

The Theological Instructor.

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VOL. I.

A HAPPY NEW YEAR TO OUR READERS.

We cannot but congratulate our readers on their entrance on a new epoch of time, and we most sincerely wish them many returns of the season; that each succeeding year may find them wiser and better, more holy and happy. As we have already greeted the entrance of another year, the following advice must be regarded as appropriate and important, "Gather up the fragments that remain, that nothing be lost." These words were addressed by our blessed Lord to his disciples, at the close of a miracle, by which he had fed five thousand with only five loaves and two fishes; and were intended to afford a lasting monument of his creative power; to cherish unbounded confidence in him, as the preserver of life; and to teach his followers that frugality and piety are, or ought to be, inseparable companions. But we shall take the liberty, at present, of applying them to the improvement of time; for if we consider its inestimable value; the shortness of its duration; and how much there is to be done in it, can it be either unnecessary or improper to address you all, and say, "Gather up the fragments that nothing be lost." And especially, when it is remembered, that these, if carefully collected and wisely applied, will, by the blessing of God, serve to answer many valuable purposes. Let us then in this

editorial enquire from what are the fragments of time to be gathered? We answer from company, from business, from conversation, and from sleep.

Now as to the first we must remember that although man was created innocent, and consequently happy, yet his Maker saw that it was "not good that he should be alone," plainly intimating thereby, that he was a social being, and that without society his happiness must be incomplete. On this principle men are led to form themselves into little societies, or select parties; and as these are generally composed of persons of different sentiments and views, whose minds and manners exceedingly vary, each individual seems to enjoy in the rest an epitome of the whole world. And none can deny that, from these societies, in which the rules of propriety and morality are held sacred, many advantages are to be derived. They tend to rub off that rust which persons in their private walks are liable to contract, and are calculated to expand the mind, to increase our knowledge, both of men and things. But company is frequently a *time* devourer, and which of our readers is not sensible, that from company many a precious fragment might have been collected for very valuable purposes.

But in the next place, we are to

gather many fragments of time from business; than which there is nothing of a temporal nature more conducive to the well-being of society. It is like salt which preserves the world from putrefaction, or like a continual breeze, which prevents it from becoming stagnant. Without business, mankind, being unemployed, would undoubtedly prey upon each other, and the consequences would be most disastrous to the well being of society. Convinced of this, many seem to launch out beyond their proper depth; and are so far immersed in business, as to have no time for things of greater moment. But as this is carrying lawful things to an unlawful extent, let it be our constant care, as far as possible, to arrange our plans, that each revolving day may be made to contribute some fragment which may be spent in seeking the God of our fathers, and the salvation of our souls.

From conversation also we may gather some fragments. And what a blessing is the gift of speech. Of this we are always sensible while beholding those who have it not, whom we justly consider as pitiable objects. For whatever thoughts may revolve in their minds they are unable to communicate them. Should they be afflicted; they cannot relate their tale of woe, so as to excite the sympathy of others. Are they wronged and oppressed; they are unable to plead their own cause, so as to obtain redress. Are they happy; their felicity is decreased, by an incapacity to communicate their sensations to others, making them thereby partakers of their joys. But, however, though Providence has denied them a gift with which we are endowed, yet

are they preserved from the pain and guilt, which must necessarily result from its abuse; and to which we presume, few of our readers are strangers. And do not our consciences, even now, bear witness, that if all those fragments had been collected which have been spent in light and trifling conversation, we would have no cause to complain for a want of time.

Our murdered moments cry to heaven for vengeance, that a large amount of time has been spent in unnecessary sleep! And yet the blessings of sleep are of infinite consequence to the sons of men. Whether it was required by man in Paradise we are not competent to say: that he did sleep there, none who believe the Bible can deny. However, in this present state it is absolutely necessary. It is one of those gifts which come down from above; and without which, life itself would be utterly insupportable. It is here the laborer is freed from his toil, and the weary find quiet repose. It is here the wretched forget their misfortunes, and acquire new strength to support the ills of life. Yet this good like every other, is liable to abuse, and which of us, is not conscious of having abused it. For though no particular rule can be established, it is a fact too evident to be denied, that from sleep many fragments might have been collected, without endangering the health of our bodies.

Having thus collected the fragments of time with a parsimonious hand from company, business, conversation, and sleep, let them be applied.

To the acquisition of useful knowledge, Solomon, the fame of whose wisdom every one has heard, says,

that for the "heart to be without knowledge is not good," and that a "man's wisdom maketh his face to shine," frees him from embarrassment and confusion, the natural offspring of ignorance. Useful knowledge is the mind's treasure, from which things new and old may be produced; not only for the benefit of the possessor, but likewise for the pleasure and instruction of others. Youth and beauty are fading ornaments, only comparable to the short-lived flower of the field; and the time will speedily arrive when the young and beautiful will only be admired on account of their intellectual stores. Let, then, some portion of each day be applied to the acquisition of mental treasure. Be conversant with history, with philosophy; and above all, with the Book of God, whereby you may not only be made wise unto salvation, but also be richly furnished with every good word and work.

Knowledge should be acquired not only for the benefit of ourselves, but for the instruction of others, and in order to please God we should devote ourselves to the instruction of children; for if there be any pleasure exceeding that which results from the acquisition of knowledge, it is that which arises from a capability of imparting it to others. And if there be any sight on earth more pleasing than another to a pious mind, it is that of seeing youth of either sex assiduously employed in imparting instruction to the infantile mind, in endeavouring to direct the steps of children to him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Here, dear readers, you may find an

ample field for the exercise of those talents with which you are endowed; for the God of little children, whose cause you espouse, will bless your laudable endeavours. He will water the seed of instruction, and make it grow; and though you may be scattered up and down in the world, or be no longer inhabitants of it, yet they, realizing the salutary effect of your pious exertions, will rise up and call you blessed.

You profess and call yourselves Christians, and as such you must not forget your closet duty. Hear him speak to you whose name you bear: "When thou prayest, enter into thy closet and shut thy door and pray, and thy Father which seeth in secret shall reward thee openly." Would you then be distinguished by the God of heaven in this, and in the future world, let no day pass without devoting some fragment to the worship of him who alone can constitute you happy; and thus evince that you are indeed His disciples "who spent whole nights in prayer to God."

The ordinances of public worship are of divine appointment, and to neglect them is to condemn the authority of God. They have been delightful to the Saints in all ages; to slight them is to tell the world you are none of that number. They are the channels by which the new covenant blessings are conveyed to the soul. Need you then be advised, frequently to spend some fragments of time in the service of the sanctuary? where you are permitted to hold sacred communion with that Being whose voice is seldom heard in the busy crowd; but who has promised to be with those who are met

in his name? It is here you will find a table spread with blessings from above, and of which you may abundantly partake "without money and without price."

A fragment of time should occasionally be devoted to visiting the sick and afflicted, the widows and the fatherless. "It is better to go to the house of mourning, than to the house of feasting. Here you will learn to prize your numerous mercies, and to be unfeignedly thankful for them. Here you may find exercise for the best feelings of the human mind; learn the vanity of the world, and the importance of true religion. An opportunity is thus offered of affording relief to the necessitous, and of pouring the balm of consolation into the troubled mind; of pointing them to that Saviour, who alone can heal the soul; and to that country, the inhabitants of which can never say "I am sick," Thus you may be instrumental in smoothing the bed of affliction, in comforting the child of sorrow, and in lightening his load of accumulated woe. And surely we need not exhort

you to apply some fragment of time to a work in which angels might with pleasure engage; and from the prosecution of which you are likely to derive such an abundance of good, not only in this life, but also in that which is to come. For when the Son of Man shall come in his glory to judge the nations—He will say to those on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was sick and ye visited me."

We shall now conclude with one remark, that as the "fragments" when gathered, were more than the whole at the beginning, so the fragments of time, if carefully collected and wisely applied, will exceed in importance all the rest; as they will lead to the enjoyment of solid comfort, to a peaceful and happy death, and to a glorious immortality beyond the grave. May you thus be taught "to number your days that you may apply your hearts unto wisdom."

GOD'S WORD ILLUSTRATED BY METAPHORS.

It is proper to consider the style of Scripture, in speaking of the works and attributes of God. There never was any book written in a strict propriety of words, because all language abound with metaphors, which by constant use become perhaps better known to the natives of a country, than the original words themselves and in process of time cause them to be quite laid aside. But then this borrowed

and metaphorical sense of words may be very strange to men of other countries, especially when they are taken from things peculiar to the place where they are used.

This use of metaphors arises partly from the likeness that is perceived between things which makes one thing to be expressed by another, and gives a delightful illustration to the things discoursed of, and partly from our want

of fit words to express the various natures of things, especially of things spiritual, which we commonly speak of in negative terms; and rather deny that they are like things sensible, than positively affirm what they are: thus we say, that they are immaterial, invisible, incorruptible, &c. And when we speak positively of them, we must use such words as sensible objects can furnish us with, since we can have no other; for we understand their nature so imperfectly, that we are not able to frame a language on purpose to express it; and he who should go about such a work would neither be understood by others, nor well know what he meant himself. To comprehend, to perceive, to apply, to reflect, to understand, and innumerable other words are taken from corporeal acts, and applied to the mind of man. But of all beings God himself is so far above our comprehension, that we can never speak of him in expressions suitable to his Divine nature; and therefore when true conceptions are had of him it is better to speak of him in such terms as may serve to raise and preserve in us a due sense of God's honour, and of our duty to him. The reasons, then, why God is often spoken of in the Scriptures after the manner in which we are wont to speak of men, may be reduced to these particulars:

1. The use of metaphorical and figurative expressions is common in all languages, and is sufficient to set forth the majesty and attributes of God.

2. The peculiar nature and genius of the Hebrew tongue inclined or constrained the writers, in that language, to express themselves in this manner, Gen. ix. 5, "At the hand of every beast will I require it," that is, I will

require it of every beast. The hand of the river is the side of the river, Exod. ii. 5; the hand of the way is the way side, Psal. cxi. 5; and the hand of the sword is the power of the sword, Job v. 20, Psal. xli. 28. And when in our translation we read, "Man is born unto trouble as the sparks fly upwards," it is in the original, "As the sons of the burning coal lift up to fly," Job. v. 7. "The horn of the son of oil," signifies in our way of expression, "a very fruitful hill," Isa. v. 1; and *horn* signified power or strength in the Hebrew, as familiarly as *robur* (*oak*) signifies the same in Latin. And not only the valleys are said to shout and sing," Psal. lxxv. 13, but the "best fruits in the land" are in the Hebrew called "the singing of the land," Gen. xliii.

11. The word *rock* is often used to denote the almighty power of God, and by the *Septuagint* and vulgar Latin is sometimes translated *God*. "For their rock is not as our rock, even our enemies themselves being judges," Deut. xxxii. 31. Those versions render it *their Gods* and *our God*: and in like manner, v. 4, 15, 18. Psal. xxxi. 3. lxxiii. 26. "Is there any God besides me? yea there is no God, I know not any," Isa. xlvi. 8: in the Hebrew it is, *there is no rock*, as the margin of the Bible remarks. Ears, mouth, hands, and hearts, are ascribed to the earth or land. *Sin* in the Hebrew signifies a *sin offering*, as it is translated, and must of necessity be understood in many places of Scripture, as in Hos. iv. 18. And in this sense Christ was made "sin for us," 2 Cor v. 21. Sometimes *sin* is used for the punishment of sin, Gen. iv. 13. Zech. xiv. 19. "Be not afraid of the words thou hast

heard," Isa. xxxvii. 6. Heb. "of the face of the words," *i. e.* because of the words. We 'read' in Josh. xxiv. 27, that "Joshua said unto all the people, behold this stone shall be a witness unto us. For it hath heard all the words of the Lord, which he spake unto us; it shall therefore be a witness unto you, lest you deny your God." This might have been a very improper and unintelligible speech to another people, but was most significant and emphatical to the people of *Israel*, who well understood upon what account sense was ascribed to inanimate things as, Gen. xxxi. 52. Numb. xx. 8. Deut. iv. 26—xxx. 19—xxxii. 1; and afterwards frequently by the prophets.

3. Every expression in a parable is not to be taken in a strict sense; neither is it necessary, that whatever is set down in Scripture, must therefore be of divine inspiration, or absolutely true; for there we find the speeches and sayings of divine men not inspired, and of some very wicked men, nay, of devils themselves. So that we are to inquire, by whom and in what manner the words were spoken, before we undertake to defend them. Wine is said to "cheer God and man," Judg. ix. 13. But this is spoken by the vine in Jotham's parable. Yet there is nothing absurd in it: for God, who is said to rejoice in his works, might well be said to rejoice in the fruit of the vine, when he accepted of it in drink-offerings.

Maimonides has proved from the propriety of the Hebrew words, that the *image* and *likeness* of God, in which man is said to have been made, is to be understood of the faculties of his mind; and he lays this down as a

general and known rule among the Jews, *Loquitur lex secundam linguam filiorum hominum*; and he likewise observes, that both *Onkelos* and *Jonathan* have, in their paraphrases, taken care to give the true sense of such expressions as may seem to imply anything corporeal in God. God is said to *smell a sweet savour*, when Noah offered burnt offerings on the altar which he built after the flood, Gen. viii. 21. In the Hebrew it is *a savor of rest*, as it is noted in the margin; because, in the acceptance of it, God ceased from his anger, as Buxtorf observes from *Aben-Ezra*. He is said to bear the people of *Israel* on eagles' wings, Exod. xix. 4. We read the wings of the Lord God of *Israel*, Ruth ii. 12; of the shadow of the Almighty, Psal. xvii. 8. xci. 4, with allusion to the wings of the cherubim that covered the ark, which signified God's protection of his people with as much care and tenderness as the winged kind have for their young, Matt. xxiii. 37. The Scriptures mention of his eyes and hands, and feet, to express the effects of those actions, which are performed by men with these members: the right hand of God is "the right hand of power," Matt. xxvi. 64. And when it was said, "It repented the Lord that he had made man on the earth, and it grieved him at his heart, Gen. vi. 6, this was well understood to mean no more than that God acted, as men are wont to do when they change their minds, and repent and grieve at what they have done, and that he would certainly destroy the world which he had made; for Moses himself instructs the children of *Israel*, that God is without any bodily shape

or substance, and therefore cannot be said to have a heart, or to be grieved at his heart, in the same sense that it is said of men. In Numbers xliii. 19, it is declared, that "God is not a man that he should lie, neither the son of man that he should repent." And when God says, that "it repented him that he had set up Saul to be king," 1 Sam. xv. 14, this is explained in verse 29, where we read, that "the strength of Israel will not lie or repent, for he is not a man that he should repent"; and yet again in the last verse it is said, that "the Lord repented that he had made Saul king over Israel." The most careless writer could not so soon and so often forget himself: and therefore what is said of God's repenting, is to be taken in a figurative sense, that God would act in that case, as men act when they repent of what they have done, though without any change of mind, or any grief or other passion in him attending it. The effect was the same as if God had repented; and therefore, by a *metonymy*, the effect is expressed by that which, in men, is wont to be the cause of such effects; though, in God, repentance was not the cause of it: but the reason and state of the case, which he had fully known and considered from all eternity, and therefore could not be surprised, or moved to any alteration of judgment by it. "His soul was grieved for the misery of Israel, Judges x. 16; or, it was *shortened*, as the Hebrew word is literally translated in the margin; that is, according to *Maimonides*, the Lord's anger was shortened from afflicting them, or he had no longer a mind to punish them, God has

commanded that our anger should be without sin, and he is himself angry without the least passion or commotion; but he is displeased with sinners, because he disapproves of their evil actions, and he is most angry and displeased with those whose ways and practices he most dislikes; insomuch that God often threatens "to pour out his fury" upon impenitent sinners; that is, to punish them in the most terrible manner, as their sins deserve; but just and necessary punishment, how great soever it may be, is not the effect of passion, but of the highest reason. When God is said to see, the meaning is, that he knows what is done; when he is said to hear, this signifies, that he understands what is said. "Now I know that thou fearest God," Gen. xxi. 12; that is, now I have had the proof of it, and have made it evident that I know it. "God looked upon the children of Israel, and knew them," Exod. ii. 25; that is, in our translation, "God had respect to them. And to the same purpose, "You only have I known of all the families of the earth," Amos iii. 2. "To prove thee, to know what was in thine heart," Deut. viii. 2, is the same as to make that appear and become known which I know to be in thine heart. In Gen. xi. 5, the Lord is said to "come down to see" the city and towers of Babel;" and in Gen. xviii. 20, we read that "the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know it:" which implies, that God is not

forward or willing to punish; that he proceeds as men are wont to do in things about which they use the most care and deliberation. God is represented as a good governor, who is unwilling to hear ill reports, and will make a full inquiry and inspection into the cause, before he punish offenders; or, in short, here is an illustration, in fact, of that adorable character which God proclaims of himself: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," Exod. xxxiv. 6. God says, that he could not destroy *Sodom* till *Lot* was escaped out of it, Gen. xix. 22; and to Moses he says, "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them," Exod. xxxii. 10. But we must not imagine that the reasons and motives which Moses there represents to God, in his prayer in behalf of the children of *Israel*, could prevail more with him than his own infinite wisdom and goodness; or that he could not have preserved *Lot* in the midst of *Sodom*, as well as he delivered *Shadrach*, *Meshach*, and *Abednego*, out of the fiery furnace. But these things are thus expressed for an encouragement in righteousness, and to teach us dependance upon God; for the righteous "have power with God as well as with men, and shall prevail," Gen. xxxii. 28. It was an exercise of the faith and charity of Moses, and is proposed as an example of faith and charity to all who should read that account of him.

The sum is, that to give the moral force and life to the discourses of the prophets, and to render them the

more effectual to the ends for which they were designed, God, who is, by the infinite excellency of his nature, incapable of passion, is pleased to be represented as subject to love, and anger, and hatred, and all the passions of humanity; and He who knows perfectly all events from eternity, is contented even to seem sometimes to doubt the effects of his designs and proposals, and of the events of human actions; to shew, as Origen, St. Jerome, and Theodorus have observed, the freedom of men, and to declare that their destruction is of themselves. He spoke to us in the language of men, and assumes to himself all the passions of human nature, that by any means sinners may be persuaded to turn to him; he is described as angry, and grieved at the sins of men, and as one that rejoiceth at their repentance; not that the divine nature can, properly speaking, be subject to passion of any kind; but because men are wont to be angry when they punish, and to be grieved when those do amiss whom they would have to do well, are wont to rejoice when they begin to reform: therefore, to set forth that God will certainly punish unrepenting sinners, and receive the returning penitent, and reward the righteous. Both the goodness and justice of God are explained in such terms as may most move and affect men, to shew that the punishments he inflicts will, in the end be as grievous as if he endured some loss, and suffered some disappointment by the obstinacy of the wicked; and that he will as bountifully reward the good, as if they had done him some great benefit and kindness, and had

made some addition to his own happiness, which is infinite and eternal, and therefore incapable of any addition.

THE RELIGIOUS EDUCATION OF THE PEOPLE.

A public meeting, of a highly influential character, "in the interests of religious education and for the defence of voluntary schools" in connection with the approaching School Board elections, was held in St. James's Hall on Thursday evening, the 6th instant. There was a very large attendance of clergy and laity, and the Bishop of London presided.

Of the many excellent speeches made on the occasion by the distinguished men who occupied the platform, we select with the greatest pleasure the following notices of the Earl of Shaftesbury's, who has given his name to "Shaftesbury Hall" of this city, and who is universally known as a philanthropist and an earnest evangelical Christian, and also Canon Miller's, as a clergyman of great repute for eloquence, and as a foremost evangelical. They contain wholesome doctrine, which our readers will do well to digest.

The Earl of Shaftesbury proposed the following resolution:—"That special exertions are required at the present time to maintain Scriptural instruction in the Board Schools, and to counteract the attempt to reduce our primary schools to be places of mere secular training, by which Christianity would be dishonoured, and our national well-being impaired." The noble Earl said:—"The Committee of the National Society had done him the honour to

request that he would move the first resolution, and he would do his best not to abuse their confidence. This meeting had sounded the note of warning to religious men, and to parents particularly, to observe "the signs of the times." The times were dark, ominous, and fearful; and he asked them whether there could be a more remarkable sign of the times than that after many years of agitation upon the subject of the religious education of the people, and after three years of an aggressive and practical system, they had the Bishop of London taking the chair, calling the faithful of his flock together, and imploring them in the name of God to come forward and stand on the defence of voluntary schools and religious teaching in them. Here was a sign of the times—when they were called upon to implore the people to stand on the defence of that great voluntary principle which animated the Church of England long ago, when every other denomination was apparently dead, to come forward with great contribution of money, with great personal, physical, and moral energy, when the clergy, to their honour be it told, out of their scanty incomes, gave twice as much as the laity, that the people and the children of this country should be trained in the faith, fear, and nurture of the Lord. At the present time all friends of religious education had a

strong instinct within them that great efforts were being made to do away with the great principle of the religious education of the young. Christians had seen what the voluntary system had done, and its opponents feared what it might yet do. Time was when it was received as a universal principle that religion should be taught in schools, and yet now Christians had to come forward in defence of religious education. At one time such a question never entered men's minds; they received Bible teaching as an undeniable principle. But now people had grown so familiar with the demon of change that good, kind-hearted men there were, who would not be startled if the Legislature eliminated the Word of God from the schools of the land. In his opinion the most formidable sign of the times was the attitude of a large body of Nonconformists. He was old enough to remember—and he had been a good deal mixed up with them—when the Nonconformists regarded any interference on the part of the Government with their education as an unholy thing. They repudiated the Government grants. But now they had surrendered themselves up to the Government. The Government must find their funds, appoint their masters, build their schools, and direct their teaching; in fact the support of the Government was *sine qua non*. They were now told that the religious education of the children must be relegated to the Churches and the parents. The children were to be left to parental care and the Sunday schools. He had never been able to find out actually what the religious teaching of the London School Board was. A distinguished member of that Board had informed the public in a letter to the *Times*, that it was "earnest and thorough." Earnest it might be, but "thorough" it could not be. Was it thoroughly Jewish or Roman Catholic? Was it thoroughly Socinian or thoroughly Church of England? or was it composed of them all? It was a residuum of all, at which no human being could possibly take exception. That was not what they wanted. He confessed that he sympathised with the Roman Catholics on this matter; they must insist upon a distinctive teaching on religious matters. They desired something definite and distinctive; distinctive on the great truths of the Gospel, on which the Scripture teaching rested. They did not want the morality of Greece, Rome, Buddhism, or the Koran. They wanted the great and saving doctrines of the Gospel, under which so large a proportion of the world had lived and died. Otherwise they would be brought in the course of time to the morality of Strauss, Spinoza, and John Stuart Mill. They must be earnest in their determination to resist this. They had come on a time unlike anything that had preceded it. Wild opinions were rampant, all the domestic ties were loosened, filial obedience was very slight, and parental authority nothing at all. In politics, in morals, in religion, all were convulsed. And was this a time to give up the Bible, our only guide, to cast our ballast overboard, and leave the rudder to itself? His lordship read an extract from an article in the *Pall Mall*

*Gazette** which he said could not have been written twenty years ago, boldly affirming that what made the Church nearer that of the Apostles, and less worldly was not an unmitigated gain. It was a very good and blessed thing that the Bishop had been induced to take the chair on this occasion, and appeal with vigour and courage to the faithful men of his diocese. He trusted that that vigour and courage would not undergo any abatement. He believed that there was yet time to do much; but come what might, God grant that the dear old Church of England, in the hour of necessity, might never be found wanting. (Loud cheers.)

* This infidel paper is too often quoted by the Canadian press, as if it were an authority in religious matters.—ED. THE INSTRUCTOR.

The Rev. Canon Miller, in seconding the resolution, denounced the enforcement of compulsory attendance at Board schools where religion was not taught, as an intolerable tyranny. (Loud cheers.) He had been a Liberal all his life, but he was compelled to say that if you wanted a piece of thorough and downright tyranny commend him to an ultra-Liberal, (Renewed cheering.) He expressed his belief that the attacks on their schools was really an attack on the Established Church. But if she passed away as an Establishment, as a Church she could never pass away; indeed, when tried by one test—"Lovest thou Me, feed My lambs"—the Church of England would not be weighed in the balance and found wanting. (Cheers.)

THE CHRISTIAN PREACHER; OR WISE STUDENT.

"Give thyself wholly to them."—1 Tim. iv., 15.

In the November number of *The Instructor* I noticed the hindrances and opposites to our being in the things of God; which were pride, sensuality, idleness, imprudence, an eagerness for vain disputations, scepticism, and lukewarmness. I now proceed to consider

III.—What is included in being in the things of God.

It most clearly implies the most happy agreement of our nature and affections, with the beautiful discoveries of divine revelation. Grace, in the heart of a Christian, is a perception in the ideas of God in the Gospel.

Grace is a capacity to receive, with a just regard to the displays of the divine perfections in our redemption; the divine grace will issue in delight and fixed attention.

Delight is a result of a union of the will with the glorious objects revealed in the Gospel of Christ. This delightful union of the will and taste with God the Redeemer, is justly styled *fruition*, or the sweet enjoyment of God; and when the soul of a student of divinity feels Christ to be agreeable and pleasing to his views and taste, it always produces a lively mixture of love and joy; from this excellent state of mind

will arise an increased attention, or a steady fixed thought on the bright and beautiful objects revealed in the Gospel. A very great man, Sir Isaac Newton, used to say, that all his discoveries were not so much owing to any superior capacity above other men, but to a steady unbroken attention, which waited till truth rose up and appeared clear to his mind.

And shall not the infinitely nobler subjects of divinity be as closely attended as were those of philosophy by that wonderful man! Are not there great objects to entertain us eternally in heaven; and shall we grow weary of them now? If we nauseate them in our daily studies; if we are now sick of Christ's personal satisfaction, righteousness, and grace, how can we relish heaven? How can we be fit to enter into the presence of the Son of God, to contemplate him with vast esteem, admiration, and unbounded gratitude through all eternity!

(To be continued.)

CALVINISM AND RELIGIOUS LIBERTY.

The New York *Independent*, in an article commemorative of the birthday of Jean Chauvin, better known as John Calvin, says that the Calvinists have always been the advocates of Religious Liberty.

This is an assertion which will repay examination. In Scotland, the opponents of John Knox had not a very high opinion of his love of religious freedom. The Episcopalians and Quakers in New England in early times discovered nothing of it among their Puritan persecutors. In Holland, the

This theme is infinitely pleasing, but we must beware of prolixity; I will therefore close with an illustration of the subject by some scripture images or similitudes:—

Be in the things of God as a laborer is in his work, as a husbandman is in his field, as a shepherd in the fold among his sheep, as a builder in the house to see the structure regularly carried on, as a steward in his master's estate, as a merchant seeking goodly pearls, and who delights in commerce, as an officer in an army, as a pilot in a ship attending to the direction of his compass; be in them as a physician is in an hospital to inspect the health of his patients, and use the best methods of cure; as an ambassador is in a court representing the person of his prince, preserving his honor, and taking the best care of his interests. In a word, be in them as an angel is in heaven to adore God, and to minister to the heirs of salvation.

bigotry of the Calvinists shone out still more plainly.

The following is an extract from a sermon by the Rev. Charles Collins, of Virginia, entitled "Methodism and Calvinism compared." Mr. Collins was, at the time of its delivery, the President of Emory and Henry College, and has since been President of Dickinson College, in Carlisle, Pennsylvania:—

"After the close of the Synod of Dort, and the political ascendancy of the Calvinistic party, a course of per-

secution was commenced, which throws the cruelties of Popery quite in the shade. The Arminian divines who attended the Synod of Dort were seized and thrown into prison, and shortly after without even the privilege of returning to their families or attending to their worldly business, were forcibly and forever banished from the country. They then produced the passage of an Act depriving the Arminian clergy generally of their churches, degrading them from the ministerial office, and banishing them from the country. The meetings of the Arminians were prohibited under the severest penalties. Even when they assembled in the fields and woods to worship God, their conventicles were broken up by the soldiery, sometimes with the most unparalleled acts of atrocity. We have time for one more quotation only from Calder (p. 367):—

“The reader may judge of the strength of the Arminians in Rotterdam, when he is informed that the first time they held a meeting in a field, some few miles from town, not less than five thousand of them assembled to hear preaching. The Calvinist party were enraged at this, and determined to take vengeance the next Sunday. After keeping the gates of the city closed to a period far beyond the usual hour to prevent so many of them assembling, two troops of English and Scotch soldiers were led out to disperse about two thousand persons, who had met to hear a sermon, on which occasion they fired upon the people. Some were killed and others received serious wounds of which they afterwards died: several gentlemen, with the muzzles of the soldiery pointed at their breasts,

were robbed of their purses, the ladies stripped of their jewels and rings, whilst others were treated in a way not to be named. And what forms the darkest feature in this scene, was the fact of some of the Calvinistic clergy viewing it from the tops of their churches, by the aid of their perspective glasses, and wantonly enjoying those deeds of blood and slaughter.

“At a similar meeting, held a few days after, some of the military having been perceived approaching the congregation the people dispersed, some of whom were pursued by the former, several of the latter throwing their purses to them, to induce them to spare their lives. In one instance, a father and his two sons endeavoured to escape by getting into a boat, when the soldiers levelled their muskets at them. The father entreated them not to fire, promising to tell them where they lived, which they disregarded, and instantly shot one of the sons, a young man twenty-two years of age, through the head, who instantly fell dead into the water, and the father with difficulty escaped from being stabbed by them. The reader must be informed that the under-sheriff was called out of church for the purpose of directing the soldiers in this business, and after its melancholy close, he returned, says an historian, with his hands reeking with blood, to receive the Sacrament.”

Mr. Collins thus explains why Calvinism leads to bigotry, intolerance, and persecution: “These doctrines are replete with *the seeds of intolerance and fanaticism*. Teach a man that *he* is the *peculiar* favorite of heaven, and that all his actions are ordered from above, and you infuse into his mind the

element which creates and nourishes fanaticism. He looks upon himself as inspired to execute the purposes of heaven. The visions of his fervid imagination become the intimations of the Spirit, and add fuel to his wild and

fiery enthusiasm. No extravagance is so absurd as not to be covered and atoned for by the thought that he is merely the instrument, while God is the true agent in all these affairs."

THE WAY TO BE HAPPY.

BEGIN the day with God,
Kneel down to Him in prayer,
Lift up thy heart to His abode,
And pay thy worship there.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad—
He is still near to thee.

Converse in mind with God,
Thy spirit heavenward raise,
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God.
Thy sins to Him confess,
Trust in the Saviour's precious blood
Cleave to His righteousness

Lie down at night with God,
Give him thyself to keep,
Till thou the vale of death hast trod,
Then calmly go to sleep.

FEE-FARM OF ROME.—From the Report of the Scottish Reformation Society for 1867, we learn that the number of Roman Catholic Chapels and stations in England and Wales has grown from 423 in 1833 to 926 in 1867—an increase of 503 or 118 per cent. Perhaps it may be said that this remarkably illustrates the insidious work which the Catholic movement is doing in the interest

of Rome. Well and good; but the Scottish Reformation Society also states that in Scotland itself, the land of John Knox, where Popery and Prelacy are alike held in abomination, and where the Society has never ceased its valuable labours since 1850, the number of chapels and stations in 1833 was 74, and in 1867 217—an increase of 143, or 193 per cent.!

This striking fact, though new to us, is exactly in accordance with what we should have expected. If the Catholic element could be cast out of the English Church we doubt not that a very few generations would elapse before the country found itself once more the fief-farm of Rome.

"I DON'T LIKE THE TEN COMMANDMENTS."—The Bishop of Durham told a good story the other day when he was presiding over a meeting, held in defence of religious education at Newcastle-upon-Tyne. His Lordship said that in the county of Durham there exists a school, supported by the owners of certain great works who are in favour of the secular system, and they have given over the management of the school to a committee, many of whom are workmen. The rule at this school is, that nothing should be taught which is denominational, no catechism, no formularies of any church, but simply the Bible read and explained. A little

while ago, the schoolmaster was called up by the committee on a charge of having transgressed the rule and taught the Church Catechism. The only ground for the charge was, that he had taught the children the Ten Commandments, and one of the committee immediately said, "I don't like these 'ere

Ten Commandments; They have a smack of the Church Catechism in them." The Bishop believed that if religious teaching should be left out of our schools, that utterance—"I don't like the Ten Commandments," would be echoed by others.

THE ONE-EYED CONDUCTOR.

A very strange incident happened to me once, a great many years ago—so strange that I have many times thought I should like to write it down, to see if anybody could give me a satisfactory explanation of it. My husband, however, until lately, has been averse to my doing so; but last Christmas eve, when there were a number of us together at grandfather Lorrimer's singing songs, telling stories, and so on, I told my story, and created such a sensation—so many questions were asked, so many theories were broached and everybody, in fact, seemed to be so much interested—that Joseph, my husband, came to the conclusion that it was a better story than he had before thought it; and a day or two afterward he said to me if I still had a mind to print that little adventure of mine, he would not object to my doing so.

On account of the reason I gave above I was glad to do so. I hope this article may attract the notice of some one who can give me a rational solution of an event that has perplexed me for years. Such an explanation would be a great relief to my mind, and I shall be glad to hear from any responsible person on the subject. My address is, "Mrs. Joseph Lorrimer, Harrisburg, Pa."

My acquaintance with the hero of this story arose during my bridal tour. My parents were and still are, Philadelphians; but Joseph's people live in Harrisburg, and he himself is overseer in the Crosby Iron works just outside of that city.

Our wedding was a very quiet one. There was no money to spare on either side, and, after a family breakfast, we went directly to the cars and started for our future home. I was a young thing then—just eighteen—and my dear Joe was only three years my senior; two shy, happy, foolish children, we were, it seems to me now, as I look back upon that day so many years ago. The very trip—from Philadelphia to Harrisburg—commonplace as most people would think it, was a wonderful event to me who had never taken more than an hour's ride on the cars before in my life.

I viewed with eager interested-eye the country through which we passed and all that was going on around me; the passengers, the car itself, with its fixtures, the conductor and the brakemen were all objects whose novelty gave me thoughts, in those days, that were very apt to evince themselves in eager unreserved chatter.

We thought we were conducting ourselves with all possible ease and dignity, yet I do suppose now, there was not an individual who looked at us that did not know at a glance our relationship. I am sure that the conductor did. He was a fine portly-looking man, with genial, brown whiskered face and bushy hair; he would have been a really handsome man had it not been for the loss of one eye; it had been lost by disease—the exterior of the eye, save that it was expressionless, retaining its original appearance. The remaining eye was bright and blue, as jolly and sparkling

as the rest of his pleasant, good-humored face.

As he came to collect our fare, Joe handed him a bill.

"For yourself and wife, I suppose, sir?" he asked with a smile.

Joe turned very red, and bowed a dignified assent. As for me—I confess it—I turned my head and tittered. Very ridiculous, was it not?

The car had been near full when we started, but people dropped in at the various way-stations, so that by the time we reached Lancaster nearly every seat was taken. We, at starting, had taken two seats, turning one to face us upon which our various hand baggage was placed. At Lancaster the cars stopped some time for dinner; and just as they were about to start again, our conductor entered the car, ushering in an old lady in Quaker garb, beneath whose deep bonnet was visible a kind plump, rosy face with bright spectacled eyes.

She glanced around on either side as she advanced up the aisle in search of a seat; and, in obedience to a nudge from me, Joe rose, and beckoning to the conductor said: "There is a seat for the lady here."

Smilingly the old lady approached. I commenced gathering up the shawls and packages that lay upon the vacant seat, that it might be turned to its proper position, but the old lady checked me.

"Don't trouble thyself, friend; I can sit just as well with the seat as it is;" and without further ceremony she esconced herself opposite me, while the one-eyed conductor deposited a large covered band-box at her feet, and paid her so many little attentions, at the same time addressing her in so familiar a manner, that I saw at once she was no stranger to him.

A glance at the kind old face opposite soon told me they were mother and son, for the two faces were wonderfully alike especially in the open, cheerful expression. My heart was drawn towards her at once, and as the conductor moved on, I could not resist making some overtures towards ac-

quaintance by asking if she was quite comfortable.

"Quite so, thank thee," she answered at once; "but I am afraid I have discommoded thee somewhat."

"Not at all," I assured her, and the ice once broken, we chatted away quite freely and pleasantly.

As I had surmised, the conductor was her son, and very proud and fond of him the old lady was. She told us one or two tales about his wonderful goodness, his kind-heartedness, and unselfishness, and when after we had left the next station the conductor approached us, we really felt as if we were already acquainted with him and were disposed to be as friendly with him as with his mother.

He stopped to exchange a few words with her, and, as she was talking with us, we very naturally all fell into conversation together. He proved to be an intelligent man, who had seen a great deal of life particularly on railroads, so his conversation to me at least was very entertaining. Among other interesting things he explained to us the signs and signals used by railroad officials upon the road. One of these signals—the only one I need mention here—he said was as follows:

When a person standing in the road or front of or by the side of the car throws both hands rapidly forward as if motioning for the cars to go backward, he means to give information that there is "danger ahead." "When you see that signal given, madam," said our conductor, "if the cars don't obey it by backing, do you prepare yourself for a flying leap, for the chances are that you will have to practise it before long."

(*To be continued.*)

The *Canadian Illustrated News* for January 24, 1874, has just been received. It is well filled with choice reading matter, and, as usual, the plates are good. Terms \$4 a year. Apply to the Editor, DESBRATS & Co., Montreal, P.Q.