metal plates, or clay tablets of Moses. We worship God, and hold the saving power of the book to be nil if it does not lead to Him who is alone and always infallible. It is of infinitely more importance to believe in an infallible God than in an infallible book. The latter is vulgar idolatry, the worship and service of the creature more than of the Creator, who is blessed for ever, Amen! This, however, we must confess, and confess with deep gratitude, that, without the Bible, we should never have known the Infallible God. The gods many and lords many of the world were and are either mere mortals in apotheosis, or ideals of the human imagination, every one of them bearing the potter's stamp of the earth earthy. There was a great gulf between the Moloch of the children of Ammon and the Theos of Plato, but so there was also between the character of a Cleon and that of a Socrates. Men idealized their departed heroes into gods, and their ideal divinities, in sculpture or in song, in fable or in philosophy, ran up the gamut all the way from the ridiculous to the sublime, yet, at the very highest, fell far short of the Infallible God.

The poet has said truly concerning the white god of the north :

"Dead and gone is the old world's ideal,
The old arts and old religion fled :
But we gladly live among the real,
And we seek a worthier ideal.
Courage, brothers, God is overhead."

God is more than overhead ; He is here in all His spiritual reality. So He was to Socrates and Plato; but they failed to grasp the reality, as thousands, with less excuse, fail now because of human one-sidedness and prejudice. In regard to ideal gods it has been said " They that make them are like unto them," which is not all the truth, for a heathen Latin poet showed the gap between the ideal and the actual in duty in the well known words "*Video meliora, proboque, deteriora sequor.*" We want more than man's highest ideal of God ; in this respect at least we crave the identity of thought and being, a knowledge of God that shall mirror the fact. I suppose Mr. Kipling's friends thought him clever when he represented Satan as sending back to earth a soul too mean for his dominion, with the words " And the god that you took from a printed book go with you, Tomlinson." In point of fact we do take our God from a printed book, and God be thanked that we have the book to take this portrait from. The heavens declare His glory and the firmament showeth His handywork. My reason, my moral and æsthetic senses, tell me much about Him. But, without the printed book, I should never have known the heart of God. I cannot afford to undervalue the Bible, to put it on a level

with reason or nature or with any other book in the world. It gives me truth, the objective and real, as contrasted with the subjective and ideal God.

When, however, I come to investigate this book, to search the Scriptures, I find that those to whom God spake at sundry times and in divers manners had very different and contradictory views of God. As more servants in the house of the Father, they keep my soul in bondage until the Son comes to speak more excellently; then, and then only, am I free indeed. I follow the throng from Capernaum to the Mount beside the Sea of Galilee, and listen to the wondrous sermon spoken there. The first and greatest part of it ends with the words: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Other Scripture comes to help, such as "Be ye holy for I am holy," and "Be ye therefore followers of God as dear children," and I learn that there is in God a perfection man is called upon to emulate. In perfection of being there can be no such imitation; it is therefore in moral perfection that the Heavenly Father is the standard for all His children. Jesus places this divine perfection in opposition to the imperfection of the men of old time, contrasting His revelation of the Father with other revelations. He annulled the writing of divorcement and the law of oaths, and the hatred of Moabites and Ammonites contained in Deuteronomy, and the eye for an eye judgment of Exodus, saying, as plainly as language could speak, that a disregard for these Laws of Moses was essential to becoming children of the Father in Heaven.

In that Mosaic ritual, and elsewhere in the Old Testament, may be found at times glimpses of the Beatitudes, indications that God was there, but as a God whose light shone into darkness. We find God tempting Abraham to commit murder, and David to number Israel in order to his people's destruction, sending lying spirits forth to deceive, and commanding Hosea to sin filthily. Then James the Just meets us and reproves the thought in the words, "God cannot be tempted with evil, neither tempteth He any man." Which are we to believe? The Psalmist curses his enemies, and sacred writers speak of the curse of God, but Paul, speaking for Jesus, says, "Bless and curse not." The Old Testament God commanded the extirpation of Amalek and the slaughter of the Canaanites, and slew the first-born of Egypt, but in the New He is revealed to give life, while he that has the power of death is the Devil. In the Old Testament, it is in vain God says, "I am the Lord that healeth thee," for He sends plague and pestilence on Egyptian, Israelite and Assyrian, while, in the New, Christ comes to destroy the works of the Devil which are of the same nature, loosing from disease, among others, a daughter of Abraham whom Satan had bound eighteen years. Even in matters of trial and Church discipline God does not smite. Paul's thorn in the flesh is a messenger from Satan to buffet him, the incestuous man of Corinth was delivered

unto Satan for the destruction of the flesh, and Hymenaeus and Alexander were delivered over to the same diabolical power, that they might learn not to blaspheme. If God himself smites, why was this? Surely in ecclesiastical discipline He would have acted, if in any case, were it consistent with His nature to destroy. Save in the Book of Job, in the 21st chapter of 1 Chronicles, and in a few other places, the Old Testament writers merged two supernatural agents most divergent in power and in character, namely God and His creature the Devil, in one. There are some who appear to think this a very small matter; to my mind it is intolerable blasphemy.

If you are an intelligent Christian, zealous for your Father's reputation, you can read between the lines, and tell when God speaks and when the Evil One, when man is moved to act by the Giver of every good and every perfect gift, and when by the Great Enemy of God and man. But your reading does not exonerate the sacred writers. True, Zoroastrian dualism is a very ancient thing, and language such as that of Isaiah and Amos may be regarded as a protest against it. "I form the light, and create darkness: I make peace and create evil." "Shall there be evil in a city, and the Lord hath not done it?" Jesus Christ did not speak thus. When evil appeared, He said "An enemy hath done this." And that enemy He characterized "as the thief who cometh not but for to steal and to kill and to destroy." Some tell us that it was no desire of the Old Testament writers to escape from dualism which led them to ascribe evil acts to God, but the fear that besotted Israel might propitiate, or attempt to propitiate, the chief of apostate spirits, like the devil-worshippers of Africa. Christ, who knew better than they, had no such fear, for, over and over again, He points out the prince of this world under whose power of death He fell, even when He came to destroy his works. The Oriental was and is a fatalist; hence the hold Mahometanism gained over him. The great subject of human freedom had no charm for him. Moses and Joshua, Elijah and the later prophets appealed to the power of choice in free men, but oftener the idea of liberty was lost, and divine sovereignty made the clay submissive to the potter's hand, whether for honour or for dishonour. In such a programme a striving Holy Spirit and a tempting devil had little part. Christ recognized free man from the beginning of His ministry to its close, and with an appeal to freedom the beloved disciple ends the sacred canon.

The prevailing Old Testament notion concerning God was that of an oriental monarch, subject to no law, ruling absolutely, sitting upon the circle of the earth and looking down upon its grasshoppers beneath. A warrior king, He goes forth to fight for Israel against the rest of His children. A judge, He sits upon His throne, and the malefactors tremble before Him, yes, and even the saints and the holy angels, by hyperbole. An avenger, He takes the little ones of Baby-

lon, and dashes them against the stones. True, there are many beautiful portraitures of God in the Old Testament. Moses heard Him proclaim Himself as the Lord God merciful and gracious even to much sinning Israel, and the New Testament has nothing more beautiful than the 103rd Psalm. I do not find the imperator in the New Testament, nor the judge, nor the warrior, nor the avenger. Christ revealed God; in His own person He shewed the Father. He told of no God on the circle of the earth but make known Immanuel, God with us. He said "Judge not that ye be not judged," and added "The Father judgeth no man." When men sought to avenge Him, He said "Ye know not what spirit ye are of." Instead of an emperor, He was, though the brightness of His Father's glory and the express image of His person, among His disciples as one that served. He came not to be ministered unto but to minister. Instead of a being of infinite felicity, wielding absolute power, He was afflicted in all His people's afflictions, a sorrowing, suffering God, bowed down with the load of the world's sin and misery. How men love the Old Testament view of God! How they refuse the testimony Christ has given of the Father! Like the Hebrews, they say evil that good may come, as if good ever came of itself out of evil. To make Christ the Father, they say, would be to make sinners reckless and saints careless, so St. Augustine went back to the antiquated prophet's view of God to Rome's great joy and financial profit, and to St. Augustine-loving Protestantism's everlasting shame.

Be ye perfect, said Christ, even as your Father which is in Heaven is perfect. The God of the Old Testament is not perfect; He broke every law He ever made. In extenuation, writers and speakers tell us that God is above law, and can do as He pleases in the armies of Heaven and among the inhabitants of the earth. God forbid that I should set my reason, my moral sense, anything that is in me, a most fallible and sinful man, against the law of God, which is holy, just, and good. I know that God's thoughts and ways are not man's, that faith must submit at times to Divine reason and logic which human reason cannot compass. Our minds are not the measure of truth, and since we have a revelation, a sure word of prophecy, we must in all cases betake ourselves to the Law and to the Testimony. In them Christ stands supreme who possessed the Spirit without measure. It is an insult to the incarnate Son of God to place Him on a level with Moses, or even with Isaiah. The moral difficulties of the Old Testament in view of Christ's teaching are insurmountable, whether that teaching be found in our Lord's moral precepts, in His actions, or in His portraiture of the Father's character. God, even the Father, is a being whose moral perfections are not only imitable by man, but constitute the standard of His children's morality. The children are to bear the Father's image in promoting peace and forgiving injury, in blessing him who curses and in refusing to resist evil.

The Everlasting gospel of the thirteenth century, like some ancient Gnostic systems, called the Old Testament the Gospel of the Father, thus casting imperfection upon the first person in the Trinity. It spoke out boldly the heresy of many minds which makes discernption of the Trinity, and which led even so pious a soul as that of Count Zinzendorf to ignore the Father altogether in the work of redemption. The Old Testament was no special gospel of the Father. The Old Testament writers did not know the Father: therefore Jesus came to reveal Him. As Paul to the Athenians, so Jesus virtually said to the Jews "Whom therefore ye ignorantly worship Him declare I unto you." He not only insisted upon His oneness with the Father, but expressly declared that He spoke and did nothing of Himself: His thoughts and emotions, His words and deeds were those of Him that sent Him into the world. It is the perfect Father who speaks in Christ's gospel refutations of the calumnies that holy men of old had unwittingly cast on God. It never entered the mind of Jesus to set Himself forth as an independent divine personage. He was the Father's express image incarnate so that men might know Him and honour Him. In Him they saw the face of God cleared from the clouds and darkness. In Him they heard the voice of God, a still small voice, unaccompanied with thunder and storm wind, earthquake and fire. When God revealed His presence in old times He came of necessity into the midst of clouds and darkness for these constitute the world's physical, intellectual, and spiritual atmosphere. Whether they appear at Sinai, at Horeb, at Calvary, or in the Old Testament Scriptures, they are not God, else has Christ come in vain.

The Father is perfect; He keeps, has ever kept, and ever will keep the law of His holy nature, which Christ Himself sublimated in the word Love, a word which Paul extolled above all others in the field of spiritual life, and which John made synonymous with God. Two other concepts of the Father were set forth by the Son, and these were Light and Life. What a perfect trinity these three concepts make as they stand alone pure and unalloyed just as they are in God. For John again says, so that there may be no mistake: "God is light, and in Him is no darkness at all." We take the other two, and add: God is life and in Him is no death at all, God is love and in Him is no hate at all. The Apostle Paul must have known that the infliction of evil is not of God's nature, or he would not have recognized his thorn in the flesh as from Satan, nor have delivered delinquents into the power of the adversary for punishment, yet the language he employs concerning the vengeance of God has encouraged the Old Testament notion of a divine smiter, which the revelation of God in Christ does not justify. There is punishment for sin both in this life and in that which is to come, but it follows sin as naturally as burning follows contact with fire, and death the use of poison. Christ said: "Who-soever committeth sin is the servant of sin." Paul puts the same

truth in another form: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Man's sin becomes his master, and, like Actaeon's dogs, the iniquity of his heels compasses him about for his destruction. God's law is plain, but neither sin nor the penalty of sin are parts of His perfect nature.

I want to know my perfect Father, and go with a Prophet who has said "I and My Father are one," following in the train that shouts Hosanna! all the way from Bethany to Jerusaïem. He stops on the brow of Olivet where the city comes into sight, and He knows that city is doomed to destruction for its long service of sin, including rejection of Himself. How will the Father behave in this case? Taught by His revealers, I listen for the curse, and hear the heart-breaking "O Jerusalem!" I look for the thunderbolt and behold tears. This is God sorrowing over sin and its punishment, or rather over no abstract sin but concrete sinners who had sold themselves to a hard task-master. I will not give up this view of God at the call of any theologian, no nor at that of any lesser revealer of God in any other part of Scripture. I understand now how it was that Bossuet and Fenelon took opposite sides on the question, Is there such a thing as love to God independent of the hope of reward and the fear of punishment? Bossuet said No, because his God was the Old Testament's and the theologian's Deity. Fenelon answered Yes, because his soul was at once drawn to the vision of God in Christ. Yet, some minds seem unable to take in the Son's revelation of the Father in character and in work. A suffering Father is an offence to them, as the cross of Jesus is an offence to others. To one man's thought God is government by ordination, to another strict retributive justice, to another general benevolence, but in all cases sovereignty. Jesus Christ reveals a God whose perfection is boundless love, manifested in service and long-suffering. Such is our perfect model, a model that attracts sinful and suffering man as no other can do, that kindles love in human hearts, and makes greatness possible along Christ's line "whosoever will be chief among you, let him be your servant."

"Behold my servant," says Isaiah in the name of God, and adds, "I have put my Spirit upon Him." So when the servant came, and labored to restore many wrecks of humanity, He said: "My Father worketh hitherto and I work." The glory of God is service when He upholdis the world with the everlasting arms, shelters His people beneath the covering wings, giveth to all life and breath and all things. Christ shares these among us as one that soweth. The grace of the Lord Jesus Christ, acknowledged or not, has wrought in many hearts in many lands God-likeness in this respect, so that many of the world's greatest rejoice in being able to serve their fellows, and forego ease and comfort, worldly honours and reputation, to devote themselves in some of the numerous forms of ministry to God's poor, ignorant and

afflicted. Should they not have the joy of realizing that in this work they are the children of their Father in Heaven, and that the likeness has begun, which is to stamp with everlasting glory the sons and daughters of the Lord God Almighty? Sovereignty has had a long day to itself, like other *de jure* things that can be attributed to God. Service is *de facto*, not a working theological theory, but that which is, namely the truth.

You can trace the serving God in the Old Testament, in Moses' history, in the Psalms, and in several of the prophets. Isaiah even represents God as saying "Thou hast made me to serve with thy sins," and Amos, "Behold I am pressed under you, as a cart is pressed that is full of sheaves." God is in the Old Testament, therefore, and that from the beginning; but these indications of agreement with Christ's perfect revelation lie side by side with visions that appal, and were meant to appal, exhibiting a mingling of the darkness with the light, of death with life, of wrath with love. Neither Christ nor His apostles will allow us to follow the typical Old Testament God. We are not to tremble as slaves before His frown, but to rise into an atmosphere of peace and confidence, hearing Him say "Fear not, it is I." If, in the writings of the Hebrew fathers we meet a spirit of fear, of deceit, of anger, of cursing, of revenge, we are to try the spirits whether they be of God, since many false spirits are gone out into the world. How can we try them? Here it is: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Note this, "that Jesus Christ is come," not Moses nor David nor Isaiah, nor Paul, nor John, although God spake by all these men. Take away the right to search the Scriptures, to test scripture by scripture, to try the spirits, and the Bible is a house divided against itself. The infallible teaching of Christ reveals the fallibility of preceding teachers. Christ did not come to destroy the law or the prophets, but to fulfil them, by raising their moral enactments to the higher, all embracing law of love, by emphasizing sin and its reward, and by giving a grander view of God than all they had attained. The law was given by Moses, but grace and truth came by Jesus Christ.

Why did God allow men, holy men, to err in describing the divine character, and in imputing to Him what was not His in word and deed? The solution of the question is human freedom, the greatest thing in man. Those who believe in irresistible grace overcoming the will of the elect, will believe in inspiration that made speaking automata of the prophets; but he who knows that man is free, and that God has never done violence to his freedom, will understand how it affected the transmission of the message. Manasseh Ben Israel tells the story of Moses asking God why, in the expression "Let us make man," he gave the world occasion to doubt his simple unity, when the answer came, "Write as I bid thee, and if any man love to err let him err." Even in the reported words of Christ there are

some which give occasion to error, such as, Lead us not into temptation, Thou art Peter, This is my body. Is there anything unnatural in similar liberty or liability to error reigning in the minds of the inspired penmen? On the contrary, such would be in complete accordance with God's attitude towards human freedom, which, above all things in man, He respects. Why did the chronicler of the books called Samuel say that God tempted David to number Israel, and he of the Chronicles impute the act to Satan? Because they were free to view the act from their own standpoint. There can be no doubt which is the more truthful. The divine perfections set forth in the New Testament declare the untruthfulness of the statement in Samuel.

The miraculous operation of the Holy Spirit does not necessarily change the heart nor enlighten the understanding. Balaam prophesied and King Saul, and Judas Iscariot wrought miracles. Paul wrote to some inspired Corinthians to whom the Holy Spirit had given tongues, and the power to interpret them, with revelation and other miraculous gifts, yet who met together to create Babel and confusion. Marvellous freedom this, infinite condescension of the Holy Ghost, equally long suffering with the Father and the Son! And yet, where the Spirit of the Lord is there is liberty. The advocates of the inferior mechanical theory say, "No, there is not, there is temporary bondage, a suspension of individuality, so that God only speaks." Paul says, "the spirits of the prophets are subject unto the prophets," and doubtless Paul, as a prophet, knew that he was speaking the truth. The more I study the subject of inspiration in the light of the Bible itself, the more I am overwhelmed at the contemplation of God's long suffering gentleness with man, considering how the divine character suffered down the ages through man's freedom, even as an inspired agent. The tendency to bondage in thought and action and relation to God has all along been man's work under the guidance of his great adversary, and the bondage of many to-day to the letter of the Old Testament logically, but happily not practically, hinders their being made free in spirit by the Son in His Father's house. Such men ask what neither revelation, reason, nor the analogy of faith gives them a right to demand, when they seek assent to the proposition that the Scriptures, from Genesis to Revelation, were, in the original manuscripts, infallibly void of all error.

The end of the Scriptures, their chief end, as John states it, is to give man fellowship with the Father and with the Son, Jesus Christ. I find Father and Son in the Gospels, first and foremost and altogether, what is said concerning them or by them elsewhere being incapable of contradicting what they set forth. There is nothing to apologize for in the Father whom Christ reveals, but that revelation tells me the moral difficulties of the Old Testament are real difficulties. The facts are doubtless truthfully narrated, but the imputation of them to God by the ancient writers places the student on the horns of a

dilemma, in a choice between the infallible Father and the infallible Book. I used to try, as an apologist, to explain the moral difficulties away, but found, to my shame, that I was explaining God away, wounding the Father over again in the house of His friends. I discovered that I had been seeking to excuse God's infractions of His own laws by the maxim, The King can do no wrong. This is true of God in a different sense than that in which it is true of earthly monarchs. Their offences are condoned and hidden away because of their rank, are not imputed to them; but wrong is alien to the character of God, to Him every infraction of the law of love is an impossibility. When I was a child, I spake as a child, I thought as a child. There was a child-world once, and thus it spake and thought. The child-world had a Father, and it had a goblin. The Father was real, and the goblin, though a liar, was very real too, as he still is. The child-world lived in the interval between the darkness and the dawn, when things are indistinct and men walk as shadows. Sometimes they knew the Father and loved Him as they only could, but at others they took the goblin for the Father or the Father for the goblin and were sore afraid and terribly perplexed. These interviews the child-world wrote down in their diaries, which the Father saw with grief. He had a Son at home, a grown up Son, the image of His Father, and last of all He sent this Son, saying, "They will reverence Him, and learn to know the difference between Him and the goblin." The Son came in the dawn, when the shadows had drifted away, and the child-world saw Him and came to Him. The little children came and the mothers, and poor little women and poor little men called sinners, because they were such on account of the goblin, and they said, "This is He whom we have been looking for," and He answered, "Yes, I am the Father, do not be afraid of me, but be afraid of the goblin for he wants to harm you."

O friends and fellow-students, I wish the world knew that. For such an end is anything too great to risk, anything too strong to be said? Let the accumulated learning of centuries in misleading commentary and spurious system go into merited oblivion, so as to save the Father in the hearts of the children, whatever may be said of the infallible Book. What are the jots and tittles of them who said in old time, "An eye for an eye, and a tooth for a tooth," compared with the love of God? Our Father's name has suffered terrible reproach in time past, and still they keep it on. God does not lie, nor steal, nor tempt to impurity, nor kill, else would He cease to be God. Sin and damnation are in the worlds of men and of spirits, but neither are of God. He leads in the paths of righteousness; He blesses and curses not. There is a judgment and a hell for all impenitent ones. Men judge themselves unworthy of eternal life, and sin makes its own hell by its subjective departure from God. God has nothing to do with the making of either. You are going to your work as ministers,

whether it be as preachers of righteousness as healers of the body, as advocates of justice, or as helpers of the general weal, all servants like the Father, and you will all be helped by carrying God's picture with you. God give you much success, and many pleasant days of His sunshine in this place of our pilgrimage, but when the evil days come, as come they will, for through great tribulation your robes must be made white, do not impute them to the Father, even if the old book says so, but remember that you, like Paul, fill up that which is behind of the afflictions of Christ in your flesh, for His body's sake, which is the church. Thus will you be the children of your Father which is in Heaven, perfect sons of a perfect Father.

A great problem will face you, perhaps it has faced you already, in the matter of moral government, the problem of the innocent suffering for the guilty. When you look around, you will also find that the guilty are often benefitted by the innocent, the corrupt are saved for a time by the salt of the earth. Deistical writers have regarded the vicarious sufferings of Christ as immoral, but the fact is that we all suffer vicariously who are seeking to do God's will and follow Christ. Individual responsibility is a very important doctrine, but it will not enable you to set up your own private government as many think. You are an item in the federation of Canada, and in the advantages or burdens of that federation you must share. So Adam's race is a federation by descent, by Fatherhood, by redemption, giving us the solidarity of the human family. We live for our brothers and sisters of humanity from Atlantic to Pacific and from Pole to Pole. When we pray "Thy Kingdom come," we mean over all of them; when we add "Thy will be done," it is on earth and over all the earth they inhabit. Courage brothers! for our task is great. Whether of endurance or of labour. While that world sins and suffers, we must suffer too. Keep your house never so pure, and the pestilence bred in the filth of Central Asia will yet be wafted across continents and oceans for your affliction and loss. The wages of sin should visit the wicked man of a far off city, but they do not; he flourishes like a green bay tree. Where is the wage gone? Hundreds of miles away it may be to a quiet Christian home thence to snatch a loved one and make sorrowing people say How inscrutable are the ways of Providence! Courage, brothers, first to bear all this, and not complain against God, whose well-beloved Son went that way, and whose own face could we but see it outlined against the heavens, is one of sympathy, blending hope with sadness, adding to an experience of creation's praising the radiance of the redemption promise. Courage, next for labour. In some way, if we are to do our work as followers of Christ, as perfect children of a perfect Father, we must touch that great world in its solidarity, excite some healthful ripple in our corner of humanity's ocean that shall rise and fall in ever widening wavelets, till it wash up some sand grains on the utmost shore. Many a beautiful Psalm and

glorious page of prophecy will strengthen your heart for such missionary effort, but only as they call up the Father's face revealed in Christ, and as ceasing to argue for a perfect Book, we seek to obey the divine call, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

J. CAMPBELL.

Motives to Missionary Work.

I have been asked by the Missionary Association to give a Missionary Address this afternoon. This is not the place and I am not the person to give details concerning Missionary work, but I shall speak of the *Motives* that should move every disciple of Jesus to have a personal share in the great Missionary work of the Church of Christ.

Let me take as our starting point, some words from the prayer our Lord taught his disciples and which we are accustomed to repeat every day of our lives: "Thy Kingdom come, Thy will be done in earth, as it is in heaven. Matt. vi: 10.

First. We should be moved to Missionary activity by an *intense desire for the coming of Christ's Kingdom*. The first thought in Missions is not that of perishing ones to be rescued, but of a kingdom to be conquered for Christ. He who prays from the heart, "Thy Kingdom come, Thy will be done in earth, as it is in heaven," breathes the true Missionary spirit. What we need first is a mighty passion for the kingdom of God on earth, such a love and loyalty to Jesus Christ as will impel us to win for Him all the kingdoms of this globe on which His cross of shame was set up, and which He loved with His precious blood.

I think this motive moves the individual soul something after this sort: Christ is my King, He sits upon the throne in my heart, I have crowned Him Lord of my life, and now I long to crown Him Lord of all.

He alone is worthy; there is none other than He whose right it is to reign. Other Lords have had dominion over men; other Gods have held their horrid sway over large portions of earth, but He only is the rightful King. The world is His by creation, to its uttermost parts it is His by the solemn decree of the Father; it is His by the purchase of blood, and we long intensely to see it His in fact.

He did not consider His equality with God a prize to be selfishly clung to, "but emptied Himself and took upon Him the form of a servant, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore also God hath highly exalted Him and hath given unto Him the name which is above every name; that at the name of Jesus, every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father," and when in Apocalyptic vision the veil is for a moment drawn aside, and we have a glimpse of the

heavenly places, and catch strains of music from another world, we hear a grand swelling chorus of praise with these words, "Worthy is the Lamb that was slain, to receive blessing and honour, and glory and power and dominion." How then shall we, His servants upon earth, rest, until in every land they bow the knee to Jesus and sing the praise of Him who died.

Second. We should be moved to Missionary activity by the *world's need*. Though compassion for the world's need is not in itself the first or highest motive to Missionary effort, yet next to love for Christ and inseparably associated with our love for Christ it is a motive, and ought to be a most powerful one. The world needs Christ. The sad condition of those individuals who have not Christ, and of those lands where He is not known, is enough to touch any heart that is not itself hardened by rejection of Christ. You have only to hear a Missionary describe society, whether in the slums of our great cities, or in China, India, Africa, the Islands of the sea, to be convinced that these people are lost - lost to God and holiness, lost to happiness and heaven, dead in trespasses and sins and overwhelmed in wretchedness. The work of preaching the gospel to every creature is not a work of supererogation. Jesus Christ, alone, He who hath power on earth to forgive sins, He who has come that men may have life and have it more abundantly, He alone can meet the supreme need of humanity.

We who are well fed three times a day all our lives, cannot easily understand what hunger is. But were we in some Russian village or country-side, where mighty famine has long been raging, and saw the wretched peasants eating what is called "hunger bread," a mixture of weeds, chopped bark, chaff, and even stable sweepings, with sometimes an addition of mud to make sufficient consistency, we would begin to realize how terrible must be the hunger which can force such food upon men.

My hearers, do we think as we should of the soul-hunger, the spiritual destitution of men and women who have not Christ? Is it not strange to see man who has been created in the image of God, trying to satisfy himself with money getting, with drinking, gambling, horse racing, all manner of sensual indulgence and abominable licentiousness? Ah! It is "hunger-bread." They know not Jesus who said, "I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst," and yet not having this bread of life, so terrible is their want that they persist in filling themselves with food as earthly and deadly as "hunger-bread."

We pass through the nations of heathendom, we note their hideous idols, read the tales of their filthy gods, see emaciated devotees enduring all manner of self-inflicted tortures, the aged brought to die upon the banks of the Ganges and choked to death with its sacred sands, millions going on pilgrimages and trying to wash away their sins in sacred streams, and we ask what it all means. Ah! It is

hunger-bread. These and such like things are the only substitute millions of our race possess for Christ and His glorious gospel.

True they are not conscious that they need Christ as people suffering from physical hunger are conscious that they need bread. They may at first oppose the introduction of the gospel because they do not know how sweet and nourishing is the bread of life, but the kind of food with which they seek to satisfy their souls proves beyond doubt how dire is their need.

Third. A third motive that should arouse the disciples of Christ to take an interest in Christian Missions, is the *vindication of our Holy Religion before the nations*. The so-called Christian nations, while professing to give the heathen bread have too often given them a stone.

We are told that merchants bearing the Christian name have so prosecuted the liquor traffic as to curse and demoralize the Africans far beyond the power of Missionaries to bless and moralize them.

We are told that the opium traffic forced upon China by the most Christian country is working ten-fold more injury than our Missionaries are working good. We are told that the labour traffic in the New Hebrides and other groups, threatens to destroy the fruit of that glorious work in those Islands for which our Martyr Missionaries laid down their lives. We are told that sailors and traders of Christian nationality have scattered vice and iniquity, even beyond the knowledge of heathendom in the sea-ports of Asia, Africa and the islands of the sea, have repeatedly committed such barbarous atrocities in their intercourse with natives that thoughtful heathen are praying to be delivered from Christianity.

Such statements as these, and doubtless they are all too true, bring disappointment that is heart-sickening to every earnest Missionary, every enthusiastic Christian. They weigh down the spirit of every one who loves his fellows like some awful nightmare. But are we on this account to give up our effort? Is the devil to have the whole field to himself? Are the nations to have no knowledge of Christianity save that it is the religion of those people who deluge them with body and soul destroying drink, who force upon them the opium traffic with its attendant evils, and all for the sake of money? Are they to know nothing of our Holy Scriptures save that they are the sacred books of the nations from which come sailors, traders, and residents, who rob and kill most ruthlessly where they have the power and outvie themselves in riot and disgusting impurity? Are they to have no idea of Christians save that of a people who force their way into all lands under heaven in order to extract treasure therefrom, and then turn round and pass exclusion acts to prevent the possibility of reciprocal action?

Fellow-Christians, do you not think it time for the Church of Jesus Christ to arouse herself and make an effort to convince the world that these things are no part of Christianity, that they are in direct

opposition to the spirit of Christ, that they are the enemies of our Holy Religion against which we will make war to the death.

The world must see that true Christians, like their Master, have nothing but love and good will for all men; and this can be done only through the Missionaries of the Cross whose aim is to give and not to receive, to bless and not to curse, to heal and save and not to destroy.

Fourth. There is yet another motive which may well urge us to Missionary activity, much lower, it is true, than those I have hitherto mentioned, yet when taken in connection with them perfectly legitimate, viz., *desire for our safety and the well-being of our immediate posterity.*

We are our brothers' keepers, and we can not neglect our brethren by leaving them in their filth and sin without exposing ourselves to the greatest dangers.

The wealthy citizen may build a magnificent mansion in the west end with all latest sanitary improvements. All about may be sweet and pure and beautiful, not a sign of dirt or squalor within sight. And when appealed to for some of his time and wealth, to put the wretched east end tenements, which literally swarm with human vermin, into a more sanitary condition, he may answer, "It is a misfortune that people live so miserably, but really it is no concern of mine, I have looked after my family, let others do the same." But is it no concern of his? Has he looked after his own family?

The pestilence and disease hatched in foul tenements does not always stay there; and in spite of all precautions there may come to the house of this wealthy citizen from other parts of the city for which he claimed no responsibility, the deadly germs which in one short day, will work sad havoc in his home.

We may say, what difference does it make to us that every twelfth year 3,000,000 Hindoo devotees flock to Hindwar on the Ganges to wash away their sins in the sacred stream? What difference does it make to us that the Russian Jew lives in wretched poverty and is driven out by persecution? So long as we are comfortable and clean and healthy, why do we need to trouble ourselves about the superstitious and filthy shams of heathendom? Let the Hindoos and Jews look out for themselves and we will look out for ourselves.

Very well! We may leave these fellow creatures of ours to look after themselves. But the Cholera which is cradled in the sacred city of the Hindoo, and finds opportunity in the wretched conditions of Europe's outcast, does not stay with them. It invades other classes of society, passes on to other countries, lurks in the steerage of emigrant vessels, and threatens to overrun America itself. There is a clear connection between heathenism and cholera. India sends cholera to Europe and America to-day, because Europe and America have failed to send India the gospel.

If we would destroy some of the worst scourges of Christendom,

we must destroy the superstitions and put away the filth of heathendom, by giving them the light of the Scriptures and teaching them the cleansing power of Christ's blood.

There is no escape from the great brotherhood of man. We may try to ignore the fact that Chinese and Hindoos are our brethren, but the fact remains, and if we fail in our duty we will in the end ourselves suffer with those whom we have allowed to suffer. We may refuse to give them the gospel, but they will not fail to share with us their plagues and diseases—and worst of all, they will share with us their moral plagues and diseases.

There is at the present time such freedom of communication between nations that no one can be left a moral swamp without its fatal miasma floating over all others. Unless we go down boldly with the gospel of Jesus Christ to purify and sweeten and save the nations, their influences will come up to breed disease and plague and spiritual death among us. Unless we are aggressive in making them Christians they will soon make us heathens.

We must be very aggressive in Christianizing China, even as a matter of self defence, or when China spills over on our shores, as she threatens to do, we will be engulfed in her heathenism. Only an aggressive Christianity, a Church filled with the Spirit of Christ, can overcome the world's pestilence and sin.

Adopting the words of a writer in the *Christian Union* I would say "Let us not live in a fool's paradise." No quarter in a city is really healthful unless every quarter is healthful, no class in the community is secure unless all have right conditions of life. No nation is safe until all nations are Christian. The brotherhood of man so often disregarded, so contemptuously ignored, demonstrates its reality in the march of disease and the rapid spread of moral taint.

The law of love is indeed the most beautiful dream of the poets, the most glorious revelation of the prophets, the divinest word from God, but it is also the most relentless fact in human history. It may be doubted, disregarded, but it cannot be escaped. The law of love obeyed means the world's salvation, the same law disobeyed becomes the flaming sword of judgment.

Fifth. And now in conclusion let me give a word of encouragement to earnest souls. Notwithstanding abounding selfishness, at no previous period in the world's history was the brotherhood of man, the law of love, the responsibility of each to seek the good of all so fully recognized as to-day.

Though there are many social evils, much political corruption, yet never was there a time when the teachings of Christ were so largely embodied in family and social life, in forms of government and political institutions. None, whatever be their shade of belief, will care to deny that the name of Jesus is above every name in the world to-day. The Church of Christ, with all her failings, is missionary in

spirit, and recognizes that the field is the world; nor does she lead a forlorn hope. We stand on the threshold of a missionary era, in which greatness of opportunity, vastness of resource, nobility of aim, wisdom in detail, enthusiasm in effort combine as never before.

There have been many discouragements during the last fifty years, yet when we consider the slender effort that has been made, the success of missions is very marked.

God has set His seal upon the work of the Church abroad, as well as upon the work of the Church at home. You are all familiar with the marvellous transformations that have taken place among the lowest types of humanity in the South Sea Islands. But the triumphs of the Gospel have not been among these childish and barbarous races alone. Some of the noblest Christians this century has produced have been trophies from heathenism in China, India and Japan.

In India, perhaps one of the fields most difficult to influence, by reason of their ancient literature and philosophy, their rigid caste system, Christianity is already so powerful that it is producing a reformation of Hindooism from within. Hindoo reformers, while ostensibly going back to the ancient literature are doing more.

They are incorporating Christian thought and ethics into their systems. Thus only can they save even the name and appearance of Hindooism. They cannot have the flower and fruit of the Christian religion without its root. The present attitude is just a phase in the transition from Hindooism to Christianity, and ere long Christ will be recognized both as the faultless Teacher and divine Saviour.

Already, in some places, the day for a complete break has come. In the mission of the Methodist Episcopal Church of the United States a great work of increasing power culminated in 1891, in the conversion and baptism of 19,000 heathen souls, who were brought into the Church as probationary members. Twenty-five thousand more asked for baptism and prayed for teachers until the missionaries sent word home that the Church must either give more in men and money or pray less.

In the Central India Mission of the Presbyterian Church in Canada, where up to the present time there has been little apparent fruit, some hundreds of natives are now knocking at the door of the Church. God forbid that we should pray less, God grant that we may give more.

Fellow students and graduates of Queen's, I doubt not that some of us will give ourselves to this work, believing that we have been called thereunto by the Spirit of God. Others of us will be separated by that same Spirit to the work of the Church at home.

And all of us, whether we call ourselves Arts students, Medical students or Divinity students are, I trust, preparing ourselves for the Christian Ministry in which ourselves, our science and our substance are at the service of Jesus Christ for the extension of His Kingdom on earth.

ALFRED GANDIER.

The Lesson of Ecclesiastes.

Ecclesiastes i, 2: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

The reflective student of history is aware that periods of enthusiasm and creative energy alternate, as by an inevitable law, with periods of perplexity and gloom. In these latter periods, these times of division and unrest, man turns back upon himself, and, no longer inspired by great productive ideas, he sees his life and destiny "sicklied o'er with the pale cast of thought." Like Hamlet, the world seems to him "out of joint," and he is unnerved by a want of faith in his own power to "set it right," or even by a want of faith that it can ever be set right. It is the brooding, unhappy reflectiveness, which is a mark of all such periods, that leads Carlyle to contrast them with the healthy and noble periods in the world's history, in which men live in a free and joyous faith that leaves no room for a morbid self-consciousness. "The sign of health," he tells us, "is unconsciousness. Self-contemplation, on the other hand, is infallibly the symptom of disease. While the Decii are rushing with devoted bodies on the enemies of Rome, what need of preaching Patriotism? The virtue of Patriotism has already sunk from its positive, all-transcendent condition, before it has received a name." Similarly, "so soon as Prophecy among the Hebrews had ceased, then did the reign of Argumentation begin; and the ancient Theocracy, in its Sadduceisms and Phariseisms, and vain jangling of sects and doctors, give token that the *soul* of it had fled." Carlyle would therefore counsel us, not to waste our energies in abstract speculation on the ultimate nature of things, or in abortive efforts to express the inexpressible; but, surrendering ourselves to the inspiring intuitions of the imagination, to seek for harmony with ourselves in resolutely doing the work that lies nearest to us. "Consider," he says, "how in the meanest kind of labour the whole soul of a man is composed to harmony as soon as he sets himself to work. Properly, thou hast no other knowledge but what thou hast got by working: the rest is all a hypothesis of knowledge—a thing to be argued about in the schools—a thing floating in the clouds in endless logic vortices. Doubt of whatever kind can be ended by action alone." Now, I shall not stay to enquire how far Carlyle's advice contains an element, and even a large element, of truth in it; I shall only remark that it manifestly springs out of that very reflection which he counsels us to avoid as the disease of a morbid and sceptical age. In times of faith, when the pulse beats high and the heart is filled with ardour, men do not betake themselves to action as an

anodyne for despair; untroubled by doubt, they have no more anticipation of the disquiet and gloom that lie in wait for their successors than in health a man is conscious of his digestion or of the beating of his heart. Nor does it seem the wisest thing to counsel a man who feels that he is not sound in body to make no effort to find out the cause of his sickness, unless indeed he has reason to know that his case is beyond the physician's aid. Resolute forgetfulness of spiritual as of bodily disease can only be advisable if the disease is desperate. If no satisfaction can be found for those "obstinate questionings" of human life and destiny, which are a marked feature of the age in which we live, then indeed we shall do well to forget them as well as we can; but if, like other spectres, the spectre of doubt is best laid by being faced, it seems the wiser course to confront it with a fixed and resolute eye. In point of fact, some of the best minds of our day have not been able to take Carlyle's advice. So naturally cheerful a man as the late Matthew Arnold only expresses what many have felt, when he says sadly:

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled;
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating to the breath
Of the night wind down the vast edges drear
And naked shingles of the world."

Now, I should not trouble an audience such as this with the melancholy and even despairing side of modern thought, were I convinced that "in these bad days," as Arnold once called them, pessimism is the last word. But, as I believe that it is not the last word; as I believe that pessimism, when it is steadily contemplated, at last becomes transparent and discloses the optimism which lies at its heart; it has occurred to me that perhaps not a little future perplexity and despondency may be spared some here present if it can be shown that a representative pessimist, with whose writings we are all familiar, really bears indirect testimony to the principle, first clearly proclaimed by Christianity, that all things are an expression of the love and goodness of God.

"No book in the Bible," as Dean Stanley says, "is sadder than the book of Ecclesiastes;" I should even say, no book in the Bible is so sad. No doubt despair of the world reached even a lower deep among the Hebrew people before the Christian revelation disclosed the principle which transcends and annuls it, for men even came to believe that, for a time at least, the world had been abandoned to the rule of the principle of Evil; but it is safe to say that in none of the canonical writings is pessimism expressed with the same melancholy intensity. The writer affirms that after the widest survey of human life we must conclude that "all is vanity." No wonder, therefore, that

many writers, both Jewish and Christian, have regretted the admission of Ecclesiastes into the canon of Scripture, while others have read into it a meaning that it cannot possibly bear. I do not think that we need adopt either of those views. To my mind the book is all the more valuable, because, while it elings instinctively to that faith in God and goodness which burnt stronger in the Hebrew people than in any nation of antiquity, it yet lays bare every doubt and perplexity which in an unhappy age made that faith seem almost like the survival of a dead superstition. The writer, as has been said, "thinks aloud;" he conceals nothing, he extenuates nothing; with a scrupulous fidelity to facts as he sees them, he has none of that tendency to pass over difficulties or to make half conscious reservations which we sometimes find in more robust believers than himself. This utter candour and veracity give to his sayings a weight and solemnity which they would not otherwise have, and it is our own fault if we of a later age fail to extract the true lesson from them.

Why does the writer take so despairing a view of human life? Why does he assure us, over and over again, that "all is vanity?"

It is now generally agreed that the author of Ecclesiastes lived not earlier than the end of the Persian rule, i. e., some 350 years before the birth of Christ. Now, if we reflect upon the corrupt state of society under which he and his fellow-countrymen at that time groaned, we can understand why he was so troubled and perplexed in his attempt to "justify the ways of God to men." An unhappy member of a proud but subject race, he was forced to stoop under the burden of a corrupt and tyrannical Oriental despotism. There was not the least pretence of purity in the administration of ordinary justice. "I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." The natural impulse to pity the victims of a shameless misrule dared not to find utterance: the wretched victim must not only suffer intolerable wrong but suffer in silence and loneliness, uncheered by the touch of a friendly hand or the sound of a friendly voice. "Behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressor there was power; but they had no comforter." Was there, then, no hope of redress? To the writer there seemed none: silent submission to the inevitable was the only prudent course. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in the state, marvel not at the matter," i. e. give no expression to your indignation. The wretched peasant must wring a scanty subsistence from the soil, but he need not expect to reap even the poor fruits of his labour: these are forcibly snatched from him to feed the avarice of the satrap and of a whole host of officials up to the unfeeling de-pot himself.* The instruments of tyranny are not chosen for their wisdom or character. "Folly is set in great dignity, and the

* So I understand v: 9.

rich sit in low place. I have seen slaves upon horses, and princes walking as slaves upon the earth." The rule of a despot, resting upon force and not upon the good will of his subjects, necessitates a perpetual watchful jealousy. His emissaries are everywhere, and no man who values his life may breathe the faintest whisper against the most brutal acts of violence and oppression. "Curse not the King, no, not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice." Here, then, we have the source of that sombre cast of thought which pervades the whole of Ecclesiastes. The writer, as Dean Bradley says, is "one who has groaned under the misrule of an Oriental despotism, with its succession of low-born corrupt favourites; its spies in every chamber; its ubiquitous police; its insecurity of property and life; its arbitrariness; its shameful luxury; its corrupt and unjust judges." The inevitable result of a despotism such as this, which is reckless of the claims of justice and humanity, is either to crush out all the life and energy of the people, or to throw them back upon themselves in dependency or in revolt. Now, when we remember the nation whereof the author was, we can understand that he could not, like the broken-spirited native subjects of the Persian despot, acquiesce in such a state of things without a struggle. For he came of a proud and vigorous race, conscious of a unique destiny as the people of Jehovah, and consumed by an intense desire for the reign of justice and righteousness upon the earth. His ancestors it was who refused to submit to slavery in Egypt, and who expressed their exultant sense of national unity and their faith in the invincible God of battles in the inspired song sung by Moses and his followers after the discomfiture of the hosts of Pharaoh:

"I will sing unto the Lord, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea."

He was of the race which, at a later time, when the feeling of nationality was in danger of being lost, recovered at once its consciousness of unity and its faith in Jehovah by its signal triumph over Sisera:

"So let all Thine enemies perish, O Lord:
But let them that love Him be as the sun when he goeth forth in his might."

He came of a people who had experienced the full tide of national life under the strong hand of David, and had dreamt of universal empire under Solomon. But those glorious days were now long past. The united nation had been split in two, and first the northern and then the southern kingdom had succumbed to the might of the Chaldean and the Babylonian; and, though Cyrus had allowed a remnant of the Jewish exiles to return to their native land and rebuild the dismantled walls of Jerusalem, the national independence of Israel was gone. In the fervid soul of the prophets even then faith in the future of a purified Israel survived, but, in men of a more prosaic temperament, like the writer of Ecclesiastes, that hope was dead, and with its extinction

all that seemed worth living for was gone. For four centuries the northern kingdom, and for two centuries the southern kingdom, had been a thing of the past. Generation after generation and century after century the same monotonous despotism had weighed upon the spirits of a proud and freedom-loving people, and a conviction of the utter hopelessness of revolt had been burnt into their souls. All through those weary years they had retained their sense of being the chosen people of Jehovah, but their faith was sorely tried. The prophets had taught their countrymen that God is not merely a God of might, but a God of righteousness, and had inspired them with a hatred of injustice and oppression. It is therefore the defeat of all the high hopes of Israel—the loss of its nationality and the apparent triumph of unrighteousness—that weighs so heavily upon the writer of this book. He cannot shut his eyes to facts. He still clings to his faith in the goodness of God, but he is forced to seek for an interpretation of the world which recognizes that the independence of his nation is gone for ever, and that might is the only right. What oppresses his spirit is the hopelessness of any change in the political condition of his countrymen. A cruel despotism has destroyed the hope, though not the desire, of freedom. Like a brute mechanical force it moves on remorselessly, heedless of its victims' cries for justice and humanity. Thus the writer turns away in despair from the outward sphere of the state. What wonder, then, that, musing sadly on the lot of man, he seems to find in the course of nature the same pitiless law. One generation of men after another comes out of the dark abyss of nothingness, takes visible shape for a little, and then vanishes away into the night from which it emerged. What is permanent is not man but nature. All unheeding of the beating of human hearts, the great steadfast earth abides, the sun continues to rise and set, the rivers flow on for ever to the sea, and the winds move round in the same monotonous circuit. The "fitful fever" of human life burns out, and leaves no trace behind; each generation but repeats the fruitless toil of the past: "There is nothing new under the sun." By an irresistible impulse man seeks to solve the riddle of the painful earth, but the end of all his toil of thought is an intensified consciousness of the vanity of all human wishes. He cannot throw off "the heavy and the weary weight of all this unintelligible world." And if he turns for satisfaction to the pleasures of eye and ear, building costly palaces and embellishing them with the fairest products of art, surrounding himself with troops of obedient servants ready to minister to his every want, and seeking to forget himself in the refined delights of music and song, the result is still the same—a conviction that "all is vanity and a pursuit of wind." Man is not made to be happy. He is the victim of a relentless law to which he must needs submit. He comes out of an unknown past; he goes into an unknown future. The consciousness of his superiority to the brutes only

increases his wretchedness. Like them his short life is soon extinguished for ever, but unlike them he is tortured by a foresight of the inevitable doom which awaits him. But even if man could live for ever on the earth, what consolation were that to one whose life is hopelessly sad? In a world where injustice is triumphant, why should he crave to prolong his life, nay, why should he desire to be at all? "Then I returned and saw all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive; yea, better than them both did I esteem him which hath not yet been, who hath not seen the evil work that is done under the sun."

No picture of human life could well be darker. It seems to be the concentrated essence of despair. Yet the writer shows that the spirit of God is not dead in him, when he turns to ask how a man should order his life in a world that does violence to all his aspirations. The hope of the restoration of his nation he has abandoned; comfort from a comprehensive survey of human life, or the satisfaction of his natural desire for happiness, he puts resolutely from him; but he does not lose his faith in God. Man's life is inexpressibly sad, but even in the wreck of all his hopes something remains for which to be grateful. The hope of transforming society after the pattern of righteousness, the glad consciousness of preparing the way for the future elevation of his race, the enthusiasm which forgets self in the consciousness of working for great public ends: all these things are denied him; but one thing remains,—to do his duty from day to day, thanking God for the satisfaction which comes from honest toil. "This also is a gift of God." We cannot reconcile the anomalies of life, try as we may; we cannot overcome the injustice and oppression of the powerful; but we can govern our own lives wisely, saying little, cultivating patience, thankfully receiving prosperity when God sends it to us, and submitting to adversity which also comes from His hand. Another solace remains. In the privacy of domestic life, in the close union of heart with heart, the writer finds, like many of his countrymen then and since, a measure of compensation for the loss of country and the bitter wrongs of the oppressed. How natural is this falling back for consolation on the inner circle of the family, may be seen in the poem from which I have already quoted. From the defeat of faith Arnold turns to his wife and says:

"Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and fight,
Where ignorant armies clash by night."

The writer of Ecclesiastes shows that much of his sadness springs from a sympathetic heart, when he goes on to counsel unstinted kindness and benevolence. Linked together by the common bond of wretchedness, we ought to aid one another to the best of our power. "Give a portion to seven, yea, even unto eight: for thou knowest not what evil shall be upon the earth." With more of human pity in his soul, he reaches the same conclusion as the Ulysses of Sophocles, when his rivalry of Ajax was turned into commiseration by the sad fate of his enemy:

"I pity him,
So wretched now, although mine enemy,
Because an evil fate has come on him,
And thinking that it touches me as well.
For this I see, that we, all we that live,
Are but vain shadows, unsubstantial dreams."

But the tenderness of our old Hebrew writer is nowhere so conspicuously shown as in his sympathy for the young. Looking back wistfully to his own early days, he does not counsel those who are beginning life to abate their natural joy in living, but he asks them to remember that, while grateful to God for the gift, they must not "run heedless as the wind," but remember that only by obedience to the law of the Eternal can they escape the after-stings of remorse and the inevitable punishment that follows evil deeds. And there is one other source of comfort which he mentions, though he does not dwell upon it: delight in the beauty of external nature. "God hath made everything beautiful in its time. . . Truly the light is sweet, and a pleasant thing it is to behold the sun." Thus, in all his gloom and despondency, the writer still clings to his faith in the goodness of God. He does not draw from his sad musings the lesson of the epicure or the cynic, but holding by his faith in God and morality, he bids us be grateful for the gift of pleasure in doing our duty, the gift of the sweet intercourse of domestic life, the gift of buoyant youth, and the gift of delight in nature. "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole of man." Thus, almost in spite of himself, our author pronounces life to be worth living nobly and seriously. He is perplexed, but at last he escapes from despair. Whatever man's fate,—and to him it seems unutterably sad,—life has a meaning, so long as we hold fast by the eternal distinction between good and evil. Clinging to this instinctive faith, the writer, like many men of high and noble character in periods of general scepticism, extracted a kind of optimism from the depths of despair. There is a form of pessimism, as a study of this instructive book ought to teach us, which is truer to life than the shallow optimism that is merely the reflex of high spirits or of unbroken prosperity. The pessimism of Ecclesiastes is far beyond

"The barren optimistic sophistries
Of comfortable moles."

I do not think that the Persian satraps, who oppressed and fleeced a patient and long-suffering people, were disturbed by such sad reflections. It is not those who think the world a very comfortable place to life in, that show the deepest faith in God. It was the contrast between the ideal law of righteousness which ought to prevail and the law of unrighteousness which actually seemed to prevail, that gave rise to our author's sad reflections. If he could only have found the promise of better things in what he saw around him his pessimism would have vanished.

So far we have been considering the pessimistic conclusions and the traces of a latent optimism in Ecclesiastes, as these were present to the mind of the writer himself. But, when we take a wider view, we shall find reason to hold that the book really indicates an advance upon previous thought, and was the preparation for that supreme form of optimism which is embodied in the Christian faith.

The early consciousness of God among the Hebrew people was of a Being of great and terrible power, who uttered Himself in the thunder and lightning, in the tempest which broke on the mountains of Sinai and rolled across the desert, and in the earthquake which devoured the unbelieving. In the prophets of the eighth century, again, Nature is conceived rather as melting before the might of the Lord than as revealing His wisdom. What they insist upon is the absolute holiness and righteousness of God, not His presence in the outer world. Now, it is true that the author of Ecclesiastes is far from the truth expressed by our Lord, that Nature is a manifestation of the love of God for all His creatures and especially for man. He rather regards the processes of nature as so remote from the life of man, that they have no bearing upon his fate. But, while this is true, we must not omit to note how strongly he is impressed by the order and law which pervades the world, an order and law which he regards as ordained by God. He does not, like a great modern Christian poet, find in Nature

"A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things ;"

for him, as for earlier thinkers of his race, God is beyond nature, or only related to it as the artist to the material to which he gives shape; but he dwells, not upon the anomalous aspects of nature, but upon the harmony which it everywhere displays. And not only so, but he has an appreciation of the beauty of the earth, which is found in Hebrew literature only in some of the later Psalms. In all this we cannot but see that, while our author has none of that unconquerable faith in the ultimate triumph of justice and righteousness which gives such marvellous power to the "winged words" of the prophets, he has a virtual consciousness of the immediate presence of God in the outer world which is not found in writers of an earlier time. And it is only another form of the same advance, that he conceives of God as related

not to the nation but to the individual soul. Like the later prophets he is conscious of the responsibility of the individual for his own deeds; and it is in connection with this consciousness that he is perplexed to explain the providence of God. With that absolute sincerity in dealing with facts which is so marked a feature of his character, he recognizes that the righteous man is not always prosperous, nor the wicked man punished. "There be righteous men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous." Now, this clear perception of the truth, that outward prosperity cannot be taken as an infallible index of righteousness, or adversity as a proof of wickedness—a truth which is also taught in another late book, the Book of Job—leads, when it is followed out, to a much deeper comprehension of the providence of God than an earlier age had reached.

But, while we recognize that the conception of life expressed in Ecclesiastes marks an advance upon the superficial optimism of a less reflective age, we must not forget how far short it comes of that absolute faith in the Fatherhood of God which Christianity has brought to light. To the writer nature was indeed ruled by a wise God, who allotted to everything its place, and made everything beautiful in its season; but in this wise arrangement no regard was had to the hopes and aspirations of man. In the life of conscious beings there seemed to be no law of progress, by which the toil and the tears of one age bear fruit in the higher spirituality of the next. Our author has lost faith in the restoration of the Jewish nationality, a faith which was the inspiration of earlier and more sanguine thinkers of his race, but he has not yet attained to the higher idea of the essential unity of all men in their common relation to one Father in Heaven. From him was hidden what is now clear to us, that the destruction of Israel as a nation was an essential step towards the consciousness of a wider and deeper unity; that the gloom and despair which darkened his life was a necessary incident in the process by which the impure element of national exclusiveness was burnt out. We can see, as he could not, that the stream of human history deepens and widens as it flows: that each successive age builds upon the labours of its predecessors, and is thus enabled to penetrate more deeply into the inexhaustible riches of the divine nature.

At every period of transition through which man passes, even the noblest minds are prone to take a despairing view of the future; when the crisis is past, it becomes apparent that a new era has dawned, in which the old is transfigured under the clearer shining of the light of heaven. To Plato, in the decay of the narrow Greek state, when patriotism had degenerated into faction, nothing seemed left but to stand aside and take refuge under a wall as the storm of dust and the hurricane drove past; Dante could see no hope for man but in the impossible restoration of the mediæval ideal of one emperor and one

pope, each absolute in his own proper sphere; with the destruction of the English commonwealth Milton sang sadly of having "fallen on evil days." In all these cases, a wider view and a stronger faith would have taught not sadness but joyful acquiescence in the good providence of God. Untaught by the full-shining light of Christianity, and the teaching of history, we, "upon whom the ends of the world are come," are still apt to fall into despair when the course of things proves to have a wider sweep than we had anticipated. Surely, a study of this old Hebrew writer ought to teach us, that, whatever difficulties and perplexities we may have,

"God's in his heaven,
All's right with the world."

And after all, pessimism is not only contrary to the whole teaching of history, but it is a creed rejected by the teachers whom we most delight to honour. It is not men like Wordsworth, Carlyle, Ruskin and Browning who lose faith in the triumph of goodness, but lesser men, with their sentimentalism, their egoism and their narrow and one-sided views of the world. And is it not true, that in these days the Christian principle of the omnipotence of a divine love in the transformation of the world is showing its power more clearly than ever before? Men feel that they are their "brother's keeper" in a very real sense: that to live for the regeneration of the race is the solution of life's enigma: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." I think we are justified in saying, that slowly, very slowly, as the Christian ideal finds realization, as age follows age the organization of society becomes always more and more perfect. "The kingdom of heaven is in the midst of you." Man indeed is impatient and short-sighted; he is continually wasting his strength in vain regrets, and in contending with imaginary foes; and too often, in the darkness and confusion of the fight, he mistakes a friend for an enemy and an enemy for a friend. The real foes of our age are not science and art and philosophy,—all of which in their own way enable us to obtain a fuller view of the boundless plenitude of the divine nature,—but sordid aims, faction and sectarianism. Let the young men of this young country resolve to look steadily at "whatsoever things are true, whatsoever things are elevated, whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, whatsoever things are of good report;" let them have these in their mind, let their thoughts run upon these; and let them leave the bickerings and heart-burnings of party warfare, whether political or ecclesiastical, to those whose minds are clouded by prejudice and whose sympathies are straightened by a narrow creed. Thus, as it seems to me, they may best avoid the quagmire of pessimism, and, in the serenity of faith, become "fellow-workers with God" in the loving service of humanity.

JOHN WATSON.

Continuity and Progress.

In the pretty little churchyard of the parish of Trumpington, near Cambridge, lie the remains of one of the most remarkable Englishmen of this century—Henry Fawcett, the blind Professor of Political Economy, Member of Parliament, and Postmaster General.

The spot is marked by a plain flat stone, bearing his name, and below, the words addressed by Jehovah to Moses, "Speak unto the children of Israel that they go forward." No better epitaph could have been found or composed. Dissatisfaction with the present, and a firm faith in the possibility of improving it, were the motives that enabled him to overcome what many would have regarded as insuperable obstacles. May we not believe that the same Voice that spoke to Moses, sounded also in his ears, "Speak unto the people that they go forward!"

The sentiment of progress is one which always strongly appeals to a large section of the community. It is stimulated to action by the imagination which pictures to the mind the perfect state—the Republic of Plato—the New Jerusalem of St. John—St. Augustine's City of God. No disappointments can entirely destroy it, it lives on from age to age, because of man's blessed faculty of faith, because he has an inextinguishable conviction that the city of God will be built, and is eager to be one of its masons, even though he may lay but a single stone.

On the other hand there is the conservative element, pervading in various quantities both individuals and societies. It counts up its present possessions, and cries, "A bird in the hand is worth two in the bush." Nay, even in the presence of confessed evils, its tendency is to endure the present ills, rather than to fly to other that it knows not of. It regards with dislike, not unmingled with contempt the pioneer as he shoulders his axe and strides alone into the forest to hew out a new road to wealth and happiness. Its ideals belong to the past, and to preserve all it can of the past, to prevent the spread of innovations unless they take the form of revivals of the past is its peculiar mission.

Now the underlying truth of this tendency, which justifies and even necessitates it as an element in human society, is the fact of the continuity of life. If the progressive spirit were not balanced and weighted by the conservative, society would become like a whirlpool. There would be movement enough, and noise and stir enough, but no real progress, only endless change, which would be endless confusion. Continuity and progress, the tenacious grip of the past, and the out-

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reach towards the future, these are both essential to life. As Mr. Gore says in the Preface to *Lux Mundi* "The real development of theology is the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age; and because the truth makes her free, is able to assimilate all new material, to welcome and give its place to all new knowledge to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and shewing again and again her power of witnessing under changed conditions to the catholic capacity of her faith and life."

If only the most moderate statement of the results of the criticism of the Old Testament be regarded as established, the history of Israel supplies numerous examples of the play of these complementary forces. The contemplation of the *continuity* of Israel's religion as it finds expression through the medium of law-givers and prophets, historians and psalmists, poets and sages, spread over many centuries, affords one of the most convincing arguments for the Inspiration of the Old Testament. But the force of the argument is rendered tenfold more cogent by the consideration of the equally patent fact of *progress*. The religion of the period of the Judges is fundamentally the same as that of the period of Isaiah. Both are the product of the same tree, but at different stages of its growth. The Bible is a very different book from the Talmud, wherein in spite of great show of activity we never get any forwarder. It is a very different book from the Koran, the product of one mind, coloured and varied only by the different stages in the history and especially by the different moods of an individual. The Bible combines *continuity and progress*. Continuity alone may be amazing. We are astonished at the pyramids of Egypt, yet we feel that they are but the mementos of a dead past. We are fascinated by the fiery course of the meteor as it blazes over the heavens, yet it seems to us that it is going nowhere and accomplishing nothing, and we use it as the fit simile for a brilliant but erratic and aimless existence. Continuity *and* progress are needed if we would have life. Like our physical bodies, like the human mind which so early manifests those traits which forecast the destiny of the man, nay, may we not even venture to say like the changeless Eternal which nevertheless "was and is and is to come."

It would be easy to illustrate this truth from many sources. It is possible to quote texts of Scripture now in favour of Continuity, now in favour of Progress, such as "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," or on the other hand "New wine must be put into new bottles," or again, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," wherein both continuity and progress are indicated,—but I desire now to pass on to the main subject of my address.

There are ages in which progress is imperative to life, and it seems to me that it is in such a period that we are living. Upon us the end of one of the ages has come. We look with different eyes, and when we look we see different things in this world of ours than our forefathers. Their conceptions of God and man and life were indubitably conditioned by their conceptions of the world, and in like manner must ours be conditioned. We cannot without sense of inward discord hold fast to the letter of the old theological conceptions, and at the same time be earnest students of the new conceptions of the universe. And unless we be the latter we may rest assured that the world of thinking men, which in the long run controls the world of thoughtless men, will move farther and farther from the faith of their fathers and be lost to the Church of Christ.

Regarding this as absolutely certain, the really urgent questions are concerning the *whither* and the *how*, and it is to their solution that I now venture with a deep sense of unworthiness, but out of a full heart, to briefly elucidate the principles of Continuity and Progress.

Perhaps the safest and the most profitable method of accomplishing our end will be to undertake an investigation of other ages of progress, with which we may compare our own, in the hope that certain clear principles may emerge, which can be confidently applied to meet our particular needs. For this purpose I select, for especial attention the first, and then for cursory view the sixteenth century, as being ages of marked progress, and upon which history sheds clear light.

Christianity was a new birth rather than a new creation. A new creation is independent of any connection with the past. For example: here is an apple tree. I dig it up and burn it, and plant a peach tree in its place. Certainly the relation between Christianity and Judaism is not analogous to the relation between these. But when we call Christianity a new birth we imply some connection between it and that which preceded it. It issued out of the womb of Judaism. The Judaism in its best periods was conscious of its universal mission is perfectly clear. "In thy seed all the nations of the earth shall be blessed." Even the law made provision for the admission of foreigners to the Jewish commonwealth and its covenanted privileges. Messianic prophecy in various forms looks forward to the coming of the Universal King, and the formation of the world-wide Kingdom of Heaven. This view of the relations between Christianity and Judaism is strictly that of the New Testament writers, nay, of our Lord Himself. "Think not," said He, "that I came to destroy the law or the prophets; I came not to destroy but to fulfil." (Matt. v., 17.) Wrapped up in the external and temporary commands of Judaism lay hidden the eternal principles of Christian morality. Our Lord removed the wrappings in order to expose to view the treasures they concealed. So, too, St. Paul declares that it was "in the fulness of time" that God sent forth His Son, an expression implying a prelimi-

nary period of preparation. And more clearly still he asserts "that the Law hath been our tutor to bring us unto Christ." (Gal. iii., 24.) And lastly, the author of the Epistle to the Hebrews writes: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son." (Heb. i., 1.) It was the same God who was speaking in Judaism, it was even the same message He announced, but whereas then He spoke through an imperfect medium, and only fragmentarily, now in the last days, when the world was prepared to receive it, He uttered Himself through His Son, in whom word and life met together in perfect harmony. Henceforth all that was needed was the reproduction of His life, and the application of His principles, within the new Kingdom of God, the Church of Christ.

Thus the transition from Judaism to Christianity involved no revolution strictly speaking. The essentials of Law and Prophecy were not only not contradicted but revealed. In Christian lands no altars are erected for the reception of the offerings of bulls and goats, but surely Christians understand the meaning and the power of sacrifice better than even the Priests and Levites themselves. Nevertheless it was an age of progress. The external forms in which the everlasting truths had been heretofore enshrined were worn out. The very tenacity with which the Jew adhered to those externals proved it. For the Spirit had passed out of them, though they knew it not. The Temple, for example, was the symbol of the presence of God. To declare that it was not a necessary symbol was the height of blasphemy, but they thought nothing of converting it into a den of thieves. They cared more for the symbol than for the thing symbolized. To prepare the Jews for the new era of spiritual progress was the mission of John the Baptist. No one could have spoken more directly to the point than he did. "Think not," said he, "to say within yourselves, We have Abraham to our Father, for I say unto you that God is able of these stones to raise up children to Abraham." Do not, that is to say, appeal to precedent, to the mere fact of physical descent from Abraham. Do not empty out of the promises of God their moral and spiritual content, and think to bind God's spiritual blessings, to the fulfilment of mere external and carnal conditions. Do we not seem to hear the echo of these words when St. Paul writes, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly and circumcision is that in the heart, in the spirit not in the letter"? (Rom. ii. 28, 29.)

But the work of John the Baptist as a whole was a failure, just as the work of Isaiah and of Jeremiah was a failure, nay, even as the work of Jesus Christ was a failure: "He came to His own and His own received Him not." The common people at first heard Him gladly, but the authorities were always suspicious, and gradually the follow-

ers dwindled away, like the seed which fell upon the rock they sprang up quickly, but when persecution arose they withered away until at last only a faithful remnant of a few hundreds was left.

When we consider the claims which our Lord made, and further the way in which history has vindicated them, how terrible does His rejection at the hands of the Jews appear. The Son of God rejected in the name of God, by the people of God. And how necessary is it that we should clearly understand the principles which underlay His teaching, and those in accordance with which He was rejected.

The progress at which our Lord aimed was spiritual. A commandment written on stone may be obeyed by the carnal man through fear of consequences or desire of reward. But to be spiritual is to act according to principle. It is clear from the beginning to the end of the Gospel that our Lord's appeal was to the heart of men. The beatitudes of the Sermon on the Mount are pronounced upon men who have cultivated and acquired certain dispositions—the meek, the merciful, the lover of peace, the man who hungers and thirsts after righteousness, the pure in heart. Correspondent with these are the denunciations directed against the evil disposition which makes a man angry with his brother without a cause, or the impure heart, which seeks opportunity for the gratification of its lusts. The whole of this teaching finds a condensed expression in the words, "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. v. 17, 18). An examination of the parables would lead to the same result, whilst the doctrine receives its most perfect expression in the Gospel of St. John, "A new commandment I give unto you, That ye love one another, even as I have loved you, that ye also love one another." (St. John xiii. 34). Love is not an action, though it must manifest itself in action, but it is a disposition of the heart.

How then did it become possible for the people of God to reject Jesus Christ? I have already indicated the reply to this question, but it is necessary to dwell upon it a little longer.

They exalted the letter above the Spirit, the external above the internal, the husk above the kernel, the casket above the jewel it contained. Mark that both these are necessary. Man himself is a composite being, he is, in his body, his words, his deeds, the external and visible sign of the spiritual being, the real man within. But both are not equally necessary, nor equally unchangeable. "The things that are not seen" alone are eternal and unchanging. God, Righteousness, Self-Sacrifice, Love—these never change. "But the things that are seen are temporal." The external, the form, the letter, all these are but means for the realization of the spiritual, and because the circumstances of our life are always changing the means whereby we realize the eternal, are themselves always subject to change. I may

be under a delusion, but it seems to me the clearest of New Testament teachings, that nothing external can be more than the means to an end, and therefore that absolutely nothing external can be essentially necessary or unchanging.

Now it was this the Jew did not understand, although his own writings could have taught him its truth. They searched the Scriptures and yet they did not see how the government of Moses gave way to that of the Judges, that of the Judges to the Monarchy; how when the Monarchy was worn out it was rudely broken off, and on the return from captivity never revived. They did not see how the Kingdom was now one, and now divided, and now again destroyed, and finally the nation was transformed into a church. They did not see how it was necessary now to emphasize the externals of worship, and now to denounce them; and finally they did not see how the great object was not either Judgeship, or Monarchy, or Church, or Sacrifice, or Feast Day, or clean or unclean beasts, but rather the revelation of Jehovah to the people, and the consecration of the people of Jehovah.

"And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut. x., 12.) "Behold," cried the aged prophet, "to obey is better than sacrifice, and to hearken than the fat of rams." "The sacrifices of God," cries the Psalmist, "are a broken spirit, a broken and contrite heart, O God, Thou shalt not despise." (Ps. li.) "To what purpose is the multitude of your sacrifices unto Me, saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of rams or of he goats. Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies I cannot away with. Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." In such passages we find the expression of the essence of the Old Testament religion. Now, mark—The Jews of our Lord's day were not heretics, in the ecclesiastical sense they were not teaching error. *But they were reversing the proper order of two truths.* In estimating theological values we give the first place to spirit and the second to form—the first place to the life, the second to the body that enshrines it. But the Jews reversed this order, and so committed the most awful sin that any nation ever wrought. They listened to the sublimest teachings, they beheld deeds of the purest love and compassion, they saw a life thoroughly devoted to the service of God and of man, and not all these put together sufficed to weigh against such an offence as plucking the ears of corn on the Sabbath day.

We are accustomed to think of the Jews who rejected our Lord as wicked men, in the ordinary sense of the word. I believe we

are mistaken. I cannot believe that there were not amongst them many most excellent men, who valued highly things spiritual and moral; they had both sides of the truth, but they did not hold them in their proper order. And so they came to apply to our Lord and His life a thoroughly false test, the test of external conformity. And if that be the true test then indeed He stood condemned!

From the study then of our Lord's life and teaching, and of its reception at the hands of the Jews, we gain a clear idea of true and false continuity. There is not a single element in the long preparatory training of the Jews, but finds its spiritual counterpart in Christianity. Law, and prophecy, and sacrifice, all find expression in the new covenant. We may smile at some of the types and antitypes of the allegorical school of the Fathers, but it is scarcely possible to deny that Christianity is, in its whole content, the antitype of Judaism. But it was a progressive continuity. It was the continuity of life which grows; it was the continuity of the mind, which expands. "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." (1 Cor. xiii., 11.) On the other hand, the false continuity demanded the preservation of external institution, rite and observance, regardless of the adaptability of those institutions and rites to the purpose for which they were ordained. Given the body, and the Jew cared not that it was a corpse.

And now glance down the stream of time and see the operation of the same causes to produce the same effects over and over again. The Reformation was primarily a stand for the supremacy of spirit over form, and was excited by flagrant immorality. No heresy ever anathematized was equal to the heresy of Tetzl, authorized by the Pope, winked at if not approved by the whole Catholic Church, for it was absolutely destructive of spirituality and virtue. Let us not suppose that Luther never had misgivings about his work. In his quaint way he tells us that the Devil came to him and said, "See what you have done. Behold this ancient Church, this Mother of Saints polluted and defiled by brutal violence. And it is you, a poor ignorant monk, that have set the people on to their unholy work. Are you so much wiser than the saints who approved the things you have denounced? Popes, bishops, clergy, kings, emperors, are none of these, are not all these together wiser than Martin Luther the Monk?" And then he says he fell into great fits of doubt, humiliation and despondency. (Froude's *Short Studies*, "Erasmus".)

Or take his famous saying, "Here I stand, I cannot do otherwise, God help me." Does not that "cannot" seem to be wrung out of him. As if he had said, "I would if I could. I would that I could." Or again, see the same conflict of spirit and letter, splitting the ranks of the Reformers, and transforming them into new scholastics. Or see the Puritan fathers exiled from their own country and

beginning afresh in a new world. See the descendants of the same men enacting *their* laws of persecution, "blue" laws of Connecticut, and what not. And my dear friends,—I ask the question with all diffidence, knowing that I may seem to imply condemnation of men pre-eminent for sanctity—do we not see the same false tests arising from the disproportionate estimates of the letter and the spirit operating amongst ourselves, not in one communion only, not in the Roman Church, or the Anglican, or Presbyterian, or Methodist, or any other churches, alone, but in all of them. Here is the Roman Catholic who demands as the *sine qua non* adherence to the Papacy. Here is the Protestant who doubts of the salvation of the Roman, because he does not adhere to it. Here is one who demands Episcopacy as essential, here another who cries Verbal Inspiration or nothing, and yet a third who rejects every one's Baptism but that of his own communion. Oh my dear friends are we not all in search of external tests of truth. Do we not demand an infallibility which we can bring to the test of sense or of logic rather than of spirit? Are we not craving some outward sign which cannot be given us? "Tell us by what authority thou doest these things" cried the Jews. There was the authority manifested all around them in word and deed, and if they could not read it there they could not have read it anywhere. They could not tell whether the Baptism of John were of heaven or of earth, although they saw repentant crowds, because they had no external test to apply to it, and so, failing to answer His question, how could our Lord answer theirs?

There are round about us in our day many signs of change. The externals of our faith, the edifice which faith has reared by which to give appropriate expression to itself, seem to be breaking down. Men's hearts are failing them for fear of evil days to come. The rude hand of man is laid upon the ark of God. Criticism boldly invades every hallowed spot. Nothing is taken for granted. Symbols of the Reformation period, creeds of the early centuries, even the word of God is being, as it seems, called to the bar of reason.

In such a crisis, let us beware of the extreme right of traditional orthodoxy, which would bind us to the very words of previous ages. Let us also beware of the extreme left either of scepticism or of any philosophy which has no links with the religious history of the past.

The study of the Gospels sufficiently shows us into what stupendous errors traditionalism may fall. The history of the world shows that inspiration to high living is not supplied by the Sadducees, by a Celsus or a Voltaire. Above all let us earnestly strive in the midst of the din and turmoil around us to hear the still small voice of God. The general course of Revelation is from the lower to the higher, from the material to the spiritual. There are certain eternal verities and these are the spiritual things. The principle of Continuity demands these. Mankind has always sought after if haply it may find God. But the

expression of its faith has never been pure. Continuity says, Cleave to faith in God. Progress says, Strive ever, using freely the light derived from every sphere of knowledge to purify your conception of God. True progress will not lead you to believe in a God less personal, less holy, less loving than your fathers believed in but more.

As mankind has grown in intellectual and spiritual capacity it has always pictured to itself the idea of the Good. But its ideas of the Good have varied. Continuity says: Cleave to your faith in righteousness. The spirit of Progress says: Purify your conceptions of righteousness. Bring them ever nearer to the standard of absolute holiness, the holiness not of the letter of the law, but of the spirit of Christ.

Mankind conscious of sin, has from the remotest antiquity cried out for Redemption and sought Atonement for its sin. Continuity teaches that Redemption is always necessary, Atonement a perennial want. The spirit of Progress teaches us that there has ever been and still is need for a refinement of our conceptions of Redemption and Atonement.

Continuity reminds us that from the time when the first mother clasped in her arms the first infant, parental love has been in the world. Continuity shows us God ever revealing as men could understand it, the true nature and extent of Love, until it manifested itself in the entire self-sacrifice of the Son of God for man. It shows us Christ upon the cross and says: "So God loved the world." And then from the cross we hear the voice: "A new commandment give I unto you that ye love one another, as I have loved you, so ye love one another." And the spirit of Progress tells us that mankind has yet very, very far to go, and very much to learn, before it has in all its length and depth and height measured the love of God, and applied that standard to its own dealings.

From the material to the spiritual, from the temporal to the eternal, here is the law of Progress. Grasp this principle and you have the clue to the maze of life.

Young men of Queen's, you who are now training yourselves for your future work for Christ, and forging your weapons with which to fight His battle, oh gaze now upon these fixed stars gleaming steadfastly into the darkness of the world. When you go out to your active work, you will find innumerable temptations, now unknown, assailing you. You will have a church to fill. You will have to be compared with the churches about you, not so much by your actual worth, as by your capacity to present a goodly array of figures to the world. And then the strength of your convictions will be sorely tried. You will have to adopt indifferent means to secure the ends for which the world looks. Envy and jealousy will strive for the mastery in your hearts. Now. Now is the time to take the Kingdom of Heaven by force. Now is the time to sacrifice self-will, the love of applause, the

desire of success—these temporal joys—and yield yourselves altogether to the service of the things eternal. If you have the courage and the patience for this, then though the clouds may often sweep over the horizon of your life, yet “at eventide there shall be light.” Gain through apparent loss; victory through momentary defeat; such is the law of life, such was the lot of Christ.

“We went through fire and water; and Thou broughtest us out into a wealthy place.” “He that now goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy, bearing his sheaves with him.”

HERBERT SYMONDS.

Are Christ and His Teaching Superseded ?

Art Thou He that cometh or look we for another?—Matt. xi: 3.

This is the voice of one crying in the wilderness of doubt. It is the passionate outburst of a soul that has pondered long and earnestly over the religious outlook, and has been unable to discern the drift of the higher thought and life of the time. Of the men of that age none was greater than John the Baptist. He lived in close fellowship with the Invisible. He understood his place in the great historic procession of Israel's teachers. He announced himself as preparing the way for the coming of a mightier than he. When he heard Jesus of Nazareth declared to be the Son of God, he was convinced that this must be the Messiah who was to regenerate the political and religious life of the land, and introduce an era of peace and good-will among men. He carried on a crusade against religious formalism, and social injustice and discontent, and grinding exaction. His preaching produced a great ferment throughout Judea. Men of all classes came to him conscience-stricken and asked, "what shall we do?" But his fidelity to truth and righteousness brought on him the vengeance of the king, who cast him into prison. In his confinement he reflected on what had taken place since Jesus commenced his ministry. Such a reformation as he had looked for had not been wrought. The tides of righteousness seemed to be making little advance. The voice of Truth was not heeded by the giddy, thoughtless multitude. He who had come in the spirit and power of Elijah was a prisoner. Could these things be if Jesus were the Messiah? He became deeply perplexed. His soul was racked with fear lest his belief had been illusory. But "he fought his doubts and gathered strength." He would not rest satisfied until he appealed to Jesus Himself and learned the truth. He sent two of his disciples to ask the question, "art thou he that cometh, or should we look for another?" To his honest doubt there came the assuring reply: Go and tell John the things which ye do hear and see; what was foretold of the Messiah is finding its fulfilment in Me. Let not your heart be troubled neither let it be afraid.

The same inquiry is made with intense earnestness by many who are perplexed in faith in our day. Is Jesus of Nazareth what he is said by the Gospels and the creeds of Christendom to be—The Son of God, able to deliver men from the guilt and burden of their sins, and make them realize an ideal which is higher than their own best conceptions? Are the claims He makes concerning His nature and

mission supported by evidence that satisfies the reason and the understanding? Has He through His teaching, and the institutions founded upon it, wrought such a change in society, so purified its fountains, and infused the spirit of brotherhood, that He can be regarded as the Uplifter and Saviour of the race? More than eight hundred years have passed since His teaching and example have become factors in the world's history; have they exercised an influence commensurate with what might be expected of forces emanating from one who is alleged to be supernatural? Looking at the world to-day, though it presents a striking contrast to that of the time of the Caesars, has it made such progress in righteousness as might be anticipated from the action upon it of a gospel which was to be for the healing of the nations? The Christians of the apostolic age believed that it would effect the regeneration of the world by the end of the first century, and they looked eagerly for the return of their ascended Lord who would come and send the spirit of unselfishness and peace filling the whole earth. That expectation proved to be only a dream. All but a few enthusiasts now think that such a consummation is still in the dim future. To large sections of the world the Gospel is yet unknown, and gross darkness broods over them. Even among those to whom its gracious accents have been familiar since their infancy the vices of paganism, modified in some degree by the spirit of civilization, seem to be obstinately holding their ground in spite of Christian influences. And men are asking in all seriousness, is it by means of the Christ of history that the world is to be transformed into a Paradisaical condition, and mankind is to attain its richest development, or should we look for other leaders and other forces to ring out the feud of rich and poor, the civic slander and the spite, the narrowing lust of gold, the selfishness and corruption, and ring in the thousand years of peace?

Many have definitely settled this question for themselves by refusing to believe that Jesus of Nazareth differs essentially from other great teachers whose instruction has contributed to the enlightenment and progress of the race. Throughout the historic period there has been a succession of men of wide vision, of prophetic insight into the world's needs, on whose minds have dawned ideals of individual life and of human society which were in advance of their generation. In their turn, and in different quarters of the world, they have given a stimulus to the development of mankind, but none of them has been able to satisfy the demands which the progressive movement of thought and life has created. The world has outgrown their systems, which have been set aside for the teaching of a new master. This is true, it is alleged, of Jesus of Nazareth, who was a teacher mighty in word and deed. He has exercised a power on the civilized world which has had no parallel in history. His teaching was a wonderful revelation to the generation that heard Him. It eclipsed the wisdom of the venerated sages of Israel. Wherever it was proclaimed it captivated

the hearts of men by answering to their deepest needs. But it is being superseded by the more advanced ideas of to-day. Science has taught us that the operation of the forces of nature is invariable. It is stripping away from Jesus the supernatural garb which an ignorant and uncritical age had woven around Him. The miraculous deeds ascribed to Him are not historical facts. The story of His literal resurrection is untrue. That He was the Son of God in a unique sense cannot be admitted. A careful study of man and the world compels us to accept the idea of development as furnishing the clue to the mysteries that beset us. It best explains the process of the formation of worlds and suns. It gives the most satisfactory account of the way in which the manifold varieties of creatures have been brought into existence. It shows that there is a gradual progression in the order of life from the lowest organism up to man, and that his intellectual and moral qualities are found in rudimentary condition in the lower animals. He differs from them in degree, not in kind; and St. Francis was not so far from the truth when he called the birds and beasts his brothers. The line of continuity is unbroken through the whole range of living creatures. The demand of our reason for unity is met by this view of man's creation from the dust of the ground by a long succession of steps upwards. Science leaves no room for supernatural interferences such as the Gospels record. A knowledge of natural laws is the best gospel for the world to-day. Through this knowledge civilization has been making astounding progress. The comforts of life have been multiplied a thousand fold. The poor are sharers in the munificent ministries which it exercises, though their condition is far from what it ought to be. Science has been greatly reducing the amount and intensity of human suffering through its splendid discoveries. It is tracking to their hiding-place those subtle diseases before whose ravages mankind have so long helplessly trembled, and it hopes to render their appearance impossible. It is banishing superstitious fears by its revelation of the mysteries which have been hid from ages, and demonstrating that plague, and epidemic, and other physical ills which visit men, are not judgments from heaven upon them for their sins, but the vengeance which the laws of nature take upon them for their neglect or ignorance. Political Science is unfolding the principles on which the welfare of communities depends. Society is an organism which is out of joint. Many of its members are at variance with the rest. The feet and hands are in revolt against the head. Powerful monopolies are building up colossal fortunes by grinding the poor. Capital is withholding from the labourer a just share of the profits which he is a means of producing. Industrial conflicts, which are not always bloodless, take place between workmen and employers. The discord is loud and deep, and excites well-grounded anxiety. Institutions and vested interests are threatened to be swept away regardless of the prescriptive rights of time, and the

payment in good faith of fair values. Political Science is prescribing remedies for the evils that exist, and pointing out how a proper adjustment of the relations between man and man may be made so that the general good may become the concern and the interest of each. It has its bright Utopia which it preaches with a fervour and an emphasis of authority that arrests attention, even when it fails to produce conviction.

Again there is a great deal that is unlovely in human life. Manners are coarse and vulgar. Tastes and tendencies are unrefined. Art, with its Gospel of the Beautiful, comes to the eager questioners after the highest good. It promises to inspire them with lofty thoughts, to kindle in them devotion to ideals of grace, to lift their life out of the commonplace and unworthy, and to exercise such a transforming influence upon them that their actions will be in harmony with whatsoever things are lovely. The ministry of sculpture, and architecture, and painting, and music, and poetry, will quicken their better feelings into such activity and strength that the passions will be kept in restraint and the highest development will be attained. Only let galleries of art be established, it is said, where men may gaze upon representations of great events in history, or ideal forms of beauty, or portraits of those who have left their mark on the world's history, or whose lives have been a benediction to mankind, and an elevation of thought and sentiment will be the result. The spirit of grace and beauty will pervade domestic and social relations, and the golden age of the world will have appeared.

That the march of intellect, the discovery and application of the principles of physical, political, and social science to the increase of human comfort and enjoyment, and the ministry of art in fostering the love of beauty in color and form and sound have done much to better man's condition in his relations to this life is a most blessed fact. They have also been helpful to us in giving a fuller and more perfect expression of our religious feelings and aspirations. They have been the gracious handmaids of religion, which exacts tribute from all departments of human thought and effort. The fruits of genius of every kind she impresses into her sacred service. But while offering this acknowledgment we must resist the attempt which is being so sincerely and earnestly made to substitute science and art for religion. We must not forget that this life does not round up or complete our existence. We have cravings and aspirations to which they can offer no real satisfaction. We have a spiritual nature that is at discord with itself and with the eternal righteousness. We are conscious of a struggle going on between our better self and desires which it condemns. When we would do good evil is present with us. Our defeat arises from spiritual weakness, a diseased condition of our inward nature. Call it what you please, the soul is suffering from a disorder that paralyses its energies and hinders the accomplishment

of its best purposes. It is tortured, too, by the conviction of having failed to fulfil the claims of duty, and of having incurred the displeasure of the Master who gives to every man his work, and has appointed a day in which He will judge the secrets of every life. This is the source of the unrest which gives such a tragic pathos to many a human life around us, and drives men hither and thither seeking escape from memories that haunt them like spectres of the night. What can minister to one who is in such state? What can remove the discords of his soul? What can cleanse the fountain of its diseases? What can give him strength to do the good he would, and resist the evil he would not? What can deliver him from his fears of offended justice? Science and Art say we have no remedy. It is not in us to restore the broken chords of the soul, so that it may yield divine harmonies. We have no power to remove the sense of guilt, and re-adjust the disordered energies of the spirit. Our mission is to the physical, intellectual and aesthetic nature. To these we can impart comfort, light, pleasure, but we cannot set man in right relations to his Maker and Judge. We can excite within him a love of what is beautiful and fitting in speech and conduct, but we cannot give him the spirit of holiness. We can do much by way of helping him to derive a larger enjoyment of this present life, but we cannot instruct him in righteousness, and qualify him for participating in the joy and blessedness of the Heavenly state.

It is only when the true position of man as a religious being and the nature of his profoundest cravings are apprehended that this confession of the inability of the modern substitutes for the Christ of history is made. Even then the admission is too often reluctantly offered. We are thus driven back to ask if the spirit of his teaching and life is such as the world of to-day, with its complex civilization, needs to give it direction and stimulus towards a more perfect state. That it is I shall endeavor to show.

1. It gives expression to the fact of human brotherhood. It thus responds to one of the most significant movements of our generation whose aim is to break down the artificial barriers that separate men, and bring them into closer and more sympathetic relations to each other. This is the avowed object of Socialism. The methods by which it proposes to bring about this new condition of society may not be the wisest and most effective, but that its propagandists are throwing themselves with burning enthusiasm into the task is beyond question. Many of them are filled with a zeal as intense, and are as fully consecrated to the work of regenerating society, as are the Christian missionaries who go to enlighten and set free from oppressive social customs and usages the savage tribes of Central Africa. "Liberty, Equality and Fraternity" is the motto inscribed on the banner under which they are advancing to establish the reign of universal brotherhood, when there shall be an abolition of competitive labour, and in-

dividual ownership of the instruments of production, when the people shall own and control the surplus wealth of the community, when one kind of honest work shall not be looked upon as demeaning and another ennobling. Then the spirit of humanity which is latent in every heart, being quickened into activity, will develop into that family feeling which shall make men clasp hands the world over, acknowledging their common brotherhood.

Now the teaching of Jesus gives special emphasis to the fact of the brotherhood of man and the duties arising out of this relationship. To the multitudes he says, "One is your Father which is in Heaven." This Heavenly Father bestows His providential gifts alike on the evil and the good, and we are also to love not merely those who do us good, but even those that hate us, that we may be perfect in this respect as He is perfect. All being children of a common Father are brethren. To ignore this fact is to sin against our own soul. In the early Christian Church the spirit of brotherhood was so marked a characteristic that it excited the wonder of the heathen. The social idea of the Gospel was realized in the beginning, but in process of time the Church was leavened by pride. Equality of feeling vanished. Outward distinctions were emphasized and became objects of unholy ambition. This departure from the simplicity of the Gospel ideal has hindered the growth and influence of Christianity during the last half century to an incalculable extent. Many have assumed an attitude of hostility to it because they consider it to be opposed to the instinct that every man is a child of God, and should be regarded by those who profess to be Christians with tender solicitude and sympathy. A more candid study of the New Testament would show them that the religion of Jesus is not to blame, but the imperfect or perverted expression of its spirit. The ideal Christian community is a democracy. But outward distinctions must necessarily exist. Differences in condition will of course arise in consequence of the diversity of natural gifts which men possess. But these distinctions are to be used for the benefit of others. The man in a position of power will aid the weak and less fortunate. The man with large and cultivated intellect will devote himself to the study and investigation of those things which benefit others. In the various professional and business activities each one will feel that, while he is engaged in his special work, the common weal demands from him a portion of the fruits of his labours. But at the same time there is room in the Christian community for an aristocracy, not founded on birth or education or manners, but on service. "Who-soever shall become great among you shall be your minister, and who-ever would be first among you shall be your minister." Even as the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many, so also must those who occupy high rank in the gospel kingdom spend and be spent for the service of others. Jesus was an example of what all who claim to be His dis-

ciples should be. And were His teaching only translated into the life of our time, were our social institutions and usages moulded according to its spirit, it would completely meet the longing for a universal commonwealth founded upon the conviction that all are brethren, and that all men's good should be each man's rule. What ought to be done, then, is to present this truth with such earnestness that it shall take possession of men's thoughts and hearts, and kindle in them a passion for the welfare and happiness of all.

2. The spirit of unselfish devotion to duty is one of the urgent needs of the world to-day. That self-interest is a controlling influence in human affairs must be frankly admitted, after making due allowance for the enterprise and beneficence that are exercised in promoting the highest good of others. In trade and commerce, in the professions, in manufactures, among the toiling millions, there is a struggle for supremacy, for what is vulgarly called success. The love of gain, the ambition for place and power, and the desire for fame, are common incentives to effort. Every man for himself is a widely approved motto, and so long as the interests of self are advanced duty is thought to be well done. But duty involves obligations to others who are members of the social organism. If we neglect these obligations we suffer the penalty of moral degeneration, and at the same time inflict injury upon the community. The lack of disinterested devotion to duty in public affairs has brought humiliation on civilized nations in the Old World and the New. Positions of trust involving grave responsibilities are being constantly abused. Confidences are betrayed for a consideration. The franchise is bartered for money or office, instead of being exercised for the common welfare. A venal press sets its price and obsequiously champions interests and motives that are opposed to the general good. The spirit which exalts self above the claims of country, and fellow-men, and God is a canker on our civilisation. It is eating into the vitals of society, and destroying the moral fibre of the people. Everybody who is not wilfully ignorant, knows this, and is also aware of the disastrous consequences that must follow, unless there is a speedy reaction in favour of a higher standard of life and manners.

The world's great need to-day is to be delivered from the spirit of selfishness in purpose and act which taints both public and private life, and hinders real progress. That all should do the right because it is right, and possess a conscience void of offence toward God and man, is an imperative requirement. To set the public interest and the rights of others above all personal considerations, to labour and to wait, forgetful of self, and mindful only to make the world better, is what is supremely needed. "If I forget thee, O Jerusalem, let my right hand forget its cunning," cried the patriotic Jew when he reflected upon the woes brought upon his native land by the self-seeking and time-serving of its rulers and people. Fidelity to God had the chief place in his thoughts, and this included duty to his country and

its sacred institutions, which were Divine gifts. For every man to be animated by such devotion is the ideal condition of the state. But is it attainable? If so, under what inspiring influence? What power can bring about a consummation so devoutly to be wished for? The teaching and example of Jesus. The sermon on the Mount lays down the principle that unselfishness should govern our conduct. The instinct to gratify our own ambitions or desires must be overruled by a magnanimous and beneficent consideration for what is due to others. "Thou shalt love thy neighbour as thyself." The great Master of truth and reality surely knew what was in man, and the difficulties and temptations, so great and affecting, which beset him on the way to better things, but he insists on the cultivation of that spirit which is ready to give itself for worthy and noble reasons, for duty, for the good of others, for a higher life. The sacrifices and self-denials which He would have us practise represent the price that must be paid for the attainment of the truest development of our nature, and the fulfilment of our obligations to God and man. His example of self-devotion to His mission of saving a lost race ought to be a stimulus in the same direction, more powerful even than His words. He, the perfect Man, pleased not Himself. He came down from heaven, not to do His own will, but the will of the Father who sent Him. In his loyalty to this high purpose He dared to face death upon the Cross. He died that men might live forever. It is with this self-sacrificing temper that our civilization needs to be animated, if the blemishes which disfigure it are to disappear, and the righteousness which exalts humanity is to prevail.

3. Another of the world's needs which Christ's life and teaching emphasize is reverence for the spiritual and unseen. The invisible and supernatural are too apt to be depreciated and belittled in an age which has witnessed the solution of many of the mysteries of the physical universe. There is a conviction abroad that everything may be explained in terms of matter and force, and that spirit, as something different in kind from them, is a conception which must be abandoned in the light of advancing knowledge. The universe is an organism pervaded by subtle agencies which weave and shape all things into the form they bear, and produce the rhythmic movements "which disturb us with the joy of elevated thoughts." The order, and adjustments, and adaptations, which we perceive, are due, not to the activity of an Intelligence that is in all and above all, but to the play of forces which are eternal. This interpretation of the vast system of things with which we are connected is undermining faith in God, and a life to come, and a final award to every man according to the tenor of his mortal life. But to hold that these are not verities on which we can securely rest, that there is nothing higher than man in the universe, and that when he dies his mental and physical energies pass on into the circle of the correlated forces, is fatal to the best aspirations of

our nature, to the spirit of reverence and adoration, and the desire to enter into a larger and diviner life. To surrender faith in all that gives grandeur and sacredness to our existence is to diminish men's regard for whatsoever things are true and honourable and just and pure. That this is a danger from which society is already suffering every careful observer must have perceived. History warns us that its influence is disastrous. The decline of faith in the invisible, and the consequent neglect of religious duty and of the cultivation of the spiritual life, led to the corruption of morals, and issued in the dissolution of ancient Greece and Rome. To be living under the power of unseen realities, and to discharge the obligations involved in our relation to them as spiritual beings, is indispensable to the robust life and growth of nations as well as of individuals. And a materialism which would eliminate spirit and what it implies from the universe is a menace to the stability of society and its progress towards all that constitutes true greatness.

The only safeguard against this peril is to be found in the teaching of the Gospels. If their record be authentic, we have to set over against the guesses of materialistic speculation Christ's authoritative statements that we are living amid a supernatural environment, that there is an invisible but most real presence everywhere, clothing the grass, beautifying the lilies, feeding the ravens, caring for us; that He is a spirit and we are His children; that there is an endless life for the just and the unjust; that our first effort should be to bring ourselves into harmonious relations with the Author of our existence, and the goal of all our striving should be the perfection of our manhood. If men were only to receive these truths with open mind and heart they would be constrained to live as seeing Him who is invisible. All their thinking and acting would be done as under the great Taskmaster's eye. Earth would be transfigured to their vision, and be radiant with the Divine glory. Its sights and sounds would fill them with reverence and adoring wonder, and cause them to bow with lowliest humility before Him who liveth and reigneth forever.

It is acknowledged that the ideal of human life and society outlined in the Gospels is the most beautiful that has ever been presented to the world. But it is pronounced to be incapable of realization. No one could take the Sermon on the Mount as a rule of life for a single day, it is said, without suffering personal loss or injury. Self-assertion is indispensable in the struggle for existence. To "do unto others as you would that they should do unto you" is possible only in a regenerated social state. But how is society to be brought into that condition? By the influence of the Gospel, for it is the power of God unto the salvation of men, and, therefore, is able to transform the world. Why, then, has it not done so to a greater degree? Why has the purifying process been so slow? Is it a sufficient reply that the world's antagonistic forces are so mighty that millenniums are needed

to subdue them, and that the progress of righteousness has been as great as we might reasonably expect? Or would it be nearer the truth to say, that the Christian Church is to blame because its members have not regulated their life in the world by the spirit of the Gospel, and have not applied themselves with a self-devotion like that of their Master to the work He has given them to do? Has not "the imitation of Christ" been too much with them only a pious sentiment, and the imitation of the world the principle that has chiefly influenced their practice? Who will dare to say that the self-seeking spirit—which was not the mind of Christ—has not a large place in those who compose His Church? Can it be wondered, then, that the transformation of the world into a kingdom of righteousness should be advancing so slowly. When Christians cling to traditions as if they were vital, and set up their idols in the form of dogmas which usurp the place of Christ, when they are intolerant in matters of faith, but lax in matters of practice, and adopt the methods of the market place and the play house to get money for carrying on the work of the Lord, is it surprising that Christianity is shorn of its power to purify and elevate the world, and that the Philistines are making merry over its follies and predicting that its days are numbered? Did the Church truly carry out the method and secret of Jesus, its efforts to infuse the spirit of His Gospel into the millions that know nothing of its power and saving influence would be more effective. It would give such convincing evidence of its Divine character that men would no longer regard its ideal as unattainable, and cease looking for any other substitute for it. On us the spirit and aims of the Church of the future in this land depend. Let our life be hid with Christ in God, and let us in the strength of God do what we can to hasten on that day when the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

DONALD ROSS.

The Influence of Daily Occupations and Surroundings on the Life of the People.

We Canadians are a young people, and, unlike many other nations, have as yet many of the most important lines of our destiny in our own hands. At no future time shall we be able with so little difficulty to give to those lines their wisest direction. I wish to call attention to some things which may retard and others which may help on our progress as a people towards a more complete life; and a complete or perfect life I regard as the great object of all religion.

In this busy age of the world's history, and especially in all new countries, most people, both in their public and private life, are so very much absorbed in their immediate interests that they have not the time to seriously ask and answer such questions as these: What is the exact meaning of all this hurry and bustle? Whence does it come and whither is it tending? What effect does our daily work produce on our conception of life and its aims?

For the great majority of our active business men their business is not merely the means of making a living, which, after a certain point, is quite a secondary matter; seldom is it a means for helping on the progress of the world, which is usually left to take care of itself; but it is a pursuit which in itself makes the serious purpose of life. This is akin to the absorption of the scientific man in a special branch of science, and has in it some quite admirable features. It affords in some cases a kind of discipline and development which is possible, with a little supplementing, of being of a fairly high order. A man, for instance, who identifies himself with the building up of a great railroad system finds scope for a wide range of capacity. And so it is, in varying degrees, with other lines of work. To make one's business what may be called a scientific success is, so far as it goes, no unworthy object. The chief danger is that, instead of the business being an instrument for the perfecting of the man, it may quite absorb the man and make him a mere instrument for its perfection. Thus so strong is the influence of constant association that, by attending faithfully to business in itself, the man of commerce obtains at once his own high approval and the approval of the world in which he moves. Then, too, when business and the getting of money become not merely a means to the satisfying of wants, but a scientific pursuit having a special interest of its own, like that of collecting every possible variety of a certain order of plant or animal, there comes to be no recognized

limit to the amount of wealth to be got. It is quite a mistake to suppose that this wealth is always intended merely for future use in personal gratification. It is the getting, not the using of wealth which is the object. The man who would count his millions thinks no more of carrying on his business in the interests of himself and family than of carrying it on in the interests of the public.

When men are not careful to observe whether their own pursuits will help or hinder a full and well balanced life, we can hardly expect that as employers they will be careful to prevent the occupations and surroundings of their workmen from killing out the finer, more elevating and humanizing elements in their lives. When Dr. Johnson remarked that "men are seldom more innocently employed than when they are making money," he was not so far wrong as things were in his day, because the pursuit of wealth by one man did not involve the using of many other men as mere instruments to that end.

What, then, is the relation between the business life and the spiritual life? It is rather peculiar and has had a special development. Our bodily and mental powers have been developed by a kind of conflict with nature. The success of that conflict in man's case was mainly due to the directing power of his intelligence. Later on, in virtue of his moral capacities, he was able to combine with his fellows in a social union which could compel nature to satisfy his growing wants more fully. Being developed in this way, bodily, mental and moral powers are kept in their normal vigor only through exercise. But, so far, they appear to have no other object than to maintain themselves in a healthy condition. Looked at from this point of view man has only a more perfect way of doing what the animals do, namely, to keep up a vigorous existence in the presence of nature. But man, by reason of his intellectual and moral qualities, has the capacity to rise above this unconscious ideal of nature and set up a conscious ideal of his own. This ideal, though taking its departure from nature's conditions, may yet, in the course of its progress, pass far beyond them or even come into conflict with them. Thus it may require, as the central object of life, devotion to one's daily work or business, as with most men, or devotion to literature, social improvement, or religion, as with the minority. But nature will not renounce her claims in deference to man's self-chosen ideal. Because a man has chosen to write poetry or to help the working men of his neighbourhood to spend their leisure hours to better advantage, instead of winning bread for himself, he will not escape hunger or, eventually, death. Nature cares nothing for ideals or purposes, and as these are often not good, but might, if indulged, lead to man's undoing, it is the very salvation of our race, especially in its early stages, that nature should be so hard a taskmaster. Our conscious efforts after our supposed good being kept very much in check, we are enabled to test by slow experience the adequacy or inadequacy of our purposes.

But the very urgency of his natural wants often denies to man the freedom to choose his own way of satisfying them; in other words, of making a living. Under stress of providing for food and clothing most labouring men are forced to find employment where it first offers. Thus great numbers of people have to do work which they would gladly avoid. But the kinds of work which the labouring classes must do are fixed by the kinds of wares, and the quantities of them, which people will buy. If they buy an unnecessary amount of food, clothing and other mere bodily gratifications, if they build unneeded railroads, factories and similar works, but want little good literature, art, entertainment and instruction, then great numbers of men must live by the lower forms of labour and few by the higher.

This brings us to our central question, what influences have the various occupations upon those who must follow them? To what extent is one more elevating or more degrading than another? Or is it true that there is little difference in the kinds of work, the great point being the spirit in which the work is done?

It may help us to a better judgment in this matter if we notice the changes which have taken place in the relation of the labourer to his work. All the earliest forms of work were devoted to the making of something which was for the use or interest of the producer. The Indian in forming his canoe saw always, with personal interest, the end which it was to serve. This constant recognition of purpose was surely a stimulating and elevating discipline. There was no separation of the work of the body from that of the mind. One Indian did not plan the canoe, another invent the instruments and process of manufacture, and several do the manual labour. Each one had the benefit of the whole process. At a more advanced stage shepherds were astronomers, craftsmen were artists, priests were scientists, poets and artists. Each family group supplied the greater number of its own wants. Still later the manor or village remained almost self-dependent. But in the course of their history, and mainly within a century past, the commercial nations have passed far beyond this stage. The greater portion of our work is done in an impersonal, uninteresting, commercial way. A certain interest in the work itself, though not in the ultimate purpose of it, remains to those who produce a complete article, involving the exercise of their own intelligence. Yet even here the constant repetition of the same work will deaden the liveliest initial interest. But usually the modern workman has not the advantage of turning out a complete article. He makes a mere fragment of an article, in the use of which he has little or no interest. His sole interest is apt to be in his wage. So much labour, whether measured by time or piece, must be endured in order to get so much money. But even the connection between the quantity and quality of labour on the one side, and the amount of money got for it on the other, is quite lost in the maze of modern economic production and exchange.

Similarly the connection is lost between the money he spends and what he gets for it. Much more hopeless is it to make connection between what a man does and what he gets to satisfy his wants. This is of no great moment as regards the perishable articles of daily use, but it is of considerable importance in the case of most articles of permanent use. Take this simple illustration: Let any one grow in his own garden, under his own care and attention, a bunch of flowers; and let him buy on the market, with part of his wages, a similar bunch of flowers. Is there any comparison between his own product and his purchase, as regards the interest and pleasure which he has in them? Yet the only difference is that the one is the direct and personal, the other the indirect and impersonal result of his labour. Or, to look at the same matter from the other side, what man would take the same interest in working for hire in his neighbour's garden that he would in working in his own garden, even though his neighbour paid him liberally and the result of his work was the same in both cases, namely flowers.

We seldom recognize how much we have lost in breaking so completely the connection between production and use. Our commercial system, so well adapted to the satisfying of such wants as are brought to the front under present conditions, has yet introduced between work and what is got for it a medium well nigh perfectly non-conducting to human interest:—namely, money. Carlyle speaks of the 'cash nexus' as the only bond left between employer and workman. We might speak of the cash insulator as the only bond left between work done and the means of living received for it. The ordinary workman has little interest in the use to which his work is put, and that which he gets to supply his wants represents none of his life either of body or mind.

The great purpose which gives meaning and completeness to our life is the bringing out of all that is best in us. Our most earnest and unselfish interest in the good of our fellows is a phase of our own self-development, for in its higher forms it is the very antithesis of selfishness. Man enters the world gifted with indefinite capacities, but for these he can find expression only as a member of society. There is, however, a very great difference between finding expression for our capacities and finding satisfaction for our wants. True, man has been made what he is through the satisfying of his wants, but it is possible to have a system of satisfying wants which kills off the higher wants and reverses his progress. If a man in providing for his daily bread is forced to do work which will rob him of any appetite for the bread of the higher life, then his work seems to me more self-contradictory than if he earned his bread by doing work which destroyed his life. But, as I have just pointed out, the present system of making goods is one that is lessening, for the working classes in particular, the chance of finding a reasonable training for life in their daily work. This

training is to be found now-a-days only in the highest trades, and is so rare as to have its very rarity exploited. Thus the recommendation of 'hand made' has become the basis of additional money value. Next to the cash insulator as destroying human interest in goods, comes the machine, which has made many things that were once highly prized as specimens of the craftsman's skill almost of no interest and of little value. This reveals to us the fact that many things have almost their only interest and use in the fact that they express human purpose, or, in a sense, embody human life. We still purchase human life in most kinds of goods, but it is usually as so much vital energy and might as well have been heat energy for all the interest it excites.

The destruction of the workman's interest in his work is one of the most powerful influences leading to the degradation of labor. By the degradation of labor I mean not only all that which positively lowers the ordinary standard of the working man, but, what is less noticed, all that which prevents him from keeping pace with the general progress of civilization, or from using or desiring to use those helps to progress which the modern world affords. So far as this is not due to a personally inferior character and the deliberate choice of a low life—which itself may be due to degradation in the line of parentage—on the part of the workman, he is not responsible, but we who subject him to constantly degrading influences without making the corresponding provision for counteracting them, are mostly to blame. Here we may take up the question which we had left aside for a while: Does not the real dignity or indignity of labour depend, not upon the kind of work done, but upon the spirit in which it is done? I think we may answer without hesitation that it is the spirit and purpose of the work which determines its value for the worker. Thus it is possible for even the lowest kind of needful work, if recognized in its true purpose, to be made noble through the elevated spirit in which it is done. While that which is normally the highest kind of work, such as pertains to religious instruction, literature, art and government, may be the most powerful agent of degradation if pursued in a base or perverted spirit. But we must not forget that the true spirit in which work should be done is not necessarily developed by the work itself. On the contrary this spirit may be sustained in many cases only by the greatest effort and self-discipline. We cannot expect the mind either on its intellectual, moral, or æsthetic side to be developed spontaneously and quite regardless of its environment. If one's daily work does not afford a proper stimulus to seek a full life, then it should at least permit one to find it elsewhere. Otherwise there is little possibility of dignifying labor which is carried on amid evil surroundings, physical or moral, which is coarse, hard, or offensive to any of the senses. If, for instance, cleanliness has any relation to godliness or civilization, then an occupation in which cleanliness is impossible must, unless specially counteracted, put a

constant strain on the worker's godliness and progress in civilization. How can we expect men to remain refined and spiritually sensitive who have to spend more than two-thirds of their working hours down in coal, iron, or other mines, engaged as navvys on railroads and similar works, employed in smelting and other coarse lines of the iron trade, in many chemical works, in dyeing, bleaching, tanning, oil refining and similar trades, as well as in a whole range of occupations only parts of which have a degrading tendency? A reasonably good moral and social ideal can hardly be preserved where the senses are continually offended, where the imagination is smothered or diverted into degrading channels, and where the intellect finds little to interest it. It is a matter of common observation that where men are living under such conditions as I have mentioned their amusements and recreations too often take the form of excessive and coarse appeals to the senses, as though they had lost the capacity to respond to anything of a milder nature.

Now that which gives us pause and leads to serious reflection is the fact that the economic progress of the modern world has developed most of these degrading occupations. And, what is perhaps more to be regretted, it has specialized them to such a degree that many men have nothing but degrading functions to perform, so that they must live under constantly deteriorating influences, which tend to smother all ardent enthusiasms, repress mental efforts, blunt the moral and religious senses,—in a word deaden the soul and produce that hard, stolid, uninterested look which we so often see in the faces of those who are occupied in such work or live amid such surroundings. It is not encouraging to reflect that it was the education of their daily work which raised primitive men from savagery to civilization; while now we must take special pains to prevent their daily work from reducing many men and women from civilization to savagery.

Religion and the family life probably do most to check the tendencies of which I speak. But it is simple matter of experience that even religion and the family life weaken before dirt, squalid surroundings, loss of interest in work, ignorance of nature in its normal or beautiful forms, mean associations and decay of self-respect. This is one chief reason, I think, for the constant complaint that the churches are losing their hold on the lower working classes. Anyone who is at all familiar with the mining and smelting towns of Scotland and England, or with certain manufacturing districts of such cities as Glasgow, Paisley, Leeds, Middlesborough or the "black region," or with similar places in the United States, not to mention the better known poverty stricken regions of all large cities, will understand what I mean by the retarding or degrading influences of many branches of modern labour. Of course where men are idle, vicious, or engaged in unlawful pursuits, the conditions are very much worse. But we are dealing with

the influence of lawful and ordinary work on those who have to do it. Again, I am far from denying that away back in the middle ages there was a good deal of squalor and misery among the poor people. But it was mainly due to poverty, ignorance, and a generally backward state of civilization. Even then, however, we find much that spoke hopefully for the future. The people were on the way from a lower to a higher plane of civilization. But in Arthur Young's description of parts of France before the Revolution, we recognize squalor and misery without hope, owing to political and social oppression. The modern evil is more subtle than either of these. It is not due to a backward state of civilization, nor to a vicious system of tyrannous oppression; it comes, not only in spite of, but even in consequence of many phases of progress, as we have already noticed. It is not to be got rid of by an extension of the franchise, or even by higher wages and shorter hours alone. These are good, but only beginnings of the remedy, and, with nothing else, may only give to men the opportunity to express more fully the degrading influences of their work and its associations. Our Lower Canadian French peasantry with a smaller income, longer hours, though not always so hard, with less school education and less access to the products of civilization than most laborers, yet do not manifest that uninterested, rough and unlovely character which is the common mark of the deterioration which comes from occupation and surroundings in spite of short hours and good wages.

But some of you may be saying, are we not here in Canada almost free from these evils, inasmuch as we have few industries whose tendency is degrading, and those few are for the most part small and carried on amid redeeming influences? I quite admit this, and it is just because we are as yet so free from the extreme forms of this evil that I am so anxious to have it recognized. For if we are not prepared to compensate the labourers who will have to work at these disagreeable but necessary callings as they arise, then it seems to me that nature has been quite favourable in denying to us in many lines the ready means of working up such industries. Indeed if we can always get along without many industries which are hard on the lives of our workmen, so much the better for our people, for disagreeable work is not a benefit but only a hard necessity. I am aware that this is not the common opinion with our politicians and commercial classes, who look upon our lack of coal, for instance, as a most lamentable defect, which, however, with the aid of patriotic zeal, we may yet overcome. Thus, having plenty of iron ore, if we can get coal either from the extremities of our own country or from our more fortunate neighbours, we may, by making our people pay more for their iron, secure this much coveted industry. Acting with similar wisdom in other lines we may yet come within sight of that golden age which some of our statesmen were wont to see in prophetic vision when tall chimneys would pour forth clouds of smoke over every town and hamlet in the land.

And what would be the effect of this on us and our country? The skies of our towns and cities would be obscured with smoke, while soot and cinders would begrime our streets and dwellings. Goodly numbers of us, with all our latent spiritual capacities, would be sent to find realization by burrowing in the earth, there to disembowel the hills and strew the surface of the land with their entrails. Others of us would, with all speed and reckless waste, strip the otherwise barren hills of their beautiful garment of forest and hurry it away to other countries in return for their coal. Then, when the fire had followed us with its work, instead of permanently wooded hills of continuous beauty, from which we could have taken timber gradually and in all reasonable quantity for our wants for all time we should have a blackened, barren waste whose hideousness and desolation no one can realize who has not seen the like. Need we ask what would be the effect on our higher natures while engaged in such work?

It does, however, seem reasonable to ask why we should do all this and much more of the same nature, except when it becomes strictly necessary, and then only with such provision as to lessen the evil effects? The answers given to like questions by our politicians and business men in newspaper editorials, in interviews, deputations to parliament and banquet speeches, are to this effect,—unless we do all this we shall have left on our hands some monstrous encumbrance known as undeveloped natural resources, which, it appears, no self-respecting nation should retain longer than is absolutely necessary. Rather, these men tell us in effect, should we bury ourselves under a national debt, tax ourselves at every turn, and give up all thought of leisure, culture and, if need be, religion itself, than allow this reproach to rest upon us and our land. As yet, however, the reproach is great and our numbers are few. But what is the worth of statesmanship if not to overcome difficulties like these? We all know how much ingenuity and money our Canadian statesmen have devoted to this matter in the past, and with what indifferent results. We can appreciate therefore the joy with which our High Commissioner and our Minister of the Interior rejoice at the passage of a recent Act by the United States government excluding from that country a large number of the lowest elements of the European immigration, for surely now that element will be diverted into our country and will lend a helping hand to take away our reproach. Mere nonsense to such men must be the words of Emerson, "The true test of civilization is, not the census, nor the size of cities, nor the crops, but the kind of men the country turns out." Nevertheless there are those of us who believe that Emerson is right, who hold that the type of men we produce, and not the number of them, the use we make of our wealth, and not the quantity of it, are by far the best indications of national greatness. I confess I cannot understand all this anxiety to get rid of our natural resources, as though they constituted a national disgrace. Why should

we not leave a few acres of land, a few sticks of timber, and a few mineral deposits for those who are to come after us? The whole teaching of economics is against a rapid using up of our national wealth. Provided we are getting from our country as much as we can use wisely for the supply of our needs, we may leave the rest for the enjoyment of future generations. In the meantime we should devote part of our attention towards making those future generations capable of using their wealth to better advantage than we are doing. We can best do this by improving ourselves, and by giving to our own generation a better conception of the relation of their commercial to their social and spiritual life. So long, for instance, as we can get our necessary iron and coal from other countries, in exchange for our agricultural or similar products, it will be much better for us to do so. In the first place we could get them with less labour on the part of our people. In the second place we could get them by means of labour which, if it is not always elevating, is at least very greatly superior to the iron and coal industries. In earlier times agriculture was the lowest kind of occupation which gave employment to any considerable number of persons. The manufacturing arts, because they required so much general ability and skill, ranked much higher. Agriculture was therefore taken as the type of an industry incompatible with a high standard of civilization. Since then, and especially within the past century, men have sought out many inventions, and these have brought with them industries which are very much more degenerating in their effects than agriculture ever was. In the meantime, and especially again within this century, we have seen agriculture very much improved as an occupation, until it has become one which holds, by comparison at least, a very high place among modern industries, especially as regards the labour element.

At the same time agriculture is not an industry which in itself affords all the means of a complete life. It is simply, under ordinary circumstances, not degrading in its tendency, and is therefore compatible, when supplemented by the means and opportunities of education and culture, with the life of a well developed, happy and prosperous people. We have only to regret, in the interests of our country, that greater numbers of our farmers do not give more attention than they do to the things of the mind. We are not likely, however, to improve the standard of our civilization if, instead of attending to the improvement of the people we have, we endeavour to fill our country with a much inferior class; especially if we hope to develop with their assistance less desirable lines of industry. It is a well known principle in economics that the introduction of bad money into a country tends to drive out good money, and the same will apply in the case of people; the introduction of workmen of a low social order will tend to drive out workmen of a high social order. We are evidently in need of a more elevated notion of national development, and a higher

standard of national respect. We are in danger of forgetting that "the life is more than meat and the body than raiment." Until we realize what is necessary for the spiritual protection and development of the people we have, we are not in a position to bring into our country a low foreign element, which it is evidently not the purpose of those most desirous of getting it here, to educate, but to use simply as means for the production of more wealth, by which they hope somehow to benefit. Nothing, I think, could indicate more fully the incapacity of such persons to use wisely this extra wealth than the means which they favour of getting it. Our chief danger at present lies in the direction in which we are moving. The prevalent ideas with regard to our present needs and our future aims seem to me quite perverted, and our national government is not in the slightest helping us to right them. When we urge that, if they must fill up the country with any kind of people, and have industries for developing natural resources at any price, they should at least encourage in every way, all efforts to convert these people into intelligent and creditable citizens, we get for reply a tax on books and most other means of education and culture, unequalled in its severity in any civilized country, or even in almost any semi-civilized country. When our national rulers of the last fifteen years are untroubled by the thought of going down to posterity as the unique opponents of knowledge, culture and civilization, they are not likely to be moved by any fears about certain degrading influences of labour to which a college professor may give expression. Such men, I suspect, must be left to pass on their way rejoicing. I turn, therefore, with more earnestness to you, young men and women, who have above most others the future of the country in your keeping, and ask you to consider what may be the remedies for the evils and dangers which I have pointed out? In the first place, as regards the objectional influences of such modern labour, you will observe that many of the causes are such as cannot well be removed, unless our system of production is entirely changed. We cannot do without coal and iron, we cannot abandon division of labour and the specialization of industry, and we cannot get on without machinery, including the cash insulator. We cannot get rid of our difficulties by going back to the difficulties of our great-grandfathers. But, as I have already pointed out, the conditions of the work we do, depend largely on the nature of the things we use. The kinds of goods we most require determine the occupations of our fellowmen, who tend to adjust themselves to their work and its associations. If, then, we use and teach others to use more of the higher kinds of goods and services and less of the lower, we shall be calling more men to the higher occupations and fewer to the lower. This, however, will afford only a partial remedy, and we shall still have many of the working class to deal with who can find no self-development in their work. Obviously these men

must be afforded time and opportunity for taking their true place in life outside of their work. This involves shorter hours of labour; a matter more important, in most cases, than increase of wages. But shorter hours of labour merely make improvement possible. Direct encouragement must be given to make good use of their free hours. Here I think is a desirable field for manual training through which both body and mind, the hand and the imagination, find stimulating exercise. In addition, instruction and amusement, suited to the capacities of the people, must be afforded; and here there is much room for missionary effort as well as a limited amount of municipal action. Above all the church has a special interest in this matter. Religion, as I understand it, expresses man's effort to attain to perfection, and therefore has much to do with all phases of life. Practical religion will concern itself with everything that leads the people nearer to perfection. Surely a man cannot be better prepared for living a christian life than by being taught the chief conditions under which our modern social life is carried on, or by being shown what is needful in order to take his place in modern society. This brings us round again to our first point; for, if once we get a proper conception of the meaning of life and our relations to each other, we shall recognize the futility of trying to satisfy ourselves with the mere getting of wealth and the useless squandering of it, and will give more attention to the proper and economic use of it for our improvement. As consequent to this, the amount of degrading labour will at once decline and the amount of elevating work increase, though the total amount will be lessened.

Another remedy is to be looked for in the invention and perfection of certain kinds of machinery and mechanical appliances. The one great advantage of machinery is the relief of man from mere mechanical and degrading toil. When applied to the manufacture of cast iron statuary, the making of carved stone ornaments from stamped zinc, and wood carvings from plaster of Paris, machinery and mechanical appliances are not a help to man. But, where work is degrading, if we can "hitch our wagon to the stars" and relieve the toiling thousands, we shall be doing much to counteract the unfortunate consequences of much of our modern industry. To take an instance from our own country; if, through the wise fostering of scientific research, we can discover a means of applying electricity to the reduction of our metallic ores, then we can make use of the ample water supply throughout our mineral regions both for the mining and reducing of the ores, and this without blotting out our sky, polluting our atmosphere, destroying the beauty of nature, or degrading the lives of our people.

Would it not be better then, to give up the forcing of immigration, the unnatural development of natural resources, and the vigilant protection of the country from the means and instruments of civilization, and devote some attention to raising the general standard of intelligence, to fostering the arts and sciences and thus encourage the

bettering of our methods of doing the work which lies before us. Finally, I repeat, our one great aim must be human, and only material and commercial so far as these are human. We must perfect ourselves, and this involves the perfection of all those around us, so that the more perfect we become the more we are bound in a common interest with our fellows. Our destiny must be eternal progress with perfection as its goal. This I take to be the end at once of true national life and of true religion. "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

ADAM SHORTT.

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Christian Union.

“There is one Body and one Spirit.”—EPI. iv., 4.

I have taken the subject of Christian Union, brethren, whereon to address you this afternoon, because it is one of the “live” questions of the day, to which attention is drawn from every quarter. In all denominations earnest men and leaders of thought, dissatisfied with the present state of things, are loudly calling out for some change in the attitude of the various Christian bodies towards one another, and of the Church before the World. It is a grand thing that our representatives now meet together to discuss this question, and give respectful attention to each other’s views and prejudices. Perhaps the idea will yet dawn upon us all, that no one denomination has a monopoly of all truth, or has any chance, like Aaron’s rod, of swallowing up all its rivals; and that it is better that we should band together in one solid host, to resist the numerous and well-skilled foes of our common inheritance, than spend our time in trying to keep up our ancient family feuds. It is a grand thing that, though the sectarian war is still waging, yet the flag of truce has been held out, and our plenipotentiaries are now engaged in solemn conclave, seeking a basis of “peace with honour” for all concerned.

It is high time—for while Philosophy, Science and Art, working in concert like sisters, are by their combined action producing such splendid achievements, it is a pity that they should be looking down on Theology, who ought to be their queen, and saying: “Motley’s her only wear.”

Let us take a brief survey of the state of religion throughout this our continent of North America. In the New World we are confronted with a state of things unique in religious and in secular matters. Our population is made up of all the kindreds and nations and tongues of the Old World. Each particular class of these immigrants brought with it, naturally and properly, its own religious observances and traditions, all of which took strong root and throve side by side on this fruitful soil. But, moreover, the genius of the native-born American, so inventive in all other things, could not be expected to rest content with foreign importations, even in its religion; it must needs set to work to raise new species and varieties of its own; and the outcrop of this ingenuity has been surprising. Mons. Edmond About, the witty French author of the days of Napoleon III, said in one of his works that the average American lad made it his ambition that before he reached the age of 25 he should, among other things, have made a fortune and established a new religious sect.

It seems to me that this craze for variation has reached its climax in that wonderful place, that centre of material progress and intellectual activity, that vortex of high-pressure life and thought, that paradise of restlessness, the city of Chicago. There Professor Swing among the Presbyterians, Dr. Thomas of the Methodists, Mr. Cheney of the Episcopalians, Mr. McArthur of the Baptists, and I know not how many more, each "established a new religious sect" of his own. There they publish all sorts of journals advocating every conceivable kind of religious and philosophic thought, ancient and modern; and there, I understand, during the World's Fair, all these varieties will be catalogued and sampled in a way that, I fear, will make an "exposition" indeed.

But there must be a limit to these variations, as far at least as Christianity is concerned; and I think that limit has been reached. Indeed he would be an ingenious man who could to-day invent any new point of differentiation out of the Bible whereon to "establish a new religious sect." So, failing in this direction, our enterprising consins are having recourse to other literature; and we have religions based on Positivism, Dualism, Monism, Materialism, Spiritualism, Buddhism, Mormonism, Voodooism, and so forth. And I have no doubt that before long we shall have the importation of a new cult from the island of Hawaii.

Now grotesque as all this is, it is very saddening. It gives some grounds for that discussion which you may have noticed in some English papers lately on the gruesome question, "Is Christianity played out?" It seems to verify the diagnosis of some philosophers that the dissolution which is always attendant upon Evolution has overtaken the religion which has so long held sway over the civilized world.

But is this the case? Every believer must emphatically say No! If we look below the surface we shall see that there never was a time when Christianity was so intensely earnest as she is now, and withal so practical and so candid, so willing to acknowledge past mistakes, to retrace false steps and to follow the Truth whithersoever it leads. There never was a time when Protestant Christianity felt so keenly that an end must be put to this incessant sub-dividing, and that the closing up of the ranks has become a logical and practical necessity.

To timid souls, no doubt, this is a trying time. To them the Religion of Christ, viewed at large, will seem as his personal religion did to Professor Drummond when the apparent divergence between Religion and Science began to haunt him. In his preface to "The Natural Law in the Spiritual World" he says that he felt as if everything of Christian Doctrine was in "a state of flux." This expression I am sure aptly represents to many a frightened soul the present condition of Christianity at large.

But we need not be alarmed at this state of things. We are only experiencing in the theological world what is being experienced in every department of thought and action. Modern research and discovery, not only in physics, but in philosophy, archæology, history, criticism and every branch of learning, are revolutionizing our ideas and our practises. Every new discovery, every new mechanical appliance, more or less shifts the centre of gravity of the whole social fabric.

To take an instance in the department of agriculture. What with our steam ploughs and combination reapers, it will not be long before the very memory of the old-fashioned sickle will have died away; and we may conceive of the young preachers of that coming day beginning the exegesis of such a text as "Thrust in the sickle and reap" by explaining to their hearers that the word "sickle" signified a certain rude instrument wherewith their simple forefathers used to cut down their grain. Now the disuse of the sickle, and the introduction of the reaper and binder has enabled one man to do the work of—let us say—three. So the dairying and other facilities have diminished the work of the women of the farm. Consequently fewer hands, male and female, are required on the farm: consequently fewer hands are required in a whole township of farms: consequently the superfluous hands must seek fresh fields and pastures new; or else they must betake themselves to constructing the machines now required on the farms. The village carpenter and joiner now gets his boards planed and matched, and his doors and sashes made by machinery. The village shoemaker has little else to do than to cobble the boots and shoes made in the city factory; and as to the village weaver, his occupation is gone more irrevocably than Othello's.

Consolidation—combination centralization—is the order of the day. It is the *Zeit-geist*, the spirit of the age, which must influence us in the religious world, just as it is affecting all our movements in the secular world. It is of no use to bewail the diminishing of the rural population and the engorgement of the manufacturing centres. If we want to see the farming districts thronged with a busy populace, I know of no method save the total prohibition of city-made machines—or even of all applied science. The method which was once adopted by the farm hands of the old country—of burning the hay stacks of any landlord who introduced a labour-saving machine on his farm—did not work very well.

We are learning in science, that the law of natural selection is not the only factor of organic evolution. Combination, co-operation, has been a most important factor, though hitherto much overlooked, as Prince Krapotkin, Sir John Lubbock and others have shewn. "Go to the ant, thou sluggard," and thou student of sociology, go to the locusts and the conies, as the book of Proverbs enjoins—go to the bees, the wild aquatic birds, the crows, and other gregarious creatures, and

learn how co-operation and combination serve to the survival of the fittest in their struggle for existence against the tiger or hawk or other solitary and egoistic bird or beast of prey.

Consolidation is the order of the day in the political world. In the time of the Crimean War it was the fashion to deprecate any interference with the smaller states of Europe for fear of disturbing what was called the 'balance of power' and the sub-division of the countries into petty principalities was looked upon as a good thing. Now we see with general satisfaction the consolidation of Germany and Italy into great powers by absorbing the little dukedoms. We Canadians have consolidated into one great Dominion; and we are looking forward—I for one eagerly and hopefully—to a still larger confederation of the whole British Empire.

Consolidation is the order of the day in the industrial world. In my youth there was a saying, "familiar in our mouths as household words," viz:—"Competition is the life of trade." But to-day, I think, a more generally accepted maxim would be, "Combination is the soul of money-making." Combines, trusts, syndicates abound. Indeed it may be—I will not undertake to say positively—that this spirit is being carried too far; and that an occasional wholesome counter-check by some individual competitor is welcomed. Combines may be for evil as well as for good. There are those who, if they have to be devoured, would rather it were done by a solitary tiger or bear than by a pack of wolves. Nevertheless, it remains true that the grandest achievements of modern times have been wrought by combination and co-operation.

The spirit of the age, thus evinced in the social, the natural, the political, and the industrial world, is slowly, perhaps, but surely permeating the christian world. We are looking about us for ways and means to remedy the evil results, which are so glaring, of our needless ecclesiastical rivalries.

Dr. Washington Gladston, in the "Review of Reviews," writes:

"The trouble about Christian Union is in the application of principles to which everybody agrees. Theoretically we are all united now. We can get together in union meetings and talk beautifully about our love for one another; we are all ready to affirm that our differences are about non-essentials; but when we go out into our field of labour we crowd one another to the wall and cut one another's throats, ecclesiastically, with very little compunction." "In the rural communities which are stationary or decaying . . . it is not at all uncommon to find six churches in a population of one thousand people—most of them dying of gangrene or anemia; and although the breath of life seems to be in them we find that the respiration is mainly artificial—that it is sustained by a vigorous working of the bellows with home missionary money contributed by the city churches.

"A Presbyterian in the North West Territories," writing to the

Toronto *Week*, quotes the above and other like remarks of Dr. Glad-
don's, and adds that the same evil is rampant in every part of our
young Canadian North-West. "A small community, which with all
the joint efforts of the population could scarcely support one Pro-
testant church and one pastor, is found with three if not four church-
es, three or four pastors, three or four Sunday Schools, etc.—all weak,
spiritless and practically decaying."

How much better it would be if each of these communities were
united in one ecclesiastical organization, self-supporting, instead of
three or four rival factions, each kept alive by contributions, called
by courtesy "Missionary" Funds!

It may be asked, Is the Christian Religion, then, to take its tone
from the political, or social, or economic affairs of men? Is it a
variable thing, like the fashion of this world? Is it ever to be the
slave of the Zeit-geist? Is it not rather superior to all this as being
divine? Is it not "the Faith which was once for all delivered to the
saints," of which we say, "As it was in the beginning, is now, and ever
shall be?" Again from an opposite standpoint it may be asked—Is
the Christian Religion, then, a matter of invariable rigidity? Would
you, for the sake of Church union, cast all into one theological mould?
Would you deprive us of the liberty wherewith Christ has made us
free?

To both these questions, viz., Is the Christian Religion a variable
thing? and, Is the Christian Religion an invariable thing? we answer:
It depends on what we mean by the Christian Religion. If by that
term is meant: all that is taught and held under that name; all the
doctrines, psalms, interpretations and revelations, with all the theo-
logical systems and views and schools of thought and organizations—
then we answer: The very variations existing in our midst are proof
enough that the Christian Religion *is* a variable thing. But if we
refer to that Faith of which S. Jude says it was once for all delivered
to the Saints, we maintain that that must needs be a constant factor,
"as it was in the beginning, is now, and ever shall be." But then let
us clearly understand what that Faith is and what it is not.

It will help to discriminate if we consider all matters pertaining
to our Religion under three heads, which we will call:

- | | |
|----------------|-----------------|
| 1. Objective | } Christianity. |
| 2. Subjective | |
| 3. Speculative | |

I. By the 1st Head—Objective Christianity—we mean certain
facts and events which form the basis of our religion. They refer to
the two great questions which lie at the foundation of all theology—
the two great mysteries dominating all religious thought whatever,
even pure Theism. They are

- 1st. What God is.
- 2nd. How God communicates with Man.

Or we may express them as questions concerning

1st. The Nature of the Deity.

2nd. The Relation between God and Man.

Both of these questions are mysteries; and mysteries insoluble by the human mind they must ever remain. If we answer the first question by saying, "God is a spirit," we do not solve the mystery; for the question then arises, What is spirit? Is it matter? Is it pure energy? Is it a *tertium quid*? If we pursue this thought into the realms of pure reason, we shall inevitably find ourselves, with the great German philosopher, Kant, involved in what he calls "paralogisms" and "antinomies"—or else we must just confess in the words of the great English philosopher, Herbert Spencer, that we are confronted by "mysteries which grow the more mysterious the more they are thought about."

The 2nd question, respecting the Relations between God and Man, is equally involved in mystery. Are these relations subjective only or objective also? And so forth,—*ad infinitum*.

Now the Christian Religion answers these two questions—not by solving those mysteries, that is beyond the capacity of man,—but by giving us two statements of facts which are themselves more mysterious still. She answers the first question—What God is?—by announcing the Mystery of The Trinity in Unity: and she answers the second question, How God communicates with man?—by announcing the mystery of The Incarnation.

The Gospel—the Good News—is the proclamation of certain objective facts, which occurred in a certain place, some 18 centuries ago—events which happened in a way not in the ordinary course of nature, in a way which by the very nature of things we cannot expect to be constantly repeated, but of which the effects and results are universal and eternal. Those facts are summed up in the birth, life, death of a certain Person, and, above all, in His Resurrection from the Dead. Now all this Gospel record is true or false *per se*, independently of our belief. If it is true, our disbelief does not alter the fact; if it is false, all our belief does not make it true. St. Paul argues that if Christ did not rise from the dead our faith is vain. He stakes the validity of Christianity on the fact of Christ's Resurrection. That same Gospel record also informs us that this mysterious Person—this Logos of the Incarnation—imparted to us certain facts concerning the Father, the Son and the Holy Ghost.

Now the statements of these two facts, summed up as they are in the Apostles' Creed, or more explicitly in the Nicene Creed, are Christianity's answer to those two profound and perplexing questions which confront all seekers after God. They constitute the great distinctive features of Objective Christianity. That is "the Faith which was once for all delivered to the Saints," and which must be the constant factor. With it Christianity must stand or fall. Let that

Nicene Creed, then, be the platform, the credal basis of our proposed organic union. Let that—and nothing else—be the “articulus Ecclesie.”

II. Under the 2nd head—Subjective Christianity—we would include all the effects which the apprehension of this Objective Faith works on the believer’s soul, moving him to repentance, to the fear and love of God, to the patience of hope in Christ of eternal life, to love to his fellow-men, to holiness and righteousness. The aspects of this subjective religion will vary greatly—though not on its main lines—according to the temperament, the predisposition, the environments of the individual believer. All these variations are right and proper, and the United Church must include them all. She must be able to say not only of her faith that it is “*quod ab omnibus*,” but of her provision for applying and assimilating that faith that it is *quod pro omnibus*. Surely our Blessed Lord established a precedent for all time in the very selection of the chief officers of his church at its birth. As then, so now, so always, the church must provide ample room within her bounds for the impulsive emotional Peter—the logical, resolute Paul—the contemplative, idealist John—the argumentative, skeptical Thomas—the practical, common-sense James.

It is one of the evils of sectarianism that each particular denomination attracts to it one particular cast of mind; so the tendency is for those of similar temperaments to group themselves round separate centres; and this segregation in the religious world tends to check and neutralize that wholesome interaction of divers dispositions which does such good service in the body politic.

III. The 3rd Head—Speculative Religion—would comprise all the reasoning wherewith men defend or elucidate the articles of the Christian Faith—all the corollaries and deductions made therefrom—all the propositions drawn from the axioms of the Creed. Of these, some may be obvious and necessary, some of them debatable. They may be true or false; they may be coloured by the habits of thought of the individual, or by the dominant philosophy of the day, or by the attitude of science, or by “countries, times and men’s manners.” These all furnish a legitimate field for diversity of opinion; but these should never be made—I might say should never have been made—the grounds for separate and hostile ecclesiastical organizations.

It is not for us, at this distance of time, to say who were to blame, or to indulge in mutual recriminations. But taking a broad view of the whole matter we would remark that there are dangers both in Individualism and what is now, I believe, called Collectivism. While Individualism carried to excess ends in Lawlessness and Anarchy—so Collectivism carried to excess ends in Absolutism or some other form of Tyranny. These two tendencies towards opposite poles have operated in the Church of God as well as in the secular affairs of men. The

Church, which was entrusted by her Divine Founder with a certain specific commission, in time succumbed to the temptation incident to all "Collectivism." She became too arbitrary; she wanted to lay down the law on every little point; she was always aching to turn matters of opinion into articles *de fide*; she exceeded her commission; she acted *ultra vires*. The recoil of Individualism against excessive Collectivism has culminated in the distractions of to-day.

Is it not the case that many of the controversies which have disturbed the Church are traceable to two opposing lines which seem to attend all philosophic thought, ancient and modern, Christian and non-Christian? In the interminable discussions between Nominalism and Realism, Idealism and Common sense, Free Will and Determinism, Individualism and Collectivism, &c., we see lines of thought opposite as the poles, apparently irreconcilable. But if we could only see far enough, should we not find that these opposing hues of thought are — like the magnetic poles — correlative, complementary, corrective of each other?

Let thought then be allowed full play in the theological as in the philosophic world. Only let it be remembered that while Theology's business is to philosophize on the facts of the Catholic Faith as enounced in the Creed, it is the Church's business to proclaim those facts. Let Theology have due liberty in her endeavours to "justify the ways of God to man"; but the Church, in her corporate capacity, must ever with no uncertain sound *declare* the ways of God to man. Where could we find greater differences in the ways of looking at things than in the writings of such fathers as Cyprian, Augustine and Origen? Yet they all testify to the same faith, each from his own point of view. We want these diversities now as ever.

It will of course be objected that such a Union as outlined is all very well in theory; but there is a practical difficulty. The United Church when organized must have some regimen, some constitution. What is to be the regimen of the proposed Church?

I grant that this presents the chief difficulty, and will be a hindrance to complete union for some time to come. When I say complete union, I do not expect there will ever come a time when we shall be entirely free from sectism: there never was such a time, that I know of, in the whole history of the Church. But I do expect, and hope, that the great bulk of those who profess and call themselves Christians, in this our own country, will so combine that the Organic Union which shall be formed will reflect the genius and voice the will of the community in religious matters, just as Parliament does in temporal affairs.

But while the hindrance raised by this question of government is a grave one, I do not think it insuperable. It may be premature to discuss it just now; but let us see how far we can agree even on this point.

1. We agree in the perpetual existence of the Visible Church since the days of Christ. Here it is on earth now; here it has been through all the centuries.

Though with a scornful wonder
Men see her ~~more~~ oppressed,
By schisms rent asunder,
By heresies distressed,

Still the Visible Church has existed all along. Indeed, she herself is an objective fact—a thing to be accounted for—an important evidential factor of our religion; and, therefore, that article is rightly inserted in the Creed, "I believe in the Holy Catholic Church."

2. We agree that the proposed Church Union must be no new construction devised out of our own heads. The Church of the future must not break with the Church of the past. In short, we all insist upon and wish to preserve intact the Historical Continuity of the Visible Church.

3. We agree that the Head of the Church provided her with all things necessary for her complete organization and perpetuation,—that, among other requirements, He supplied her with officers and a governing body.

4. The rest is matter of detail a matter for historical experts. Let us bide our time. This knotty question will solve itself by and bye.

But in the meantime, thank God, not only are we talking about Organic Union, but important practical steps towards this end have already been made. The spirit of the age has already vastly influenced the religious world of Canada. No; let me correct myself here. It is not the spirit of the age merely, but the Spirit which is of God,—that same Spirit that brooded over the face of the waters at Creation and out of chaos brought forth cosmos—the same Spirit that out of all dispersion gathers together again his own Israel—that same Spirit that divideth to every man severally as He will, yet worketh all for the good of the one Body—it is that Spirit that has brought together the formerly divided bands of Presbyterians into one fold, and likewise also of the Methodists. These are practical steps in the right direction. May that Spirit of the Lord, unhindered by the stubbornness and near-sightedness of man, have free course unto the end.

I am glad to read of some movements among the Congregationalists towards union with the Presbyterians,—'tis a consummation devoutly to be wished. By and bye, perhaps, we may hear of the Presbyterians and Methodists negotiating in order to coalesce. Every movement towards consolidation should rejoice the heart of every Christian, for every such movement is a step towards the realization of our hopes and the answers to our prayers.

Oh! I see a grand place for Canada to fill in the Christian world as soon as such an organic union is consummated; when we have a

Church which can show a solidarity equal to that of Rome in proclaiming and enforcing the Objective Faith, and in maintaining good works: and yet a Church, unlike that of Rome, granting perfect liberty in "non-essentials;" where old traditions, and old views, and old documents, shall be not violently destroyed or stamped upon, but allowed to exist side by side; for the Church of the Future must be born, not of compromise but of comprehension. If any of these old views or old traditions are discredited and decaying, let them alone, to die a natural death.

And I see a grand work for this United Church: to do. With an organized philanthropy, working in God's name, and seeking His blessing, with a solidarity which will then exhibit, as the Church should always have done, the Fatherhood of God and the Brotherhood of man, the Church will then be in a position to shew the world how to solve the terrible social problems which are now perplexing the philosopher and the statesman. For as it is now, alas! through our divisions, Christianity is powerless in the social storm so manifestly impending. For the class hatreds and class rivalries and class jealousies of secular society are reflected and exaggerated and intensified by the sect hatreds and sect rivalries and sect jealousies of Christendom.

And I see another great work for such a church to do—a work for her divines—a work much needed now—a work which cannot be effectually done so long as we remain separate and apart, every school of thought looking askance at every other, viewing with suspicion every body who cannot pronounce its own Shibboleth, scenting heresy in every expression or turn of thought which is unfamiliar. The work I refer to is in the department of Apologetics—a Defence of the Faith—on lines which would commend themselves to the science and philosophy of the present day. I do not mean on new lines, but on the old lines readjusted and extended to modern knowledge and thought. I am here referring not to those abstract reasonings criticized by Kant, but to the great analogical argument of Bishop Butler. I am persuaded that nothing can supersede that line of reasoning; but I am also persuaded that it could be re-adjusted, modernized, and immensely strengthened by being adapted to our present-day knowledge of the Constitution and Course of Nature,—a knowledge undreamt of in the great Bishop's days. Even his anticipations and surmises could be used more confidently now. Professor Drummond's work was an effort in this direction: for after all that happy phrase of his—"The Natural Law projected into the Spiritual World"—is but a synonym for Butler's phrase, "The Analogy of Revealed Religion to the Constitution and Course of Nature." But, unfortunately, Drummond's presentment of the Spiritual World was pure subjectivity, and that of a certain cast, too partial, too one-sided, to be the property of the many. We want to see Drummond's modernization

of Butler's argument applied to the Revealed Religion of the Creed. This can only be done by those theologians who on the one hand are fully imbued with the power of that Faith, and on the other hand, are fairly conversant (which I fear many of our clergy are not) with the new departures in the realms of physical and biological science, of which Prof. Drummond has shewn himself a master. Let me just outline the argument I have in view.

We know now something of the wonderful chain and sequence and kinship of all organic life, from the speck of protoplasm, or the moss upon the stone, or the "eozoon canadense," to the "primate," man. We can see how these forms of life merge into one another; but, as Professor Huxley admits, we cannot tell what that life itself is, or whence it sprang. But when we read in the Scriptures how "the Spirit of God moved upon the face of the waters" at Creation, and so is the author of primal *organic* life—how that same Spirit made man and so is the author of *human* life—how that same spirit entered Bezaleel and Aholiab to endue them with mechanical skill, and into prophets and kings to endue them with wisdom and understanding, and so is the author of *intellectual* life—and how that same Spirit dividing to every man severally as He will to fit each for his place in the Kingdom of God on earth, is the author of all *spiritual* life—surely we can see a fitness in "projecting that Natural Law" of sequence in to that *eternal* life which it is promised that same Spirit shall work in us, and so we learn to say with fuller meaning than ever before, "I believe in the Holy Ghost—τὸ ἅγιον, καὶ τὸ ζωοποιόν—the Lord, and the Life-Giver."

Again, with regard to the mystery of the Incarnation and its consequences "for us men and for our salvation"—have we not all felt how unsatisfactory and inadequate are the illustrations of the Atonement which have been commonly used? such as those representing Christ as paying the insolvent's debts, and so freeing him from jail—or as the hostage, or surety ready to forfeit his life for a friend—and so forth. We know these are but illustrations, and that all illustrations can only faintly adumbrate the great reality. But these metaphors have outlived their usefulness; they have served their turn; they are ineffective now. Let us, however, turn to nature, as now read and understood by her most diligent students, and I think we can apply Bishop Butler's reasoning with immensely increased power. There is that great and mysterious Problem of Birth and Death, coeval, not with the Fall of Man, but with the Dawn of Life—there is that inscrutable Law whereby life is sustained by life. Man cannot live on the chemical elements which compose his body, unless those elements have first passed through some other phase of life. To sustain the life of one human being, lives of other organisms must be daily sacrificed. The life of the vegetable world must be given up to sustain the life of the animal world; the animal world experiences a constant

transmutation of life, one creature feeding on another. All this has been beautifully described by Professor Huxley. Let me quote a short passage of his,—

“Physiology writes over the portals of life

“Debenar morti nos nostraque,”

with a profounder meaning than the Roman poet attached to that melancholy line. Under whatever disguises it takes refuge, whether fungus or oak, worm or man, the living protoplasm not only ultimately dies and is resolved into its mineral and lifeless constituents, but is always dying, and, strange as the paradox may sound, could not live unless it died.” Again, the same master of science elsewhere gives us this striking aphorism, “The law of sacrifice is the law of life.” There is the “Natural Law;” let us “project it into the spiritual world.” Let us learn that spiritual life, like physical life, must be sustained by life. Let us remember that the ordinances of the old law, which were figures of the true, foreshadowed this truth; for the sacrifice did not consist in the mere slaughter, but the consumption also of the victim. Let us remember that at the first Passover in the Land of Egypt, the lamb that was slain furnished the food and sustenance of the Israelites on their midnight march. Let us realize that “Christ, our Passover, is sacrificed for us,” and therefore we “keep the feast.” Let us dwell less on the Christ imputed and more on the Christ imparted—and then we shall see how those afore-mentioned illustrations, drawn from the forensic and judicial procedures of a bye-gone age, or from the usages of a despotic oriental court, sink into insignificance before the illustrations drawn from the Natural Law and given us by the Lord Himself—the Lamb of God—The Bread of Life—The True Vine.

So, too, our faith in the mystery of the Trinity might be grandly vindicated and illustrated by the Natural Law of the Conservation of Energy; and the doctrine of the Holy Catholic Church as a visible kingdom shewn to be the projection into the spiritual world of the Natural Law of Sociology as propounded by Mr. Herbert Spencer. Time would fail me to enlarge on these and similar points; I have only sketched out the work which remains for the Church of the Future to do.

Such then, brethren, is the position which we hope the United Church of Canada will yet occupy; and such is the work—practical and theological, philanthropic and apologetic—which lies before her. Let us, each and all, do our share towards hastening this end. Let our aims and hopes and prayers be that the world may yet acknowledge that Christianity is not “played out,” that she is entering, not upon a period of dissolution, but upon a nobler grander phase of her evolution, by exhibiting, according to Mr. Herbert Spencer’s own definition, “a coherence of heterogeneity.” So, in God’s good time, may the hitherto severed denominations—“rising on stepping-stones of their dead selves to higher things”—gather round one Altar, in “one body and one spirit,” and—all partakers of that One Bread—“shew forth the Lord’s Death until He come.”

G. J. Low.

Christ is Divided.

(1 Cor. i, 13.)

This is St. Paul's terribly emphatic summary of what the existence of parties or denominations in the Church meant. The words are enough to fill with horror the mind of any one who loves the Saviour. Christ, who lives on earth in His body, Christ by whom all of us should be united in the same mind, is rent into as many parts as there are factions with their corresponding names. Nothing less than this is what the divisions in Corinth really meant. The Apostle—with blended entreaty and command—bids the members of the Church to bring this unnatural state of things to an end. Call yourselves, he says, by one common name, the name of Him who was crucified for you; into whose name you were baptised, as the sign that you were to have in you His mind and were to carry forward His work in the world.

If the Church in Corinth was guilty of the sin of dividing Christ into fragments, the Church in Canada to-day is more deeply guilty. For, party spirit in Corinth had not gone so far as to form distinct sects, standing aloof from each other, refusing to sit together at the Lord's table, refusing even to recognize or co-operate with each other in work or worship. There was a bad spirit, but it had not broken

into open schism. The Church was still one body in Corinth.

The Apostle's letter would be read to the whole Church, and as one by all could confess their sin and exhort each other to repent and to keep the unity of the spirit in the bond of peace. But our condition puts it out of the power even of an Apostle to reach us. To address the Church in this city, he would need to write at least seven letters, for no authority could bring the seven denominations together. Each would stand aloof, excuse itself, throw the blame on the others and offer to engage in endless controversy through the newspapers. There was some excuse for the divisions in Corinth, for the cause was deeper than any that separates our Churches. The gulf between Jewish and Gentile thought was as deep as that which now exists between christian and heathen. Their watchwords, too, gave a certain dignity to the Corinthian factions that is lacking in our case. Peter, Paul, Apollos and Christ—for His name was taken as a badge of the bitterest sectarianism—are greater names than those of Luther, Calvin, Arminius and Wesley. Baptism, which was to Paul too insignificant a matter on which to build the Church, is admittedly of more consequence than the detail of Congregational, Presbyterian or Epis-

copal government. Still, the meaning of their divisions was this, Christ was divided. Paul would not accept their excuses. How much less would he accept ours!

Evidently then, in the judgment of the Apostle, our condition as rival and competing Churches, involves sin. We have indeed a right to plead that we are not personally responsible for schisms that we have inherited. But, unless we acknowledge the sin, condemn it, and honestly set ourselves to do all that in us lies to bring about a better state of things, we are guilty. We are responsible for the unnecessary continuance of the divisions in this new land where everything invites us to forget old feuds, and doubly responsible if by word or act we do anything to divide the Lord's body further. Strange to say, many christians do not realize this. They glory in the sin. They clamour for what they call a healthy denominational spirit. They say that they are zealous for the truth, when they cast out, by a majority vote, beloved brethren who differ from them on some disputed question, though they know that they thereby force these brethren to form another sect. In such a case, the responsibility for the division is on the majority, but they assume the responsibility, apparently without a thought that they are guilty of sin.

It is this general callousness to the sin that makes many doubt whether schism is sinful. True, the words of St. Paul are terribly plain. But men ask, how can christians rush into division so lightly and remain in it so contentedly, if it be a sin? I answer that the christian conscience in other days has been just as dead to other sins. We need not go far back for examples. The eighteenth and nineteenth centuries furnish some that ought to bring the blush of shame to the face of Protestant Christendom, and make us ask seriously, "are we then so much better than our fathers that there is no likelihood of our being as callous as they, with regard to other forms of sin than theirs?"

To us, for instance, it would be intolerable that christian men should be engaged in the slave trade. To sail to the coast of Africa, buy slaves there by the gang, stow them in the hold of a ship as you would not stow cattle now, and sell the poor creatures to masters, who thereafter claimed them and their children as lawful property, why "the world" now classes such a trade with piracy! But the conscience of Christendom was dead on the subject until it was aroused by a few men like Clarkson, Wilberforce and Buxton. And how those prophets were hated and denounced because they would not be silent! Neither can we now quite understand how christian men could hold slaves and live in luxury on the fruits of their hopeless toil. But the very Quakers in the thirteen Colonies last century held that to be no sin. John Woolman had to spend his whole life in testifying to his brethren, before they were brought as a body to take the noble stand that put them in the van of Christendom. Having purged themselves of

the sin, however, they did not feel called on to do much more. One would have thought that their self-denying example would have made the other Churches feel uneasy. Not at all. They had inherited the sin and did not feel that they were responsible. They would have declined to answer any one who told them that Christians should be Abolitionists. As far as they could see, the principles of Abolitionism meant ruin to tens of thousands of good people, besides national disruption. That they considered settled the matter. But, it did not settle anything. At length, the spirit of Woolman passed, by true Apostolical succession and in regular historic order, though without formal imposition of hands, to Lundy, and from him to William Lloyd Garrison. He began in 1829 to preach by tongue, pen and pencil that slavery was a national sin, and that whatever stood in the way of its removal must be taken out of the way. How was this modern prophet received, in quarters where he had a right to look for sympathy and support? I am almost ashamed to answer. Though he was at the time a strict church-goer, "a complete Baptist" as the phrase ran, a staunch supporter of the clergy and an uncritical believer in the Bible, orthodoxy stood aloof from him even in the north. "Churches, both at Newburyport and Boston, were closed against him; if the pastor was willing to open the door, the trustees, mindful of financial interests, were not. At Boston it was left for a society of avowed infidels to give the Christian lecturer the use of a hall for a cause in which they had no particular interest beyond their loyalty to freedom of opinion, and in support of which he appealed to the Gospel which they rejected." Slavery had reduced the Southern States generally to a condition of barbarism, masked by a veneer of courtesy to strangers, on the sole condition that they shut their eyes, and of a lavish hospitality which was native to the people. But the clergy, as a body, were not only unconscious of sin, but were loyal to the peculiar institution. They "put on its livery, consecrated its wrong-doings and wrested the Gospel to its service." Presbyterianism ceased to be national, because the North was at last goaded into lifting up a testimony on the subject, and that Church has still failed to effect its re-union, though the State no longer "waves the bloody shirt" and the very cause of the division has long since passed away.

Think how callous the Christian conscience has been to other national sins. In some countries torture was applied to prisoners, and in others it was considered righteous to hang a man for a petty theft. The British Criminal Code was a disgrace to humane feeling, and would have shocked Buddhists. Duelling was so entirely proper that the man who refused to stand up to murder or to be murdered was driven from society. Prisoners for debt were allowed to lie in filthy jails for years without trial, until John Howard touched the conscience of Europe. The state of public feeling with regard to drinking is to us almost inconceivable. Deep drinking was elevated to the rank

of a virtue, and drunkenness was at the worst deplored as a weakness of the head. The change that has taken place on this subject involves, as Dean Ramsay says, "more than a mere change of a custom or practice in social life. It is a change in men's sentiments and feelings on a certain great question of morals." It will not do for us to fancy that we are superior to our forefathers, because on this, that or another matter, our consciences are more tender than theirs were. Our superiority results simply from a change in the general point of view. We may thereby see one sin more clearly, and yet be on a lower plane than our forefathers. Their indifference to sins, the heinousness of which we recognize, should, however, make us ask whether we too may not be consenting, without much thought, to conditions that would alarm us, if our consciences were quick to respond to the teaching of God's Spirit.

One illustration more may be given of the melancholy truth on which I have been insisting. Protestantism took its stand on the authority of the Scriptures as opposed to the authority of the Church. The invention of the printing press, about the same time, made it possible to multiply copies and to put them within the reach of all classes of the people. But, what is the use of reading, if we do not obey, the plainest commands of the Lord? And is there any command of His so plainly given, so authoritative and so reasonable as that to preach His Gospel to every creature? To-day a Church that neglected it would scarcely be recognized as a christian society. We are still doing little more than playing at the work, but we recognize the obligation, and we are beginning to see that, until we agree at home as to what Christianity is, we can hardly expect it to be embraced by proud historic civilizations abroad. But, note, that while the Medieval Church converted to Christianity the nations that constitute modern Christendom, Protestantism scarcely lifted a finger in the direction of Foreign Missions for two centuries, and has not yet converted a single nation! Cases of individual zeal may be mentioned, but not of organized effort born of universal, overwhelming conviction. And the reason is obvious. Man's force is strictly limited. If he spends it on internecine war, what is left for the promotion of the Kingdom, at home or abroad?

Church History then proves that it will not do for us to assume, when the public conscience is seared to any particular sin, that that sin is any the less hateful in itself. Is it not rather all the more dangerous, and is it not also the more necessary to press the testimony of the Word of God with regard to it upon an unwilling Church? Why preach now against slavery and drunkenness? No one denies that these are sins. Is it not more necessary to preach against dividing Christ and to ask whether we are in any way guilty?

But, in opposition to Paul, who says, "I exhort you to call yourselves by one common name," Modern Denominationalism offers a regu-

lar argument in its defence. Its plea is substantially this :—Men must be faithful to the truth that has been revealed to them, and to allow differences of opinion in the same Church is to be unfaithful to the truth.

Well, Paul evidently thought nothing of this argument. The differences between believers in his day were more formidable than any that separate our Canadian Churches, yet he always contended that the Church should not be divided. Were truth and error to be allowed to exist side by side in the same body? Yes, because all that truth demands is a fair field and time. Truth can afford to be tolerant. It shines by its own light and prevails in the end. It needs no artificial defences. Time, however, as well as a fair field, is needed, because truth dawns slowly on the mind. We seem to forget that those who are in error believe that they have the truth, and that they are our brethren. They are not likely to be enlightened if they are driven out from us and forced to erect entrenchments round their views and to fight for them with all the zeal that party spirit and a sense of injustice inspire. Error or half-truth is timid and timidity combined with the instinct of self-preservation will consent to almost any injustice. It is alarmed at a new form of words. A plea for toleration is enough to make it suspect the pleader. It will not see that if differences of opinion take shape as sects, partial views are crystallized and Christ is thereby permanently divided; whereas if allowed to exist side by side, there is room for the healing influences of time, which brings with it co-operation in common work, new points of view, more light, enlarged horizons and all the benign influences of the Spirit. The differences in Corinth did not result in the formation of sects, and consequently they died out. The factious spirit survived, for it was a malady of the Greek race, and fifty years afterwards Clemens wrote to the Church from Rome contrasting the factions then with those in Paul's day. "Then as well as now," he says, "you formed parties; but that party spirit was less sinful, because it was directed to Apostles and a man approved by them." Sinful enough, Paul thought it, but he at any rate prevented the divisions from becoming stereotyped.

Think for a moment of the differences in the Church during the life of Paul. They extended to the interpretation of the Scriptures as regards dogma, ritual, the priesthood, Church order, Church government and discipline, Civil Society and Social Life, yet Paul contended that the Church should embrace all those varieties of opinion and practice. Give the truth a fair field and time, he in effect contended, and it will win the day. It did so. Jewish Christianity gradually died out, and the despised *parvenu* Gentile Christianity conquered for Christ the Roman Empire, the world of that epoch. Think of the positions that Jewish believers considered fundamental and you may cease to wonder that they regarded Paul as a heretic, though you will admire him the more, for that all comprehending charity which was

the result not of indifference to truth but of a right conception of what was due to Christ, to brethren and to the human mind.

In the first place, the Jewish believer had been circumcised. That rite was fundamental. It had preceded Mosaism. It had been given by God Himself to the Father of the faithful as the sign and seal of the righteousness of faith. It might thus be considered not national but universal, the sign of the eternal principle of religion and the pledge of a universal hope. Christ Himself had been circumcised. His blessed Virgin Mother gave to Him, in connection with the sacred rite, the name of Jesus or Saviour, as the angel had commanded. And now Paul preached that this Sacrament might be dispensed with and that it profited nothing. Apparently this view had dawned slowly on his own mind. For some time after his conversion, though rejecting the position that the law of Moses had to be kept by believers, he still held Circumcision to be obligatory and he therefore "preached Circumcision." And it was only after he came to see that it too must be classed among "the weak and beggarly elements," from the bondage of which he desired to free the soul that he suffered persecution. We can hardly wonder that Jewish Christians should have refused to tolerate teaching that went such lengths. Paul seemed to them to be making himself wiser than God, and to be holding that believers did not need what Jesus needed. The Old Testament Scriptures were wholly on their side, nor had Christ said one word to indicate that Circumcision was to be dispensed with. Yet Paul was right and they were wrong. But though wrong, Paul was willing to tolerate them in the Church. Not only so, he went very far to meet and conciliate them. He circumcised Timothy. In all probability he consented that his companion — the Gentile Titus—should be circumcised, though he did so, only as a concession to the prejudices of the Jerusalem believers, whose "principles" would not allow them to associate with an "uncircumcised dog."

In the next place, Jewish believers had been trained under a law given by God as a guide of life and worship, as well as a way of acceptance with Himself. The whole Old Testament was regarded by them as law. All their religion was associated with the laws of Moses, the priesthood, the sacrifices and the holy days. Without these they would be no better than Gentiles. Paul therefore seemed to them to be disarding the whole body of Scripture. He taught that there was no need of any law but Christ's, no need of priest, temple or sacrifice, and that the Christian was not to be judged in respect of meat or of drink or of a holy day, of the new moon or of the Sabbath; all which he declared to be a shadow while the body is Christ. That must have seemed to Jewish Christians not only to sweep away all that bound them to a glorious God-guided past, all that God had given to preserve them from sin and train them in the way of holiness, but to abolish the Scriptures themselves. It was not

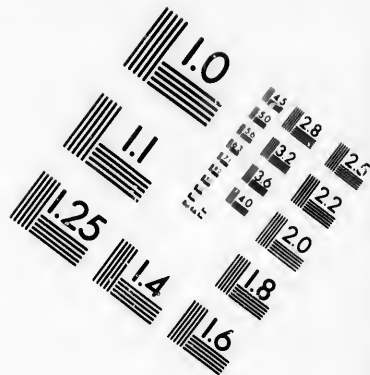
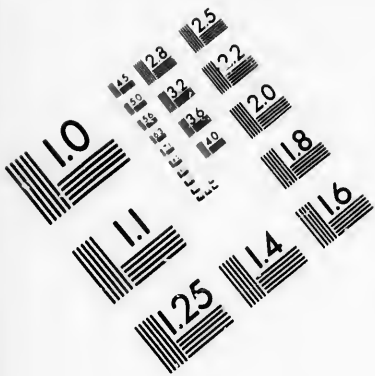
so. Paul had a far truer conception of the Scriptures than they, but while they vested in the letter he taught that the letter killeth. Where they saw only law he saw the revelation of a God of grace. There was no possibility, however, of concealing the fact that there was a fundamental antagonism between the two positions. There seemed no possibility of mediation or compromise. The ground taken by the Jewish Christians in the city where the antagonism first came to a head was, except ye be circumcised and obey Moses, ye cannot be saved. "It is useless," they argued, "to tell us that you believe in Christ and that you have received the Holy Ghost; to point out to us that the fruits of the Spirit are manifest among you, that your love to God breaks forth in psalms of praise and holy joy, and that your love to man makes you minister to the poor saints and send the Gospel to distant lands. We cannot rejoice with you nor wish you God-speed. Something more is needed than holy living. Did not Jesus say, Salvation is of the Jews? How can you be saved, if you cut yourselves off from God's ancient Church? How can we have fellowship with you save on the basis of the laws that God gave us? We know that God spake to Abraham and that He spake to Moses, and as Jesus said, the Scripture cannot be broken. We desire peace, but we must be first pure, then peaceable." The Church at Antioch was troubled, and the churches of Galatia subsequently were convinced by such arguments. They have been used a hundred times since. Good men use them still, apparently unaware that God set His seal of condemnation on them once and forever. Paul carried the question to headquarters and fought for liberty within the Church. He got little help, even from the pillar apostles, but he at length convinced them that the new wine must not be confined within the old bottles, and a compromise was agreed to. The compromise did not really meet the difficulty. How could believing Hebrews ever eat with believing Gentiles, without breach of the Mosaic law? Peter in consequence soon found himself, when at Antioch, on the horns of a dilemma. Paul, too, a few years after, when writing to the Corinthian and Roman churches regarding pollutions of idols, discussed the matter on its merits and made no reference to the Jerusalem compromise. But a great deal had been gained. The principle of Gentile Christianity had been conceded. It had been declared that the unity of the Church did not require uniformity of ritual nor unanimity of opinion with regard to the interpretation of Scripture.

This lesson, writ in such large letters, and backed with the authority of all the Apostles, the Church has not yet learned. What is the reason? This, that the Church has had neither the practical wisdom nor the confidence in the truth that the Holy Spirit gave to Paul and the pillar Apostles. What has been the result of this failure to imitate Paul to obey his entreaty? This, that the Church has divided Christ a thousand times. False zeal has made the Church

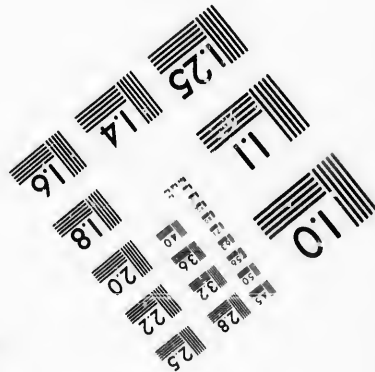
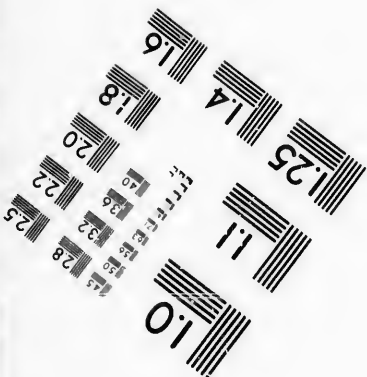
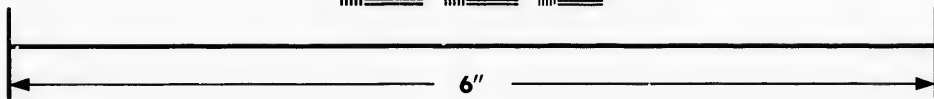
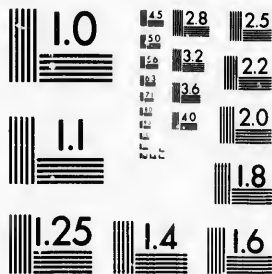
shed the blood of His saints like water, and when prevented by the world from doing that, it has cast them out into the wilderness. It has fought for falsehood as if the salvation of the world depended on its crude notions and interpretations. It has shut its eyes to the light and banned the prophets of God. It has been scrupulous about the mint, anise and cummin of opinion, and neglected the infinitely weightier matters of duty to society at its door, and to continents on which a worse than Egyptian darkness rested. Is it any wonder that it has not wrought deliverance in the earth, and that the inhabitants of the world have not fallen ?

The Apostle Paul, then, did not think the argument for denominationalism worth anything. But none the less it has determined to an astonishing extent the conception and method of the Church. The great divisions that have paralysed modern Christendom owe their origin to the convictions that Christianity is a complicated dogmatic and ecclesiastical system, rather than a life flowing from the great power of God, and that allegiance to this system must be enforced by violence. We find these ideas paramount, for instance, in the discussions of the General Councils of Constance and Basel, where good men laboured so earnestly to preserve the unity of the Church against the heresies of Wycliffe and Huss, down to discussions that are taking place in our own day. It seemed monstrous to the bishops, theologians, doctors of Universities, and others who constituted the Council of Constance and who represented the Western Church so fully that they had overthrown the Pope himself, when Huss proposed to defend his opinions from the early Fathers and the Scriptures. To them the rule of faith was the old dogmatic system. The Church was represented by the Council and no deviation from its view could be allowed or could conceivably be true. It was for them to say what opinions were erroneous, and when they had decided, Huss had nothing to do but submit. As a wise friend told him, "If the Council were to assert that you have only one eye, you ought to agree with the Council's opinion." Huss answered, "If the whole world were to tell me so, I could not, so long as I have the reason that I now enjoy, agree without doing violence to my conscience." At the Diet of Worms, in the next century, Luther stood on the same ground. Eck, in the name of the Emperor and the Church, told him that it was useless to dispute about views that had already been condemned, and demanded that he should answer, "without horns," whether he would recant or not. He got the answer:—"Unless I am refuted and convicted by testimonies of the Scriptures, or by clear arguments, I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience." On this ground of Holy Scripture, interpreted by our reason and conscience with the aid of all the light attainable in his day, Huss had stood before him. So interpreting Scripture, he arrived at views that differed in some respects from those of





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the Church. One of the Bishops said indignantly, "Will you be wiser than the whole Council?" Huss answered, "Show me the least member of the Council who will inform me better out of the Scriptures, and I will forthwith retract." "He is obstinate in his heresy" exclaimed the prelates! Huss was degraded from the priesthood, excommunicated from the Church, and handed over to the Civil power. It burned him, as a civil punishment for his heresy, as well as to prevent him from forming a sect and so dividing Christ. Men were consistent in these days. If a man deserved to be deposed from Christ's ministry and cast out from the community of believers, there ought to be no place for him in God's universe. He should be delivered to Satan. That is all, too, that the Church ever did. Even the Inquisition did not burn heretics. No, it handed them over to the Civil power, stating that they had been convicted of heresy and imploring that they be dealt with tenderly. State functionaries then inflicted on them the sentence decreed against heresy by the law of the land. Since those days the State has become lax. The punishments for differing in opinion from a majority in the Church have been wiped from the Statute book. But the Church still adheres to the old position and the old method. When the Hussites had annihilated the armies of the Church, and it was found impossible to organize another crusade against them, the Council of Basel consented to a conference. "Return to the Church," it was said to the Hussite delegates. "We have never departed from the Church," they answered, "we abhor heresy; and we have come here to ask you to be united with us in the Gospel." There was a shout of laughter for reply. The Council passionately desired union, but it was to be the union of the lamb inside of the lion. The Hussites insisted at any rate on toleration. One little incident might have taught the Council that disputed matters, if let alone, will find their level. The citizens at first flocked to hear the Bohemians preach, and the Legate who presided at the Council requested the magistrates of the city to interfere. The magistrates, however, did nothing; and after a few days the crowd grew weary of the novelty and ceased of its own accord to attend! Very reluctant was the Council to admit that peculiar usages or opinions might be allowed in Bohemia; but when they found that communion under both kinds must at any rate be permitted, if the Czechs were to remain in the Church, they gave way. They had tried war and had been beaten; and so for a time a little measure of toleration was conceded. The point to be noted here is that though, during the years of discussion and war, the Hussites were called Schismatics, the responsibility was not on them but on the Church. John Huss and Jerome of Prague felt excommunication from the body of Christ to be worse than death, just as every true man feels that spiritual is worse than bodily torture. Far from them was the desire to divide Christ. They shrank

with horror from the thought. We have only to read the four articles of Prague, that formed the charter of the Hussites, to see how moderate their views were, and how reasonable their request for toleration. It was exactly the same with Luther. He laboured and hoped for a reformation within the Catholic Church, under the Bishops, too. All that he desired was liberty to preach the Word of God, and especially the doctrine of Justification of Faith. But the Church would not give him that liberty. It cast him out, and put him and his followers to the ban, and he was therefore forced to organize a new Church for Germany. Even after his excommunication, he stood out resolutely against Carlstadt and the Zwickau fanatics who wished to make radical changes. He preached that the tyranny of radicalism, which would force the conscience against forms, was as bad as the tyranny which would force the conscience in the opposite direction. "No man has a right to compel his brother in matters that are left free; and among these are marriage, living in convents, private confession, fasting and eating, images in churches." Give time, and the Word of God will do all that is necessary. By such preaching he checked the violent disturbances that would have wrecked the Reformation; but of course the Zwickau Prophets denounced him as a new Pope, and the enemy of spiritual religion. Luther did the same kind of work in the sixteenth that Paul did in the first century; but the great difference between the two men was, that while Paul's spiritual development went on to the end of his life, Luther's was arrested, and after 1527 he became reactionary. He who had contended for the right of every man to read the Scriptures, became intolerant of any interpretation of the Scriptures but his own. He who had pleaded for unity in diversity and diversity in unity, in his own case, would not concede it to the noble Swiss Reformers. He could hardly be induced to confer, and he would not unite with them, though the existence of Protestantism depended on union. "How can we unite with people who strive against God and the Sacrament?" he cried. "This is the road to damnation, for body and soul." The Swiss view was due to the inspiration of the devil, to whom Luther referred all the evil in the world. "He believed," says Dr. Schaff, "in the presence and power of the devil, as much as in the omnipresence of God and the ubiquity of Christ's body." And so, Christ was divided again.

The fundamental weakness of Protestantism has been that everywhere it has imitated Luther in this fatal inconsistency. It fought for liberty until it gained power, and then it became intolerant. The differences between the Remonstrants and contra-Remonstrants in Holland were verbal and metaphysical, but none the less the latter felt it their duty to persecute the former. No method of extinguishing differences of opinion seemed possible to the victorious Calvinists but the method of violence, from which they themselves had suffered so cruelly. It was the same in England. Land, from a sincere love of

what was to him "the beauty of holiness," persecuted the Puritans and forced his prayer book on the Scotch, till he aroused a force that swept away himself and King Charles. When Presbyterianism triumphed, it showed itself equally intolerant. The Covenant was imposed on all, and the Clergy who refused it were expelled. Harsher measures still were taken against Episcopalians by Cromwell, who as an Independent had protested against Presbyterian intolerance. Violence again failed. It provoked reaction, and so at the Restoration a Parliament, Episcopalian in sentiment, was returned by the people of England. It followed the same bad method. It not only did away with the Covenant, but enacted the Bill of Uniformity and prescribed oaths that forced from their livings two thousand of the best ministers in England, men who objected neither to a Liturgy nor to an Episcopate. Not one of the contending parties seemed able to understand the method or appreciate the wisdom of Paul. And so Christ was divided and subdivided, and He is divided still. Protestantism proved itself unfaithful to its own fundamental principle, the Supremacy of the Word of God as interpreted by the Holy Spirit, the Supreme Judge by whom alone all controversies can be decided. In other words, Protestantism was pledged from its birth to be faithful to the authority of Scripture and the authority of reason and conscience, but it has given to them at the best only a wavering and half-hearted allegiance. When men are told to read the Bible, it is implied that they must interpret or understand it, and in order to do that they must use diligently and faithfully all the light that the Holy Spirit casts on it from age to age. The Bible is a history and a complete though condensed literature; and the special gift of God to our century is a truer interpretation of ancient history and ancient literatures. He who despises this charism despises the Spirit, and he who alleges that the canons of criticism, which are the canons of universal judgment, should be applied to all literature save to the best shows that he has more faith in Jewish Scribes and Rabbis, whose successors crucified Christ, than he has in the human mind or the Word of God. To declare that the Lord settled literary questions by His use of the popular language of His day is the same as saying that He denied that the Sun is the centre of the Solar system because he spoke of the Sun rising. It is really to forbid investigation. For, how can we investigate what has been settled by authority? The authority is the casual use by Jesus of the only terms that His hearers would have understood!

The Church divides Christ when it pronounces on these questions and makes its decisions dogmas or articles of faith. Such questions cannot be decided by majority votes or newspaper methods, any more than the Council of Constance could properly decide as to Huss' Bohemian books which they had not read. Their ignorance did not prevent the members of the Council from voting. They were determined to settle the case.

But questions of interpretation can be settled only by the slow and sure inductive method. Scholars differ, for all the evidence is not in, and should the Church give a decision and enforce it by violence, it would only add one more to the blunders and crimes of the past.

The argument on which denominationalism rests is then inconsistent with the fundamental position of Protestantism. It is also inconsistent with the Apostolic conception of the Church as the Body of Christ. The Church is turned into a club or voluntary society for the defence and propagation of the opinions of some good man or good men who possibly had less light than we enjoy, and whose opinions are valuable simply because they reflected the only points of view attainable in their day. The argument therefore must be dismissed as worthless. We might have assumed as much from the fact that Paul so regarded it, as well as from the judgment of history, that wherever the argument has been applied practically the results have been disastrous to the great ends for which the Church was founded by its Head.

Is the Church not to have a Creed, it may be asked here? Yes, the Church must have a Creed that voices the deepest sentiment of all her members and that is written so plainly that he who runs may read. No one can doubt that the Apostles had a creed nor doubt what it was. They expressed it again and again in a single sentence. They joyfully confessed the crucified, risen, ascended, glorified Son of man and Son of God, in whom they and all believers lived, and whom they witnessed in their life, their worship and their work. But the Church should be careful how it adds to this Creed, when it imposes it as a test of communion or of service. The Church is Christ's body and must act only in His name. How can it exclude those whom He does not exclude, without sinning against Him, and forcing that division, the thought of which so shocked the Apostle? I agree with the views expressed on this by Dr. Milligan, of Aberdeen, in the last Baird Lecture.* "The non-fundamental articles of faith ought to have no place in the Creed. They are not needed either for the fellowship of believers or for the manifestation of that personal Lord and Saviour on whom the Church calls the world to believe. The Church has other ways of bearing a testimony to them. . . . Put into the Creed nothing but what is essential to the existence of the Church: in the unity of Head and members. Let speculation be free upon all other points." Besides its Creed, the Church will give its testimony from time to time, as it may see cause, on any subjects on which its voice should be heard, but on these it will not pretend to speak with infallibility. Its voice will have weight according to its wisdom, and its authority will be moral and not legal. No christian will think any the less of its authority on that account, for to the christian the moral is always higher than the merely legal. This distinction between Creed and testimony is observed in the life of the Church to-day. The

*The Ascension of our Lord, pp. 325-9.

Church does not pretend to bind the conscience or the conduct of men on the opium or liquor traffic, on questions of meat, drink, amusement or labour, on the opening of the Chicago Exposition on the Lord's Day, or on many other subjects on which it may be of immense importance that it should testify. Doubtless, the Creeds of most Churches extend over a vastly wider range than that indicated by Dr. Milligan; but one reason is that they were primarily intended as confessions or testimonies and not as tests. Besides, the Reformers and their successors had not escaped wholly from the mechanical conception of the Bible which they inherited from the middle ages and the Rabbis, they believed with the Councils of Pisa, Constance, Basel and Trent that general intellectual unanimity on all the statements of a complicated doctrinal system was quite possible. We know now that it is impossible. To put hundreds of doctrinal statements in the Creed is not to magnify but to hide Christ. We are made to see hundreds of propositions all on the same plane, instead of "Jesus only." Christ is thereby dishonoured and He is also divided.

What, then, is our duty at the present moment? Is it to agitate and take action for the immediate fusion of all Churches into one? I think not. The effect of that would only be to add another to the existing number of Churches. The present divisions have emerged gradually and as the result of historical conditions. We must evolve into the better state, and the evolution must be the result of much prayer and much faithful preaching. Let us have patience and preach the Word, as Luther exhorted in opposition to the enthusiasts who wished to make a clean sweep of everything. Great results will then come in due time, when things are ripe. "I did nothing," Luther said; "the Word did everything. The Word is almighty." It is wrong, too, to make accusations against others. Until we can show a united Protestant Catholic Church, we cannot blame Roman Catholics for preferring to remain as they are. Until we can show one Catholic Church, co-extensive with Christendom, we cannot expect the world to believe. It is wrong, too, to lay the blame of the present divisions on the clergy. They represent the people and they are in advance of rather than behind the body of the people, in deploring the present condition of things. Certainly, they are the greatest sufferers by it, as they would be the greatest gainers—especially in that inspiration which is necessary to the best work—from every enlargement of the Church that resulted from loftier ideals taking possession of the minds of the people. A very extensive acquaintance with Canadian ministers assures me that, as a class, they entered upon their work from the holiest motives, and that, when they hear the Master speak the word to go forward, they will obey. It is wrong, too, to blame Baptist views of Baptism and Anglican views of the Episcopate for our divisions. Until the Churches that are at one on those points unite, it is a waste of time to talk to others about Union. We must take one step at a time. We must act

along the lines of least resistance. When we do the duty that lies nearest us, new light will thereby be thrown on duties at a greater distance and the way opened to do them also.

Why should not we lead the way in this work that is appealing to Christian hearts everywhere? Many years ago, at the first general meeting of the Evangelical Alliance, in the City of Montreal, I read a paper entitled: "The Church of Canada—Can Such a Thing Be?" It seemed Utopian to look for a National Church then. It does not look so now. Union is in the air, and all of us breathe the air. Canada has since become a highway between the Old World and the New. God has given us the position, and we have been forging the links of the Queen's highway, till only one link is now lacking to the chain uniting Europe with the most distant and most ancient ethnic civilizations. Along our north-west passage by land multitudes will come and go, on every imaginable errand, leavening us and being leavened. The spectacle we present to them shall be our great message to Europe and Asia. What shall it be? A divided Christ or a living Christ?

Is it wrong to dream that Canada may set an example to Christendom, and be a chief missionary to heathendom. It will seem so only to the unbelieving. Why not, will be the question of young, heroic hearts? We are not burdened as older nations are. Let us rise to the possibilities of our position, our time and our faith. Instead of nibbling at the mouldy crusts left us by ancient controversies, let us feast royally on the fat things of Christ, and go forth to apply His exhaustless power to the needs of a new land, a new age and new births of society.

G. M. GRANT.

The Baccalaureate Sermon.

"Now therefore know, and consider what thou wilt do."—I Samuel xxv. 17.

In the journey of life, seasons will ever and anon occur, in which it is well for us with special earnestness to consider the circumstances in which we are placed, and the course which we ought to pursue.

So it was with Abigail on the occasion on which the words of our Text were addressed to her. When her husband, the churlish and ungrateful Nabal, whose shepherds David's men, though often themselves in great straits, had kindly treated, and to whose flocks they had served as a wall of protection, had, by his scurrilous and insulting answer to a courteous request for friendly aid in return, provoked David to the hasty resolution of a terrible revenge, intimation of the threatened danger was brought to her by one of the shepherds. "Now therefore," said he, after communicating the intelligence, "know and consider what thou wilt do." He doubtless thought it better in so alarming a state of things to deal with a sensible woman than with his foolish master. She at once saw the necessity of taking without delay the steps which she judged best fitted to avert, if possible, the impending peril, and by the hospitable supplies with which she met David and his companions, and her impressive pleading with him and representation of the evil of his cruel purpose, turned him aside from the vengeance which he contemplated. In her wise foresight and human sympathies she vividly realized the loss of worldly goods and of life itself to which her household as well as she herself were exposed, and adopted the best means of safety not only by her liberal gifts, but by convincing David himself of the sinfulness of his design.

Her conduct in so doing affords an instance of that thoughtful consideration and energetic action which are essential to success in our efforts, and to all, whatever be their position, and the duties which it involves, the exhortation both of reason and of Scripture is to "know and consider what we ought to do," and to do it with heart and might. More especially are we called upon to ponder well our ways, that our goings may be established, at particular seasons and turning points of our lives, as it is now with you, Graduates of this University, who having obtained the distinctions which your diligence and attainments have earned are most of you about to go forth from its walls, and enter upon the activities of the busy world outside. Your Alma Mater, therefore, cannot let you go from her home and fostering care without some parting words of counsel and encouragement to guide and cheer you on the way to the right discharge of the duties which await you.

First of all, then, know your own selves, and remember, amid the animating hopes with which you go forth, not to shut your eyes to the dangers, difficulties and temptations from which none in this mortal existence are exempt, and to which you will more or less be exposed. You cannot draw aside the veil which hides from you the view of your future career. I scarcely need, however, to remind you of what, if you scan the history of the lives even of earth's wisest and best, the experience of all will teach you, that you will not always be able to steer your bark with favouring breeze over a gently heaving sea, where no stormy winds and billows threaten to overwhelm. Your path will not be always bright and strewn with flowers but sometimes dark and thorny. The evil maxims and examples of the world will assail you from without. Besetting sins will seek a lodgment within, the spirit of selfishness, the spirit of pride, the spirit of envy, the spirit of sensual indulgence, the spirit of slothfulness, and amid the distractions of the excessive pursuit of other objects of carelessness, in the performance of the paramount obligations of the stations which you are called to fill.

Know, then, and be well assured of the opposing forces which you have to face, that forewarned you may be forearmed. Your brave young hearts have no reason to be depressed by the prospect. Yet will such assaults assuredly sharply test the temper of your armour, and you have need to consider and deliberate, what you ought to do to brace yourselves for the fight, and how you can most effectually meet and overcome them. What, then, must be your equipment for victory in the campaign of life? One only and all sufficient answer can be given. The celestial panoply of love to God, and to your neighbour as yourselves, will alone enable you to be steadfast and immovable in the conflict, and to achieve far greater and nobler than mere earthly conquests in your encounters with trials and temptations, and your endeavours to promote the welfare, progress, and happiness of your fellowmen.

Of these all-constraining principles, love to God and love to man, love to God is our first and highest duty, but love to our neighbour is its invariable sequence and accompaniment, for from love to God, and from it alone, it necessarily flows. Never in the whole history of time has love to the human brotherhood emanated from fallen man himself, from amid the enmities of savage tribes, the contempt for those of a different nation, of Greek and Roman pride, of Mahometan intolerance, Hindoo caste, or Chinese arrogance and isolation. Nor can either mental culture and ability, or science, or human philosophy beget in us this heaven born love to man. It springs from a far higher source. In the contemplation of the divine perfections of wisdom and goodness in the works of creation, providence, and redemption, and of the infinite depths to which the Son of God descended, and of all He spake, and suffered, and is still doing on our

behalf, still bending on earth a brother's eye, we behold the love of God to the children of men, and are taught by the strongest and most affecting motives as the objects of His loving kindness and His grace, while we love Him and magnify and praise His name, at the same time as His creatures, and after the divine image and example, to love and do good to our brethren of mankind. He, says the Apostle, "who loveth God will love his brother also."

The aim of you all, whatever be the posts which you are to occupy, and wherever your lot be cast, is to serve God by your service to man. Let me then exhort you, my young friends, to cherish love to your fellow men as your great practical rule and guide in your labours, for only when your energies are inspired by a loving heart will they most effectually accomplish the object which you have in view. Wonderful and beneficent have been the results to which this Christian love has led. An incident in the narrative of the progress of the first mission, in 1796, to Otaheite, one of the Society Islands of the South Seas, strikingly illustrates the mighty and blissful influence of this divine principle. For 16 years the missionaries had faithfully laboured there, for the most part of the time apparently in vain and in imminent peril of their lives among a people idolatrous and depraved to the last degree, of the most revengeful passions, and of almost inconceivable cruelty towards their enemies. At length the seed which they had sown in tears began to their joy bear fruit, and their converts gradually increased, until they filled the Church which they had built. One day while at worship there they were attacked by a body of their still heathen countrymen. In the combat which ensued the Christian natives who had taken arms with them for self-defence signally defeated and put to flight their assailants. Far, however, from displaying towards the dead and wounded among their enemies the refinements of brutal revenge to which they had once been accustomed, they exhibited towards them the same tender care which they showed to their sufferers on their own side. So striking and admirable a change from their former practices was a revelation to their astonished foes, and so convinced them of the superiority of a religion which had produced it, that they at once professed themselves its followers, and cordially united as one man, with those whom they had lately sought to destroy, in committing their idols to the flames.

Love to man, which was thus so remarkably displayed in the case of a Christian community, giving them power over their former selves, and the happiest influence over others, is obviously no less potent for good in the case of individuals in whose bosom it is the governing motive. This it was which led the Saviour Himself, which led His Apostles, and those who were His in every age, to the patient and undaunted endurance of the difficulties, trials, and toils, which they had to undergo, in their missions of beneficence to mankind. And so it will be will be with you if you have this heavenly love

abiding in you. The thought of the injury which cannot fail to be done to others and the stumbling block which you would place in their path by yielding yourselves to any evil way, will make you watchful to resist and repel the temptations amid which you are set. A loving spirit will make you kind to all, and put far away from you selfish and malignant passions and desires, and not suffer them to enthral and degrade. It will lead you gladly to recognize your neighbour's excellencies, and to rejoice in his advancement. It will be not only one of the most certain evidences of the reality of your faith, but an unerring guide of your lives. It will be the surest guarantee of your fidelity in the duties committed to your trust, while it will give stimulus and enjoyment in your studies for the further enlargement of your minds, and preparation for your work for human behoof, and be followed by the effectual blessing of God on your labors and your prayers.

This Godlike love to humanity, this impress and reflexion of God's love to man, while it ought to guide the lives of all in all their varied circumstances, will of course have special application in the several vocations which you are to follow. On some of these, in conclusion, I can only very briefly touch.

Graduates in Theology, let this love to man pervade your hearts, and it will be your first object, while you seek to save, and point to brighter worlds, yourself to lead the way. The physician, though himself suffering from a hidden and dangerous disease, may still be able to go on his rounds of visits and be the means of restoring his patients to health and strength, but to be successful in the cure of souls the Christian pastor must himself first be healed, in that he desires his people to be, must be an example to the flock in all around him. He must guard against giving by word or deed any occasion of offence, and commend the doctrine of God's love to his life. If love to your people dwell in your breasts you will be in dependence on God's blessing to prepare yourselves to the discharge of your ability for the faithful discharge of both the public and more private functions of your sacred office, and not allow any other study or pursuit, however attractive, to absorb too much of your regard, and weaken your efforts in their behalf. In your pulpit ministrations, your sermons will not be flashy discourses, or deep disquisitions regarding points of lesser moment. There will be naturally characteristic diversities of style, manner, and impressiveness in the discourses of each, but they will all be heartfelt inculcations of the vital principles of the Gospel. Their great aim will be the spiritual profit of your hearers in the conversion of sinners, and the edifying of the body of Christ, and, while fearless in the denouncement of sin, you will be tenderly affectionate in reproving, and pleading with the sinner. Carry this spirit of love not only into the House of God, but wherever you are and wherever you enter. The other less prominent but not

less important parts of your pastoral work will then never be services performed in a half-hearted and perfunctory way. Your visits from house to house, comforting the sick, the sorrowful, and the dying, relieving the poor, lifting up the fallen, cheering the desponding, instructing the young, and reclaiming the vicious and erring, will all freely flow forth in the channel of emotions far deeper than any human friendship, those of Christian sympathy and love. Nor will this sympathy be confined to these in your own sphere. It will be wide as the world, and embrace the whole fraternity of mankind, and especially will you delight to hold communion with all who love the Lord Jesus Christ in sincerity, by whatever name among men they may be called, and lend your cordial aid in assisting to remove any walls of partition which still tend to keep asunder those whom God has joined.

Graduates in Medicine, let it be yours to follow in the footsteps of the Great Healer of the body as well as of the soul, who out of a heart full of compassion restored health and strength to the diseased. Let love to your fellowmen be your governing motive in your capacity of members of your noble profession, and your supreme desire be to be benefactors to your race to the utmost of your power, by alleviating human sufferings and rejoicing the hearts of the families to whom you minister by preserving, if possible, the lives of a beloved father, or mother, or child. You will thus also have the most certain and strongest incentive to make yourselves more thoroughly masters of that knowledge of the best treatment of the bodily ills to which flesh is heir, of the new remedies which have been discovered, and the new instruments which have been devised for the relief of every varied malady, which is so essential for the most successful practice. You will thus be raised far above any petty jealousies with regard to your fellow-practitioners, and anything unbecoming the honour of your profession. You will be ready to hasten at every call of duty by night, and by day, in calm or in storm, and by your genial presence and watchful care, by the bedsides alike of the rich and of the poor, will win the confidence of your patients, and shew the skilful physician to be at the same time their kind and sympathizing friend.

Graduates in Arts, I cordially congratulate you on this honourable termination of your course for the several degrees which you have attained. From the survey which you have thus far taken in the realms of literature, science and philosophy, you cannot fail to have perceived how vast is the world of knowledge, and how much you have yet to know to become fully acquainted with even one of its domains, and that you have need to be students still. Is this, however, all? Are your regards to be self-confined? Are your studies to terminate in yourselves? Are your intellectual gains to be coveted or hoarded up only for your own gratification? Far from it. You are not to be isolated beings, or like the Pharisee in religion, members of a caste, saying like the heathen poet, "Odi profanum vulgus et arceo," keep-

ing yourselves aloof from, and little concerned for the benefit of others. "Those who have only the knowing faculties active, as Philip Brooks has well said, "have yet to know the secret of a victorious life in the harmonious blending of the knowing and loving powers." Attainments in Arts and Science, while they enrich and improve the mind, and are sources of unalloyed pleasure to their possessor, are but the means by which you may be better fitted as the children of your Heavenly Father for being fellow-workers with Him for the good of man, for being the centres of instruction to others, for giving additional impulse to the progress of the race by further research and discovery, and to the elevation of mankind in all that is pure, and just, and true.

Be then, my young friends, your future line of life what it may, whether the Christian Ministry, Medicine, Law or Education, or any other, let love to your fellowmen ever inspire and guide you in fulfilling the duties of your several positions of usefulness. Let this love be enthroned in your hearts, and speak by your deeds, and you will be a blessing to others, and will yourselves be blest, and when at last you are called to give in an account of your stewardship, and of the manner in which you have employed the talents and opportunities with which you have been intrusted, yours will be the gracious welcome and reward of good and faithful servants.

JAMES WILLIAMSON.



ERRATA.

P. 10, l. 3, for 'intention' read 'intuition.'

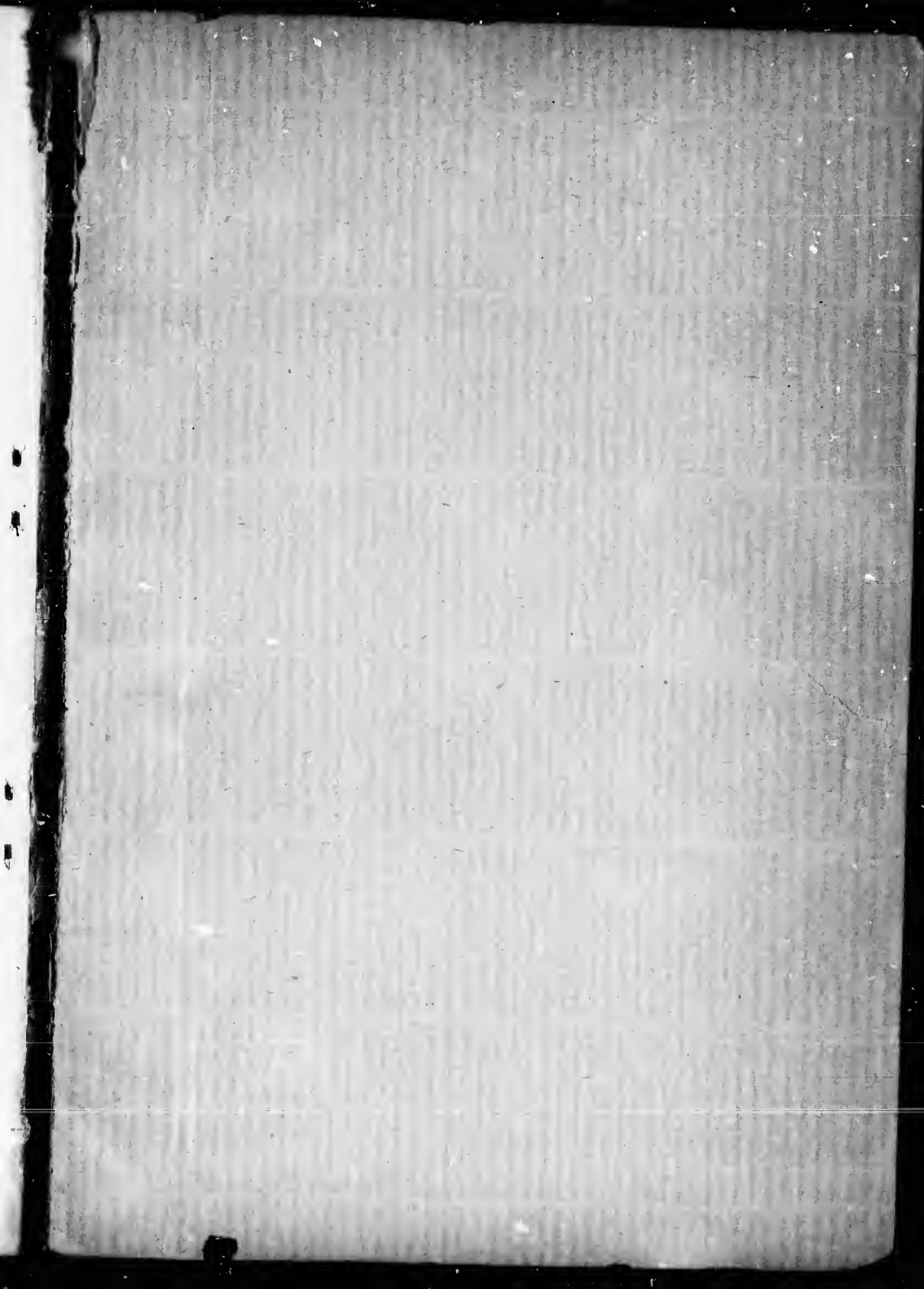
P. 11, l. 5 from bottom, for 'this' read 'His.'

P. 16, l. 6 from bottom, should read 'Christ says I am among
you as one that serveth.'

P. 20, l. 1, insert comma after 'righteousness.'

P. 20, l. 7 from bottom, for 'praising' read 'groanings.'





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