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THE POETRY OF ARCHIBALD LAMPMAN.

PROF. ARCH'D MACMECHAN, PH. D.

EXACTLY ten years ago there was published a volume of Canadian poetry so different from all that had gone before as to mark the beginning of a new literary movement in this country. It was the work of a birthright Canadian who owed little, if anything, in the way of education or experience to any but Canadian influences: and the inspiration came from the life and scenery of Canada. This modestly printed and bound volume of one hundred and fifty pages was called *Among the Millet*, was manufactured at Ottawa and was the work of a Mr. Archibald Lampman, a gentleman in the Civil Service. It was praised greatly by Mr. W. D. Howells in *Harper's Monthly*, and the name of it reached even Germany, and came within the ken of omniscient *Anglia*. In 1895 Mr. Lampman published his second volume—*Lyrics of Earth*—in Boston. These two small books constitute the bulk of his work, and form the subject of this paper.

Superior persons have told us so often that we are a rude, raw democracy, that naturally one looks for the "barbaric yawp" in the first singer of that democracy. But the tone

is almost ultra-refined, the workmanship has both the swift-ness and the finish of the true artist. This clear nobility of tone is unmistakable in the sonnet called "Outlook." Tacitly the poet defines his own position, while he sets an ideal before us:

"Not to be conquered by these headlong days,
But to stand free: to keep the mind at brood
On life's deep meaning,—nature's altitude
Of loveliness, and time's mysterious ways.

At every thought and deed to clear the haze
Out of our eyes, considering only this,
What man, what life, what love, what beauty is,
This is to live, and win the final praise.

Though strife, ill fortune and harsh human need
Beat down the soul, at moments blind and dumb
With agony; yet patience, there shall come
Many strange voices from life's outer sea,
Hours of strange triumph, and, when few men heed,
Murmurs and glimpses of eternity."

It is this determination which has enabled the poet to divine and interpret for us the latent beauty about us, when our eyes are holden that we cannot see, and our ears dull that we cannot hear. To many, Ottawa is simply "the city of sawlogs and lumber," the hive of sordid, greedy politicians. The "eye among the blind" sees in that rude young city the glory of the swift, fierce Canadian spring:

"Oh, the hum and the toil of the river;
The ridge of the rapid sprays and skips;
Loud and low by the water's lips,
Tearing the wet pines into strips,
The saw-mill is moaning ever.
The little grey sparrow skips and calls
On the rocks in the rain of the waterfalls,
And the logs are adrift in the river."

Again the springtide song of the frogs which is undoubtedly sweet and quaint, and charming in its way, as the song of nightingales has never had an interpreter on account of the grotesque creatures which produce it. But Lampman hits exactly the right note when he recognizes the quaintness, the melody and the eerie suggestiveness of this characteristic *chant d'amour*:

“Then like high flutes in silvery interchange
Ye piped with voices still and sweet and strange,
And ever as ye piped, on every tree
The great buds swelled; among the pensive woods
The spirits of first flowers awoke and flung
From buried faces the close fitting hoods,
And listened to your piping till they fell,
The frail spring beauty with her perfumed bell,
The wind flower and the spotted adder-tongue.”

A later fancy is to make them the favorites of Pan, and their voices the only echo in our dry hard day of the pipes of the goat-foot god. And so he takes the different aspects of our changing seasons, singing only what he knows; the grey river ice, with the blue water looking through, in the hot spring, the welcome heat of mid-summer in which one bathes and revels, while the brain stirs and clarifies, the coming of winter, keen frosts, the fall of the snow, the Canadian delight in the wonderful winter sunsets seen across leagues of white country, the storm that blots out life in the winter city but is not so fierce as the stormy human hearts, or the cares “barricadoed evermore within the walls of cities;” and singing all without a single false note. This should awaken the dullest to the fact that the ideal is about us, everywhere, in the present, despised actual. And this is one great merit of Mr. Lampman's work.

His poetic faculty is shown most clearly perhaps in his very shortest poems, those compressed “lumps-of-delight” where sentiment, thought, and workmanship must be equally combined, if the result is to be pleasing. The lyric snatches of the two dedications are exquisite in their simple charm and unstudied grace; but they are perhaps too intimate in character to be quoted. This is in a sadder mood, but how completely the impression is given within eight short lines:

“I heard the city time-bells call
Far off in hollow towers,
And one by one, with measured fall,
Count out the old dead hours;

I felt the march, the silent press
Of time and held my breath;
I saw the haggard dreadfulness
Of dim old age and death.”

Another verse-form which Mr. Lampman has tried and succeeded in is the difficult blank verse line. Much modern blank verse is simply prose cut into lengths, and if it escapes this, the bungler's first fault, it is harsh, or over-elaborated, or gives you the impression of couplets wanting rhyme. Few poets know the art of producing blank verse paragraphs or phrases, a number of lines varied but linked close together. There is no blank verse in the second volume, more's the pity. A finer thing than *An Athenian Reverie* has not been written in the same metre within the last ten years. The movement is Tennysonian and the feeling is pure Greek:

"How the returning days, one after one,
Come ever in their rhythmic round, unchanged,
Yet from each loopèd robe for every man
Some new thing falls. Happy is he
Who fronts them without fear, and like the gods
Looks out unanxiously on each day's gift
With calmly curious eye."

Where, outside of Tennyson, will you find an opening moving so softly, yet with so much grace and dignity? The fascination of Hellas is imperishable. Here in this western commercial world, amid changed conditions of life, and out of sight and out of touch with so many things which carry on that subtle influence, the heart of the poet turns instinctively to the great mother of arts and eloquence, the City of the Violet Crown. The lines describing Lysippe and Theron, the young bride and bridegroom, the bit about the moonlight, the description of the voyagings, the character sketch of Euktemon are all successful pieces of vivid but unstrained delineation. The central situation is figured with much clear delicate force. In the second volume there is a bit of pure fantasy in which the poet imagines himself treading the sea in a path of moonlight, amid all strange figures. Among others are those

"Whose marble lips yet pour
The murmur of an antique tongue,"

lines which Landor might have signed. But after all the chief inspiration is from Canadian life and Canadian scenery.

For sweet spontaneity, for Wordsworthian observation, for finished workmanship, for pure ideal tone, Mr. Lampman's verse will bear comparison with any produced by the men of this generation, here or elsewhere. One goes back to it with renewed pleasure. It is poetry which grows upon the reader, chiefly perhaps for its freedom from that terrible *sécheresse de cœur* which seems spreading everywhere like a blight.

SINCE our last issue two names have been added to the Guild—Rev's. George Miller, Edwin Smith.

THE graduating class of this year is small, numbering just half as many as last year, and considerably less than the year before. Their immediate future is generally uncertain. The graduates are:—Messrs. A. H. Campbell, J. R. Douglas, W. R. Foote, T. F. Irving, D. McRae, A. F. Robb, and A. D. Stirling.

OUR esteemed Principal entertained the students of the second and third years, and other friends, on the evening of the 15th inst. at dinner. We appreciate the kindness of Dr. Pollok and rejoice with him over the prosperity of the College. At such gatherings "The College" is naturally the subject of the speech-makers. Drs. Pollok and Currie have experienced doubtful and depressing days, but better times have come, and no wonder they rejoice in the fruit of their labour. Our church owes a great debt to such men. Again Dr. Pollok has called forth a deep feeling of thankfulness from "his boys."

ON the 15th of February the professors and students were favoured with a rich treat in hearing addresses from two prominent clergymen of the Episcopal church on the subject of Jewish missions. Rev. Mr. Smith, who is Secretary of that department of the work carried on by the Church Missionary Society, spoke briefly of the history and general work of the Society. Rev. Mr. Fladd gave a very interesting and instructive talk on the religious tendencies and social position of the Jews before and since the beginning of the present century. Mr. Fladd is the son of a missionary and an Abyssinian by birth. Of late he has been engaged in mission work in Tunis.

I.—DEPARTMENT OF O. T. EXEGESIS.

STUDIES IN ISAIAH.

III.

CHAPTER V. contains the third prophecy. The first prophecy, Chapter I., was mainly introductory,—its themes being sin, suffering, call to repentance, and promise on condition of reformation. The second prophecy, Chapters ii.—iv., shows that as Jerusalem was guilty it must suffer, but a remnant would be saved and purified,—blessing should arise through judgment. This prophecy is complete, ending in the strain in which it began. Chapter v. may therefore be regarded as a separate prophecy. It naturally falls into three divisions:—

1. The parable of the vineyard (vv. 1-7). God had planted a vineyard and watched over it with great care; he expected good fruit, but he had been bitterly disappointed, for wild grapes was the only product. He could have done no more for it than he had done. He would therefore throw down the hedges and give it over to spoliation. This was a graphic picture of God's goodness and of Israel's vile ingratitude. The past had been strewn with mercies, but rebellion had been the result. God was now about to arise and vindicate his holiness. The threatening here looks beyond any immediate disaster, and points forward to the destruction of the city and the captivity of the people.

The first prophecy commenced with an appeal to the heavens and the earth, reminding us of the words with which the song of Moses is introduced (Deut. xxxii. 2). Isaiah says he will sing a song concerning his beloved,—that is, the Lord—a song concerning his vineyard. The idea of Israel as God's vineyard is supposed to have originated with Isaiah. It is found in the Psalms, in Ezekiel, and in the Gospels. This parable is very like some of those delivered by our Lord on similar occasions.

The prophet would secure not only an interest in the story, but preparation for that self-condemnation on part of the people which of course was his aim. "Thou art the man." Skinner forcibly remarks that the prophet, with a sudden change of rhythm, throws off all disguise and drives home the lesson of the whole in the crashing lines of verse 7. The poetical beauty of the parable has been universally admired. The structure of the lines and the rhythm of the phraseology are specially noticeable. In the last two lines of verse 7 occurs a fine assonance which is lost in the translation: "And he looked for judgment **לְמִשְׁפָּחַ**, and behold oppression **מִשְׁפָּחַ**; for righteousness **לְצִדְקָה**, and behold a cry **צִעֲקָה**."

2. The second part of the Chapter extends from verse 8 to verse 25, inclusive. Like Ezekiel's roll, this part of the Chapter may be said to be written within and without with lamentations and mourning and woe. There are six—according to some, seven—woes pronounced as the result of various classes of sins; not that the enumeration of different kinds of prevalent evil is exhaustive, but because it touches flagrant iniquities. The connection of this second part of the Chapter with the first seems to be abrupt, but the transition is natural. Here are recounted some of the sins which would bring destruction upon the vineyard of the Lord; here are the bad fruits the vineyard produced.

(1.) The first woe is pronounced against covetousness and avarice (vv. 8-10). The sin condemned is one which the wealthy were committing. Small landowners were oppressed and robbed of their homes. The law which secured to the people a landed possession was violated. The story of Ahab and Naboth is an example of the more violent methods by which the land-grabber of the time accomplished his work. The conversion of thousands of acres of Scottish soil from pastures for the flocks of the peasant into hunting grounds for the aristocracy, or the eviction of the deserving and industrious poor because the rent bill cannot be promptly settled, may at the present day be evils of no small magnitude in the sight of heaven, though retribution does not

speedily follow. For the sin of adding house to house and field to field, the men of Judah would lose their homes, and their lands would be smitten with the curse of barrenness.

(2.) The second woe is pronounced against revelling and drunken carousal (vv. 11-17). The lovers of strong drink, and wine, and song, and the feast, would be given over to their life of carnality and its inevitable concomitant spiritual insensibility. God was not in the thoughts of these people. In their stupidity they could not see how wrong-doing must meet with its day of reckoning; they could not hear the mutterings of the thunder which in deafening peals would soon crash over their heads. Amid drunkenness, and song, and feasting, a recognition of divine claims was practically ignored. But the time of retribution was approaching. "Therefore my people are gone into captivity (v. 13). The prophetic preterite is used גָּלוּ, so surely would the prediction be accomplished. Sheol, with insatiable craving, would open her mouth and gulp down this sensual people, whether low or high, with all their pomp and glory; abandoned and ownerless fields would become pasture ground for wandering shepherds; and God would be exalted by his righteous judgments.

(3.) The third woe is against those who are slaves to sin and blasphemers,—who are hardened sinners and noted for a defiant unbelief (vv. 18, 19). While they are bound to wickedness as with a cart rope, determined to work iniquity, they impiously challenge Jehovah, calling him through mimicry "The Holy One of Israel," to prove that he can execute his threatenings: "Let him hasten his work that we may see it."

(4.) The fourth woe is against the subverters of morality (v. 20). They would obliterate all distinctions between right and wrong. The law of God must be allowed no place as the basis of morals. Let caprice, inclination, habit, in short any thing but the divine will shape man's conduct.

(5.) The fifth woe is against those who pride themselves in their knowledge (v. 21). Probably, as Driver conjectures, they were those who, satisfied with their fancied astuteness, conceived that their management of affairs was above criti-

cism In this connection may be read verses 14 and 15 of Chapter xxix.

(6.) The sixth woe is against dissolute judges (vv. 22, 23). As in verses 11 and 12 drunkards in general were described, so here the sin is spoken of as practised by a certain class, the judges who drank heavily, and who, under the influence of intoxicating drinks, perverted judgment, justifying him who was in the wrong and condemning him who was in the right.

Some regard verse 23 as denouncing a class distinct from the persons referred to in the preceding verse. But against this view is the fact that verse 23 commences with a plural participle in the construct state, showing that the verses are in apposition: "Woe to them who are strong to drink, who are the justifiers of the wicked *מְצַדִּיקֵי רֵשָׁע* for reward."

The announcement of the first two woes (vv. 8 and 11) is followed by a statement of the punishment. But the third, fourth and fifth woes (vv. 18-21) have no such detailed punishment. Verses 24 and 25 which specify punishment would seem to refer not merely to the sixth woe in verse 22—although they may have been suggested by that so to speak last straw on the camel's back.—but to all the sins which had been enumerated. Because Judah and Jerusalem had trampled upon the law of the Lord they would be consumed as the stubble. In view of the frequency of the occurrence of the prophetic preterite in this part of these prophecies, verse 25 which starts with *עַל-כֵּן חָרָה*

may be regarded as another instance of its occurrence, and not as a past referring to judgments already inflicted.

Since the refrain at the end of verse 25, "For all this his anger is not turned away, but his hand is stretched out still," occurs in Chap. ix. 12, 17, 21, and in Chap. x. 4, Ewald, who is followed by Cheyne and others, supposes that the occurrence here should be connected with these passages. But for such a view there is no good reason, since similar phenomena occur elsewhere. For example, compare Chap. ii. 9 and Chap. v. 15, passages which contain an assertion essentially the same without proving that originally they stood side by side.

In noticing the prophet's terrible arraignment of the sins of

the people, it is worthy of remark that as the Books of Kings and Chronicles contain only brief annals, we must not suppose that Isaiah exaggerates the wickedness of the ruling classes since so little is said on this point in these annals, for if we read Amos and Hosea who were contemporaries of Isaiah, we find the very same sins and the very same caustic denunciations.

3. The third part of Chapter v. extends from verse 26 inclusive, to the end of the Chapter, and contains a reference to the Assyrian invasion. Jehovah would lift up a banner around which nations from afar would rally. At his summons, they would speedily come as bees to a bee-master. He would protect them and make them the instrument for the chastisement of his people. Their movements would be rapid, their discipline perfect, and their might irresistible. All this points to the Assyrians. Orelli remarks that "the song struck up at first has passed into a sevenfold woe, and the woe into a thunder-storm of doom, which dies away in unrelieved horror."

POINTS FOR CONSIDERATION.

1. In verse 14 why is the feminine singular suffix pronoun appended to several nouns? 2. What period in the nation's history, during the ministry of Isaiah, best meets the conditions of the Chapter taken as a whole? 3. In verse 25, some exegetes maintain that the judgment denounced is a future and not a past woe. They hold that the verb וַיִּשְׁמַע is a prophetic preterite. What can be said in favor of a reference to the past? 4. Does the threatening contained in the last part of the Chapter receive anything like a complete fulfilment in the Assyrian invasion? If not, may we extend it to the Babylonian captivity? Or, are we warranted in thinking with Delitzsch that the prediction is so general that the evils inflicted on the Jews by the great world-power in the form of Assyrians, Chaldaeans, Persians, Grecians and Romans, are here unfolding out of the misty future and presenting themselves to the prophetic eye of the seer? 5. What arguments have been pressed in favor of attaching vv. 25-30 to Chapter x. 4? See Skinner on Isaiah, p. 40. 6. Is it the duty of ministers now, as it was the duty of the prophets of old when occasion required, to denounce social evils which invoke judgment on a nation?

GUILD NOTES.

CONTRIBUTED BY REV. D. McDONALD, B. D., STRATHLORNE, C. B.

THE "minuter analysis" of Chapter first, in the December THEOLOGUE, is admirable.

Verse 6 seems to me to refer particularly to the judgments which had been inflicted on the people. The preceding context appears to favor this interpretation. We have there the question,—“Why should ye be stricken any more?” as if to say,—“ye have been punished severely already.” And then this verse speaks of wounds, bruises and putrifying sores, in such a way that one may fairly infer these open, unbound, unmollified marks of punishment to be the cause of the sick feeling of the whole body-politic. They evidently did not feel sin-sick nor faint at heart on account of sin.

Verse 13. On the question raised here I am with the revisers. I would like their rendering better if “bear” or “endure” had been substituted for the mystifying words “away with.”

The reading of the lxx (Tisch.) is, “Your new moon and Sabbaths and great day I cannot bear. Your fast and rest from labour, your new moons and your feasts my soul hateth.” The last three words of verse 13 are thus read into verse 14. The Vulgate (Tisch. 1873), agrees with the authorized version.

Vv. 11-14. These verses condemn insincerity in worship and not offerings, sacrifices and observance of ritual which were a shadow of good things to come, and imposed until the time of reformation (Heb. i.).

CHAPTERS II.—IV.

The treatment of this section in the January THEOLOGUE is all that could be desired.

POINTS RAISED FOR CONSIDERATION.

1. If the prophecy at the beginning of the second Chapter originated either with Isaiah or Micah, the latter seems to me to have the stronger claim to authorship, because the prophecy fits in so naturally by way of contrast in Micah, while in Isaiah it seems rather a text with which to begin an inspired address. The very first word of this prophecy in Isaiah, in the Hebrew Bible, we would expect to be in the future tense if Isaiah was

the author. Instead of that it is in the pret., and to be understood as future, as we would expect in a borrowed selection of prophetic narration.

I would like to see in concise form the reasons for assuming that Isaiah and Micah borrowed this prophecy from an earlier source.

2. The meaning of **כְּאַחֲרֵית הַיָּמִים** is determined by the prevailing usage of the term. According to Gen. xlix. 1, Micah iv. 1, Num. xxiv. 14, Dan. x. 14, it means the closing part of the period of time spoken of. And as Isaiah here closes with Messianic times, these are the last days. (See Heb. i. 1; I Pet. i. 20).

3. Vv. 2-4. That these verses did not receive their fulfilment at the return from captivity is clear from history. In those days all nations did not flow, as described, to the law of the Lord promulgated from Zion. The law in Zion then was the Mosaic law from Sinai. This prediction points to another law—the law of Christ—the Gospel, which will yet be so esteemed that it shall be accepted by all nations as a law of conduct. May the time soon come!

4. The statement in regard to “the laws of prophetic suggestion” seems to be a necessary principle to be taken into account in the interpretation of prophecy. I consider it above any adverse criticism that I can offer.

5. Chapter iii. 1. Reasons for regarding figuratively the expression: **בִּלְמִשְׁעֵן-לָהֶם וּבִלְמִשְׁעֵן-מֵיָם**. The two preceding words **מִשְׁעֵן וּמְשַׁעֵנָה**, *stay and support*, i. e., support of every

kind, might be supposed to favor the idea that the expression under consideration simply means the most necessary props of state. The following verse would then explain what these props were. The literal sense, however, seems sufficiently exhaustive when we read Lam. ii. 20; and Josephus, *Wars of the Jews*, Book vi, Ch. iii 3, 4.

6. Chapter iv. 2. The meaning of **צִמָּח**. The Messiah is meant by this word in Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12, and the objections to that meaning in this verse do not

seem strong. It fits the context better than any other meaning, if we assume, as we have a right to do, that the escape of Israel from captivity learned, through various prophecies, to look forward to the coming Messiah as the Branch of the Lord, beautiful and glorious, and the fruit of the land excellent and comely. He is certainly viewed in that light in these latter days. To make the word mean "*the Church of the future*" seems to make "the escape of Israel" too beautiful and glorious *in their own eyes*. To make it mean "*the increase*" or "*rich produce of the land*" does not accord well with the dignity of the whole prophetic utterance.

II.—STUDIES IN THE TEACHING OF ST. PAUL.

THE PERSON OF CHRIST.—(Continued.)

IT is needless to say that Paul believed in Christ's true humanity. He seeks to interpret the meaning of that human life, and specially the meaning of that which is the crowning evidence of Christ's true humanity, His death upon the cross (Phil. ii: 5-11; II Cor. v: 14, 15; Gal. ij: 20; iii: 13; vi: 14). When, in Rom. i: 3, he mentions that the Son of God was "of the seed of David," he seems to introduce the reference specially to attest Christ's real humanity.

Yet, while truly human, His was a sinless humanity. Probably Paul knew, e. g., from Peter (Gal. i: 18) how thoroughly those familiar with Christ's earthly life were convinced of His sinlessness. He may have concluded, too, that One who had risen from the dead and was now exalted and glorified must be, and must always have been, without sin. He had, at any rate, no doubt about it. Though the Lord came "in the likeness of sinful flesh" (Rom. viii: 3), although it was His flesh, His incarnation, that brought Him into contact with sin, yet "He knew no sin" (II Cor. v: 21), no moral birth taint nor the guilt which comes from yielding to such hereditary taint.

This death-conquering, life-giving Sinless One is no mere pro-

duct of humanity: though of the seed of David, he could not be accounted for, as Paul himself could, simply as a Hebrew of the Hebrews. He comes in as the Founder and Head of a new order. Adam was himself a figure of this new Head of the race, (Rom. v: 14.) Who brings in righteousness and life to repair the ruin of sin and death brought in by Adam. Christ's resurrection is not to be regarded as an isolated incident, but as the beginning of a new creation, the pledge that all who are in living union with Him shall rise again, the foretoken of a coming harvest. He is "the first fruits of them that slept," (I Cor. xv: 20, 23; II Thess. iv: 14) "the first born from the dead" (Col. i: 18.) This "Second Adam" is a "life-giving Spirit" (I Cor. xv: 45), and as life is a divine gift, He can be no mere child of Adam: instead of being "of the earth, earthy," He is, must be, from heaven (I Cor. xv: 47.).

Yet it is not enough to regard Him as "the heavenly man," the archetypal pattern of humanity existing in a pre-earthly condition, the ideal man, the human image of God who fulfils the original purpose of man's creation (Cp. Gen. i: 26; II Cor. iv: 4; Col. i: 15.). He did not bring His humanity with Him from heaven; He assumed it on earth. Bodily form of some kind, either psychical or spiritual, is an essential part of man, for mere spirit is not man. The human image of God, therefore, must have corporeity. But He could not have the spiritual body before He came to the earth, because it is a universal law (I Cor. xv: 46) that the psychical, or natural, must precede the spiritual, or pneumatic. Hence Christ cannot have possessed bodily form, and therefore cannot have had a real humanity prior to His earthly existence. In the fulness of time (Gal. iv: 4) the Eternal Son took on Him our nature; and when, after His resurrection, He ascended to glory He did not merely return to His original form of existence: He ascended as One who, while altogether spiritual, unites now in His Person the human with the divine. Paul's doctrine of Christ's pre-existence is not, as Pffeiderer holds, thê mere reflection thrown back from His exalted glory; but He who has, by His resurrection, first reached the heavenly goal of humanity, and who, by His life-giving power, gives proof that He can uplift men to that same heavenly goal, must have had a higher than human origin

And now in Him "dwelleth all the fulness of the God-head bodily" (Col. ii: 9); in the exalted Christ, possessor of a glorified corporeal humanity, there abides now and forever the infinite wealth of the tenderness and wisdom and power of God.

In this connection should be noticed the familiar passage, Phil. ii: 6-11, the source of the Kenotic theories; "Who, being in the form of God, counted it not a prize (R. V. marg. "a thing to be grasped at") to be on an equality with God, but emptied Himself taking the form of a servant, etc." "Being," in v. 6, is rendered in R. V. margin "being originally;" yet even this is not the full meaning of *ἰσάρχων*: it seems to imply also "continuing to be," Cp. Luke xi: 13; xvi: 14; xxiii: 50. Acts ii: 30; iii: 2; xiv: 8; xvi: 20, 37; xvii: 24. Gal. i: 14; ii: 14. And the expression "in the form of God" is not equivalent to the expression "on an equality with God," because He could not empty Himself of the "form" of God, as this appears to express His personality, the Divine nature inseparable from His Person, whereas He could and did empty Himself of the state of equality with God as respects glory and majesty, for He did not count this as a prize to be grasped and held fast. Then, retaining the Divine nature, He added to it the human nature, taking the form of a servant, being made in the likeness of men, becoming obedient unto death, even the death of the Cross. Paul does not discuss the limitations of Christ's consciousness involved in the process of the Kenosis. "Emptied Himself" does seem to imply something more personal and internal than merely laying aside the robes of majesty; but cp. the use of the word *κενοῦν* in Rom. iv: 14; I Cor. i: 17; ix: 15. II Cor. ix: 3. Paul does not explain it, nor does he try to distinguish between the essential elements of the "form of God" which Christ retained and the "equality with God" which was surrendered. Neither does he ever distinguish between the human and Divine in Christ, as if the human by itself could have anything like personality. He thinks of one Person, the Son of God who, though He was rich, yet for our sakes became poor, (II Cor. 8: 9), Who was found in fashion as a man and afterwards exalted to the highest glory.

There is no question in Paul's mind about Christ's true divinity. The very title "Lord," which he so often applies to Him, is the uniform rendering of "Jehovah" in the LXX; it is so

used by Paul (Cp. I Cor. i: 3; iii: 20. Rom. iv: 8; ix: 28), and he applies it both to God and to Christ (I Cor. vii: 17; xvi: 7.) He also applies to Christ phrases which the O. T. plainly used of Jehovah, (Rom. x: 12, 13. I Cor. 10: 22.) In the greetings with which he opens every one of his epistles the name of the "Lord Jesus Christ" is so united with that of God the Father as to imply that He possesses Divine dignity; and the same thing is implied in the Benedictions. While the title "Son of God" may sometimes express an ethical sonship, such as children of men may share,—sonship based on similarity of character and communion of spirit (Rom. viii: 29), yet there is something unique in Christ's sonship, for He is God's "own Son" (Rom. viii: 3), as if not only the first begotten but in some sense the only-begotten, one in nature as well as in character with the Father. He even calls Jesus "God" (Rom. ix: 5), and in Tit. ii: 23, the expression "our great God" seems to apply to Christ.

No doubt there is a subordination of the Son to the Father. It is implied, e. g. in the fact that the Son is sent (Rom. viii: 3), that He is to realize the Father's purpose (Rom. iii: 25), that He was raised and exalted by the Father (Rom. iv: 24; vi: 4. Phil. 2: 9), and that, after completing the work of man's salvation. He resigns His authority to the Father, from Whom He had received it (I Cor. 15: 28). Yet this subordination is only such as meets us in Christ's own words, e g., John v: 19, 26, 30; vi: 57; xiv: 28, a subordination of office rather than of nature. Indeed all the essential features of Paul's Christology may be found in the teaching of Christ Himself.

It was natural that Christ, as reconciler of Jew and Gentile (types of all who were separated in sympathy) should be Head of the Church that He redeemed; Eph. i: 22, 23; ii: 14-16; iv: 7-15; Col. i: 18, but the Apostle sees that Christ's influence goes beyond the Church and extends to the limits of the universe, so that He has a cosmic significance. New revelations of God are provided for principalities and powers in the heavens through the ministry of Christ to His Church (Eph. iii: 10); He is the end as well as author of creation (Col. i: 16); and it is the Father's purpose to sum up all things in Christ (Eph. i: 10, R. V.) and through Him to reconcile all things to Himself

whether they be things upon the earth or things in heaven (Col. i: 20).

Whatever discord may exist in creation must yield to the influence of Him who brings order and harmony into the life of man. And so Paul rested upon Christ as the adequate solution of all problems in the heavens and in the earth, the risen One ever near in the fullness alike of humanity and of Godhead, beyond Whom he could not rise in his efforts to picture the Divine.

THE students of Pine Hill spent a very enjoyable evening on the 20th inst. Many thanks are due Principal Ker for this opportunity of whiling away a few pleasant hours.

REV. A. H. FOSTER, M. A., B. D., has been ill. His many friends will be glad to know that a change for the better has taken place. We sincerely hope for his speedy recovery.

REV. JOHN MACKINTOSH, M. A., B. D., who has laboured so acceptably during the past year in Gore and Kennetcook, has been called to the pastorate of St. Columba Kirk, Hopewell, Pictou Co.

AMONG many visitors to our institution may be noted Rev. Robert Murray of Lawrencetown and Rev. J. A. MacGlashen, B. D., of Bridgeport, C. B. The latter is a member of the F. M. Committee, and was on his way to a meeting of the same when in the city.

PROF. FALCONER is booked for a course of lectures on N. T. Exegetics in Manitoba College next summer. We are sure that he will represent Pine Hill most worthily in the West. The Summer School will miss the enthusiasm of his presence and activity.

WE are glad to welcome to one of our city pastorates a graduate of '96! The congregation of Cobourg Road are to be congratulated upon securing so efficient a pastor and scholarly a man as the Rev. J. D. MacKay, M. A., B. D. His induction took place on Feb. 1st. In the interim he has paid us several visits.

III.—DEPARTMENT OF N. T. EXEGESIS.

I CORINTHIANS V-VIII.

THE order of this letter is apparently determined by the questions which the Corinthians had submitted to the Apostles. Of these the first was insincere, regarding what Paul had advised in the case of an incestuous member of the church (v). The evil results of aggravated party-spirit which led to toleration of heathen vices form the subject of vi. By reason of two elements in the church holding opposing views on the subject of marriage, various phases of the question are discussed in vii. Chapter viii is the beginning of a large section on matters of Christian expediency, arising probably from the arrogant conduct of self-righteous and over-knowing members of the congregation.

* * * * *

In this section there are several verses which throw light on the apostleship of Paul. V. 3, 4, does not mean more than that the apostle exercises a Christian judgment which should be ratified by the wholesome element of the brotherhood. In vii, 6, 11, 25, 35, 40 he gives his own opinion as to matters of conduct, but recognizes that this is not permanently or absolutely binding. A word of the Lord is final, vii, 10, 11. However vii, 17 gives us a universal injunction, not a matter of his opinion as to conduct or expediency. It is an implication of his Gospel as revealed to him by God that the acceptance of Christianity is not to throw ordinary relations of life into confusion. Cf Gal. iii : 28. This is of the essence of his doctrine and his Gospel is not a matter of personal opinion.

* * * * *

Several facts account for the character of the reply given in vi, 20—vii. (1.) The temptations to vice in such a city as Corinth would be a great menace to converts from a heathen-

ism which had little or no moral sense on this subject. (2.) The question of marriage is treated largely from the point of view of its being a safeguard from passion. That Paul recognized the deeper and truer meaning of marriage is proved from the later epistles. (3.) We must not forget that in many cases marriages were arranged for on principles of expediency or for social or material reasons in which the father was the disposer of his daughter's fortune, vii, 36-68. Paul's solution will allow neither ascetics nor antinomians any ground for boasting. He has a *χάρισμα* of absolute self-control. For those whose passion is a hindrance to spiritual development marriage is right.

* * * * *

VII, 14. It is doubtful whether this verse can be adduced as direct evidence either for or against the statement that Infant Baptism was at this time practised in Corinth. The most that can be said appears to be that it gives the principle on which the rite is based. The argument is as follows:—Do not dissolve marriage relationship with an unbeliever, for as long as he is within the range of Christian influence he is not beyond hope. Judge by the other class who are also in a sense *ἄπιστοι* as not exercising conscious faith. If you refuse to hold intercourse with all who are without faith you would require to shut your children out of your church fellowship; whereas you recognize them as sharing in the benefits of your faith and do not class them with the unclean and unsanctified. Therefore conscious faith is not the only condition of Christian fellowship. The proof of this is the children who are acknowledged to belong to the community. If they were the children of Jews circumcision would be the mark of this. If they were mainly of Gentile parentage, and Paul as elsewhere would not allow circumcision, the next step would be to carry out the principle and by baptism to symbolize that they were no longer *ἀκάθαρα* but *ἅγια*. Whether this step had been already taken may be a matter of conjecture.

* * * * *

VIII, 4-7. The Greeks thought that a statue of Apollo was a representation of the god Apollo. Corinth was full of these images of gods, and the very emperors were deified. But these

are gods and lords only in name, whether represented as dwelling in heaven or ruling on earth. Evil rule is borne by demons, Eph. ii, 2. There is only one God who is a Father, our creator, our final goal, one Lord the mediator of all things and the author of our Christian life. Therefore the enlightened Christian idols in themselves have no meaning. But the weak Christian has associated evil influence with the eating of meat offered to idols (in a city like Corinth the meat usually bought by the poor in the markets) and his conscience is defiled when he shares in what custom has taught him to regard as wrong. (Note readings in verse 7).

* * * * *

V, 5. *παραδοῦναι τῷ Σατανᾷ* probably means more than to excommunicate, or cause him to change his master and so escape the restraining influence of Christ over his passions. It may be that the offender was threatened with some punishment so severe (e. g., Ananias and Sapphira) that the fear of bodily destruction was the real cause of his repentance. From II. Cor. we see that this was the result.

V, 6, 7, 8. *μικρὰ ζύμη* may be *κακία καὶ πονηρία* which showed itself not only in dissension but also in tolerating the incestuous person.

Since Christ has been sacrificed as our Paschal lamb we are in our lives keeping a continual feast of unleavened bread when the house has been cleansed from all impurity.

* * * * *

VI, 1. Observe word *τολμᾷ*. 3. *βιωτικά*—"matters concerning mine and thine." 4. What is the meaning? 7. Note force of middle voice. 9, 10, 11. The material out of which the church was composed. *καὶ ταῦτά τινες ἦτε*—"To these classes one and another of you once belonged." 11. These three verbs are different phases of the same act.

12-20. The body must be viewed in the light of the resurrection. Difference between *κοιλία* and *σῶμα*. *σῶμα* is the organism of which the material composition may be *σὰρξ* or *πνεῦμα*. It is the organ of the life of the personal agent. Ordinarily the *σῶμα* is not affected by meats or activities of the flesh, but adultery is an action which so involves the whole

person, soul and organism, as to exclude any relation to that other person Christ. Hence the *σῶμα* instead of being spiritualized by becoming the organ of Christ's life and eventually a complete temple of God, is yielded up to a degraded *σάρξ* and the true freedom of the personal spirit is lost.

* * * * *

VII, 6. *συγνώμην*. 16. Does this imply or discourage hope of conversion? 21. The connection and especially v. 17 would lead us to suppose that Paul advised the slave not to seek manumission. 29. Reading. *ὁ καιρὸς συνεσταλμένος ἐστὶν τὸ λοιπόν*. 33. Reading.

VIII, 3, Cf Eph. iv, 15, John x, 14, xiv, 15, 16, 17. Truth or right knowledge, *καθὼς δεῖ γινῶναι*, is sharing the knowledge of God which He imparts only to those who love Him. 8. *παραστήσει τῷ Θεῷ*.



AMONG those who have lately visited the College was Dr. Grierson—better known among the boys as "Bob." We justly have a good deal of interest in such a man as Dr. Grierson. He is well known in the educational circles of Halifax. After taking the degree of B. A. at Dalhousie, he entered the Presbyterian College, and completed a three years course of study. As he had foreign mission work in view, he thought a greater sphere of usefulness would be open for him if he had a knowledge of medicine. With this end in view he entered the Halifax Medical College where he completed his course last spring, the "dux" of his class. This winter he has taken a post-graduate course in the College for Post-Graduates, N. Y. For a few weeks he will be in Halifax making preparation for a journey to the far East. Seldom has any church had a candidate so well prepared for foreign mission work.

• LABRADOR.

OUR Labrador Mission will soon have completed ten years of its history. We look back with feelings of deep gratitude to God who has so richly blessed our efforts.

The late Rev. W. J. McKenzie was our first missionary, and he began work in the spring of 1888. Rev. S. A. Fraser had spent a summer before him on the coast as agent of the British American Book and Tract Society. Since the inception of the mission our Society has had a man continuously in the field, with the exception of the winter succeeding Mr. McKenzie's faithful labors—the winter of 1889-'90.

Rev. F. W. Thomson, now of Upper Musquodoboit, was student missionary during the summer of 1890, and before he left in the fall he engaged a young man of the coast to teach for the winter.

In the spring of 1891 Rev. S. A. Fraser took up the work. He was ordained before leaving Halifax, and under his direction the field was organized into a regular home mission station. During the winter following Mr. D. C. Ross carried on the good work of teaching school and preaching the word of life. He was in turn succeeded by Rev. F. W. Thomson, who, a second time, took the field—this time as ordained missionary for a year. By degrees the work had been taking more definite shape, and early in the spring of 1893 a very practical step was taken when the people elected three of the number to the office of the eldership. These are men of sterling worth, and they are a great strength to the cause of Christ on that bleak shore.

The writer succeeded Mr. Thomson in the spring of 1893, and occupied the field until the fall of 1894, when Mr. D. G. Cock began his year's work. Rev. Wm. McLeod succeeded Mr. Cock, and at the end of another year Mr. Daniel McKay, of Springville, Pictou County, was appointed for the winter's work. The writer again occupied the field during the past summer, and now Mr. J. R. Mont is carrying forward the work.

When the mission began, Harrington, which is the headquarters of our work, had but fifteen families; now there are twenty-eight. Besides the members of these families there are upwards of one hundred young men in this community every summer who come from Newfoundland every spring and either ship with the men of the place or fish from their own vessels. At Harrington we have a snug little church with a school room attached, all of which has been built at the people's own expense and labor. A large British flag, flying from a forty-foot pole, is used to call the people to the services of the sanctuary. A comfortable and very able sea-boat was provided by the ladies of United Church, New Glasgow, in the summer of 1893. She has since sailed many miles up and down that rocky coast with the message of light and life.

The state of these people before our mission began can be described by the one word—neglected, and of this they all, or nearly all, do themselves testify. They had no means of grace in many places, and indeed, have few yet in some of the more scattered parts. At Harrington this want was met with, though very insufficiently, by two or three of the more earnest ones holding a little meeting on Sabbath for prayer and exhortation. Many along the coast, as indeed is the case with too many yet, were in darkness and knew it not. But the preaching and expounding of the word though done in simplicity, has been with power, and many now rejoice in a clearer view of the Divine truth, yea, and will rejoice.

We have now a church membership of forty or forty-five, but we cannot measure the importance of our work in this light. Its effect is felt even in many parts of the Newfoundland Coast, whence a large number of men come every summer and are under the influence of our mission. Thousands of tracts and other good literature are given to this class every season, and I know of no people that more appreciate such gifts and make a better use of them. Another important feature of our work is teaching school. On the education of the people depends, to a large extent, the success of our work. Ten years ago it was a rare thing to find a person who could read or write. If the good work goes on as well during the next ten years as during the past, it will be just as rare a thing to find one who cannot read or write.

Our work is for the most part confined to the eastern part of Canadian Labrador, covering about one hundred and fifty miles, though quite frequently our men cover over two hundred miles of the twelve hundred from Esquimaux Point to Cape Chidley.

This summer I was able to reach all the English speaking families of two hundred miles of the Coast, and several French families as well. But little can be done in the homes of these latter, more than to perhaps leave a French Bible or Testament. Who can tell, however, how much even this may do?

In this mission our Synod holds the most easterly church of the Dominion. Bonne Esperance Church has a prominent situation on top of the bleak rock of Bonne Esperance, and is a good land-mark that is visible for miles in the approach of vessels either from east or west. But it stands for more than a mere guide to the storm-tossed seamen seeking shelter in the rock walled harbour. With "good hope" it offers to sin-wearied souls an assurance of that happier shore where all storms are past.

W. FORBES.

It is not often we are favoured with a visit from clergymen of other denominations. Perhaps this is our own fault, but at any rate we are glad to say that this winter has been an exception to the rule. Mention has already been made of Rev. Messrs. Field and Smith's visit, and the interesting addresses which they gave. The Theological and Literary Society, which is a very popular institution this year, was on the evening of 24th ult. favored with an address from Rev. Mr. Armitage, of St. Paul's Church. His subject was "Papa! Infallibility," and it is needless to say it was listened to with the deepest attention by the students and professors. In this small space we feel that we can convey no adequate idea of this thoughtful, scholarly and convincing lecture, and we sincerely hope that this, his first appearance before this Society, will not be the last. We can assure him a very hearty and appreciative reception should he consent to favour us in the future with another such lecture.

THE THEOLOGUE.

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EDITORIAL.

LABRADOR.

WE would call attention to the interesting article on Labrador on another page of this issue. With reference to that important branch of our work a few remarks may not be out of place here. Although the zeal with which the scheme was launched some years ago has naturally diminished somewhat, yet the undertaking proved to have been fully justified by the hearty and substantial support accorded it by the students every year since its inception. Nor would we forget to record here our sincere gratitude to those congregations, C. E. and W. F. M. Societies and friends who have so nobly responded to our appeals on behalf of our Labrador brethren. This timely assistance, together with the generous help of the H. M. Fund, has enabled us to do very effective work towards the support of schools and ordinances on that bleak coast during the greater part of the year. It is encouraging also to know that our efforts are being appreciated by the people themselves, and hence every member of the Association will feel fully repaid for any sacrifice he may have made.

The work has enlarged considerably since it was started; then it was kept up only during the summer months; now it is maintained during the entire year, and when a special effort was made last year the sum of \$400 was subscribed by the students alone, of which \$255 was paid before the end of our financial year—Nov. 1st. Then \$58.36 was received from the societies, etc., mentioned above; \$200 was given by the H. M. Board; \$25 by the Quebec Government in aid of the schools; \$44.13 was received in return for clothing; and \$83 was the contribution of the Labrador people themselves, thus making, with \$87.51 cash in hand at the beginning of the year, a total of \$753. After paying all expenses in connection with the mission for the year a small balance was left in the hands of the treasurer.

This rough outline will give some idea of what it costs to run this mission from year to year. But it is our own mission, and we, as an Association, must feel the burden of responsibility resting upon us until it is safely transferred to stronger shoulders.

We feel that in Mr. Mont, who began work there as our missionary in October last, we have a man in whose hands, by the blessing of God, the success of the work is ensured for another year at least.

KOREA.

THE steps taken by the Missionary Association to have Mr. Duncan McRae appointed missionary to Korea are already made public. Mr. McRae has an intense desire to go, and will be ready to start with Messrs. Foote and Grierson in May. The students covet the privilege of having him as their representative in the Foreign Field and offer to pay his salary. The Foreign Mission Board, however, fearing that the present condition of their funds would not warrant the additional expenditure, have postponed their decision till spring. They appeal to the people of the church to give their decision through their contributions. We hope the appeal will be carried to every member of the church and anxiously and prayerfully await their responses.

So far as we have received expressions of opinion we have reason to believe that we have the sympathy of the church. Some, however, have expressed doubts as to the wisdom of appointing a third missionary to Korea at present on the strength of the support offered by the students. As their difficulties may be felt by others it may be well to refer to them.

Coming to the notice of the church so suddenly some have felt that our action was hasty, and that the students of the College might not always be willing to endorse the step we have taken. It may seem so to an outsider, yet those living in the College know well that it is not a matter of mere impulse. It is the result of careful and systematic study of the foreign field, and of God's will regarding missions. We believe that the interest in missions has been steadily growing for years. We are regarding it more and more our chief mission as a College to preach the Gospel to all people. The present grand opportunity has but given expression to a desire increasingly felt for some time.

It also appeared to some as showing an unreasonable enthusiasm over Korea. It may be that we have a deeper interest in Korea than in any other field. If this be a fault, it is one we share in common with a large proportion of our church. The cry of a heathen people to a Christian nation for the bread of life never moved the hearts of the people more than the cry from Korea to our church. Let it not be thought that we, for a moment, forget the other fields. They have probably received more thought and study than Korea. And we do not mean our contributions to Korea merely to take the place of our contributions to the other work in which the church is engaged.

It was also feared that the movement might be due to personal enthusiasm for Mr. McRae, and could not be expected to receive the same support from our successors. It is true we cannot deny personal enthusiasm for Mr. McRae; nor can we deny that we have been inspired by his heroic example. It would be difficult to refrain from assisting a man with such a strong desire to give the Gospel to the heathen regardless, as Mr. McRae is, of any amount of personal sacrifice. But it would be faithless to suppose that our students will ever be deaf to the same call; nor need we anticipate a decrease of personal interest in the one who now goes out from us. There are

men in the foreign field to-day whom many of us never saw, and yet we love them, and would be proud to support them as our representatives. Those who know him believe Mr. McRae is such a man.

There is no reason to think that our students will ever regret the step now taken. On the other hand if it receives the sympathy and support of the church, it must inevitably serve to deepen the interest in the mission that led to it; and if our church succeeds in training a ministry in living touch with the foreign work the present difficulties of raising funds will be unknown.

Yet the Foreign Mission Board was doubtless wise in deferring its decision for the present. It could not well do otherwise. On the one hand when a man is possessed of a burning desire to go to a needy people with the glad tidings, who could raise his hand to prevent him because of money needed in addition to his salary? On the other hand there is a matter in which the whole church is responsible and should speak. It is not a question of whether our people think the appointment should be made. It is the personal question to each one: are you willing to bear your share of the additional expenses of the mission?

At the last meeting of Synod the great majority of the members felt that it was the duty of the church to undertake work in Korea. Have those members gone home to their people and told them why they felt it their duty? Have all the members of our church an intelligent knowledge of this mission? It is feared not. Nowhere has its claims been clearly presented without a response.

We now humbly and earnestly appeal to our ministers to present clearly and forcibly to their people the question now before the Foreign Mission Board. Unless this is done it is in vain to look for any increase in contributions. We cannot doubt but the people would respond liberally if the situation were understood. We sincerely hope that our ministers, by indifference or negligence, will not take the unenviable responsibility of checking the movement begun, at least in sincerity and earnestness, to lead the benighted out of the dark into the Light.

We know that our people have always had much sympathy with the students of the church. They are always moved by such devotion of spirit as Mr. McRae has shown. As for ourselves, we have done what we could. But we are not able to do quite all. If we had "wit, words or worth, action or utterance, or the power of speech to stir," our church's mind we would do so. But we leave that honour to her ministers. Surely they will not disappoint us. The ear of our church, we believe, is open, and we doubt not that when our people hear of the movement they will bid it God-speed by generous contributions.

PROHIBITION.

ARRaigned for its life before the bar of public conscience, the rum traffic pleads and whines and cries. But the hands it stretches out are red. Broken hearts and shattered families and blasted reputations are its accusers. In reply it dares to argue. But, when it tells us that its existence is necessary to ours as a body politic, we blush to find that there is that in our history which seems to lend force to the assertion. It must be so no longer. Righteousness alone exalteth a nation. Never through blood-stained compacts with evil can true prosperity come. Canada—fair Canada shall not be compelled to appear in public on rum's false arm.

We have been told that prohibition interferes with liberty. Whose liberty? What liberty? When the atmosphere is surcharged with such philosophy, we marvel that cut-throats and pick-pockets do not claim interference with their calling an infringement on liberty. Strange they, or some zealous champion of their rights, do not undertake to educate the public. Liberty indeed! No man is at liberty to do wrong. The law of reason and conscience is supreme. To put men in the way of obedience to that law is to make them truly free. Disobedience to it is not freedom but slavery. The unbroken record of the liquor traffic is that it puts men out of the way of living up to the requirements of that law. Therefore, it and not its enemies is the aggressor on the liberties of men.

"A prohibitory law will not prohibit." Most assuredly it will. It may not absolutely and immediately check the trade in intoxicants. Does the enactment of a law prohibiting the appropriation of another's property absolutely check stealing? No, but its violator is a thief.

"We are not ready for a prohibitory law." Who says we are not? Is it, in the main, the most conspicuously law-abiding section of the community? Is it that portion of the community whose bitter experience has convinced them of the evil of intoxicants; or is it the people whose morals are questionable and whose itching for the cup is perceptible?

When that day comes the churches will vote for and the saloons and dens of shame will vote against prohibition. There will be exceptions, but they will be exceptions. Purity vs. impurity, law vs. disorder will be the order of the ranks.

If the enactment of a law prohibiting theft were postponed, until the burglars and cutpurses of the law assembled and passed resolutions craving the passing of such legislation, at what date might we reasonably expect to hear of the introduction of such a bill.

"Though the liquor traffic is an evil, prohibition is not the ideal method of dealing with it." Well, bring on your ideal and bring it quickly. Meanwhile, as you are seeking out your ideal we are going to do something for this brother and this sister who if not immediately rescued will be lost. Human lives and immortal souls are not proper subjects for cold experiments. Immediate action is imperative, and as we are accountable to God we must do the best we can now. If that man has liquor within his reach for the next three years he will sink into a drunkard's grave and to a drunkard's awful doom. Act now.

"The odds are too great. Prohibition will not carry." Whatever others may do, as for us we will, with all the earnestness of our souls, speak and pray and work for its success, firmly convinced that our cause is just. Neither directly nor indirectly will we give the liquor traffic a certificate of good character. We distinctly refuse. We are its enemies, holding out no prospect of reconciliation, refusing to be satisfied with anything short of its utter annihilation. It is an evil, and compromise is disgrace.