

Second difficulty.—It is an invasion of the right of the people to send them a minister whom they have not called.

Answer.—This is more imaginary than real. As proposed, every congregation would be allowed three months to call. After that, the Presbytery, or the Home Mission Committee, as the case might be, would become their proxy or agent in the matter; while the right would still be accorded the congregation to get up a call for the man during his incumbency.

Besides, is it quite fair to give a congregation which cannot pay its own way, precisely the same powers and privileges in the matter of calling as are given to congregations that ask no grant? Have those who furnish this money, and those who administer it, no right to a voice anent those long vacancies; seeing that this state of things is swallowing up large sums, and retarding progress?

Certain conditions are now laid down to supplemented churches are a grant can be had, a minimum, e.g., must be reached for family and communicants, etc. Let another condition be added touching the matter of settlement in the line here advocated, and rights will not be seriously touched upon.

Third difficulty.—To work such a scheme successfully it would be necessary for the Home Mission Committee, and for Presbyteries to know the address of every man who wanted immediate settlement, that he might be corresponded with.

To meet this, I beg to propose that there be a permanent column in our two Church papers, Toronto, giving the names with postoffice of all available men. Let this list be corrected from week to week by the probationers, as may be required; and such a directory would greatly facilitate the work proposed. As for the expense of publishing such a directory, let it be taken out of the Home Mission Fund, and it would be money well spent. Indeed such a list is urgently needed under any circumstances, as many Presbytery Clerks know.

Though I am not authorized to use their names, yet I venture the conjecture, that both the Distribution Committee and the Home Mission Committee would heartily co-operate with Presbyteries to facilitate settlements in our supplemented charges and save grants, either according to this scheme or any other that would gain the end.

Many details might be given as to *modus operandi*, but, meantime, I beg merely to submit the proposal, and would strongly urge that supplemented charges be dealt with as a class by themselves, in securing continued services, for the reasons given at the outset.

THE POWER OF CHRISTIANITY.

The progressive power of Christianity. Christianity has made great progress in the science of hermeneutics and exegesis, in the various departments of theology, in the work of Home and Foreign Missions. There is great activity in the work of evangelization at home, and there is no less activity in the spread of the truth abroad. The Bible, complete or in fragments, is to-day in upwards of 226 languages and dialects. In the fact just stated, there is great progress made in the circulation of the truth in dark places of the earth but still greater progress is necessary in order to supply all mankind with the Word of Life.

The number of spoken languages in India is said to be 243, and including dialects, 549. Translations of the Bible, or part of it, exist in about seventy or eighty of these languages and dialects, but those who have a Christian literature are much fewer. Some half a dozen of the leading tongues—Urdu, Hindee, Bengali, Mahrati, Tamil and Telugu—possess a number of Christian volumes of all sorts, a result of half a century or more of labour, but the rest are very destitute, and a most formidable undertaking it will be to make them anything else.

The English language, which is a rich storehouse of theologic bids fair to become an important medium of communication in all the East. The rapidity with which its use is growing in India under the present system of education in that tongue in both Government and mission schools, is almost startling. In the last twenty-two years the Madras University alone has examined about 25,000 candidates for the matriculation examination, all of them possessing a fair knowledge of English. As many as 8,000 or 10,000 candidates go up now annually for this examina-

tion in the three great universities of India, and English is the chief language used. This stream of influence year by year is telling very strongly upon the country, more so than many suspect. The *Indian Mirror*, a native paper, said the other day, "Foreigners can hardly realize the extent to which the English language is spoken and written by the educated classes in India, almost superseding in some instances the use of the vernaculars. When educated Hindus meet they talk English; when they write letters to each other, they show a decided preference for the English."

There is, it is clear, absolute need of high linguistic ability, well directed effort and increasing liberal support to carry on the cause of missions with success. Doubtless, there are displayed in our day much zeal, activity and liberality in the cause of missions, but talents, energies and funds are still in great requisition in order to maintain the ground already occupied and to make progress in the cultivation of the whole field. How is progress to be made therein? Christianity, which lodges in the mind the principles of progress, fosters in the mind the spirit of progress and wherever Christianity prevails, there accordingly spring up the means, the marks and the certainty of progress that cannot be found in the systems of religion which have been spun out of man's brain.

Where in all the known history of man can you find signs of continuous progress except in Christendom? Will it be urged that we have no right to ascribe the progressiveness of Christendom to its Christianity, knowing, as we do, that Christendom has appropriated the thought and art of Greece, the law and organization of Rome?

We cannot answer that Christendom is not the only part of humanity which made that appropriation. Mohammedanism was born 600 years after Christianity. It rapidly appropriated all the results of Greek and Roman civilization, whether in their Pagan or Christian form. "When Europe," says Dr. Draper, "was hardly more enlightened than Caffraria is now, the Saracens were cultivating and even creating science." They not only possessed the wisdom of Greece and Rome, but were in some directions advancing far beyond it. If, then, it is the inheritance of classical culture which has largely contributed to the progressive civilization of Christendom, how is it that it had no such effect on the Saracens? How is it that with all this treasure of ancient lore and vigour of indigenous thought, the moral and spiritual life of the Moslems sank into the torpor of arrested development? Their history only affords another and a conclusive proof that human nature does not contain in itself any sufficient stock of progressive energy—that in the domain of moral freedom, if we leave out of account that part of it in which it is alleged that the soul of man has been reinforced by the Spirit of Christ, the law of progressive development has not prevailed.

There is, then, no progressive development without Christ, inasmuch as the cross of Christ restores to the faculties of the mind that equipoise which we lost through the fall. On the one hand, Christianity stirs up in us the activity of thought, inspires us with the love of truth and surrounds us with an atmosphere which braces and strengthens all the faculties of the mind; on the other hand, Christianity forms in us good habits, gives us a relish for noble and pure sentiments, awakens within us fine sensibilities and exerts a continuous discipline of the will. Christianity is, indeed, the revealed basis of all stable science and nexus of all consistent philosophical thought. To set this forth in the light of Scripture, let us view the native effect of Christianity on the mind under the aspects.

1. The culture of the intellect. Christianity, which is Christ in history, addresses itself directly to the intellect in expressive terms and urgently enjoins on us the full exercise of the intellect in our investigations of the truth, and in our introspections of self as to our being the subjects of the truth. To set this forth with clearness, a few examples will suffice to satisfy rational inquiry into the question before us. The first is the injunction of Christ: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." We are here enjoined to exercise the intellect with vigour in the study of the Scriptures in order to gain a thorough knowledge of Christ in the work of redemption, and to believe in Him that we may not perish but have everlasting life.

The second is the injunction, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?" In what is here enjoined on us, there are embraced the processes of analysis, enquiry and comparison in order to ascertain whether or not Christ is manifested in us by a life and conversation becoming the Gospel. The third is the injunction, "Prove all things; hold fast that which is good." In what we have just read, we are enjoined not to receive anything or everything on the subject of religion, but to think for ourselves, to distinguish the true from the false and to hold fast the grand doctrine of the cross as the food of the soul. It is thus clear that the intellect constitutes a prime factor in the acceptance and practice of the truth. Well, since it is so, what is the characteristic of personal religion? It is not blind zeal or fanaticism but rational piety, inasmuch as the soul is lighted up with the torch of truth. It is not a cold and dead intellectualism, but a fervid and living or practical sense of the truth, inasmuch as the truth is interwoven into the very texture of the soul. It is not either indifferent or opposed to science but quite in sympathy with the independent investigations of nature, and interested in them, inasmuch as under the requirements of Christianity, the intellect is trained to find out the truth and to pursue a course of research into the more hidden laws, which govern human action and control events. When so viewed in different lights or under different aspects, what is the plain logical outcome in regard to the point at issue and in connection with it? As set forth in the foregoing treatment of our theme, there stands out before us the necessary development of the intellect from the constant use of it in Christian life, and along therewith the will is invigorated, the affections are expanded and the passions are elevated. Again, as the will, the affections and the passions are all drawn out along with the exercise of the intellect, there arises out of that circumstance, a force to carry on the processes of thought in the investigations of things. Thought is the result of the action of the intellect, and force is the result of the action of will and both are the outcome of Christianity, or the action as well as the intellectual faculties of the mind are by Christianity called into vigorous play and the one aids the other to make progress in the pure knowledge of things. Besides its culture of the intellect, there is in the genius of Christianity, that which nourished the spirit of inquiry into the secrets of nature or into the causes of things. Christianity, which harmonizes with the principles of things, does not deal in metaphysical reasoning or make nice metaphysical distinctions, but Christianity leads us into trains of metaphysical thought and induces in our minds a metaphysical turn. Christianity, which is the revelation of the divine mind in things spiritual and eternal, does not teach science or philosophy, but Christianity always travels along the lines of inductive method of thought and conditions the human mind to engage in the pursuits of science or philosophy. Christianity, which is a grand series of facts, does not theorize about facts, but Christianity shows in practice how we ought to use facts in the extension of knowledge in things, whether sacred or profane.

Christianity, which is in perfect harmony with truth both in creation and Providence, adopts or sanctions what is founded on, and in accord with, the universal nature of things. Whether viewed from either or from both standpoints in observation, Christianity is a potent cause in the march of intellect and a pregnant source of progress in all things.

What wealth in intellect, that sovereign power!
Which sense and fancy summons to the bar;
Interrogates, approves or reprehends;
And from the mass those underlings import,
From their materials sifted and refined,
And in truth's balance accurately weighed,
Forms art and science, government and laws.

E. C.

I HAD the curiosity the other day, says a writer in the *Pall Mall Gazette*, in turning over a volume of the British Museum Catalogue, to examine the literary entries under the name of Gladstone (Right Hon. William Ewart). The total number of them, exclusive of other editions and other copies, is 595. Of these, eight are in Italian, seven in French, five in German, two in Greek, two in Russian, two in Dutch, two in Welsh, one in Danish and one in Spanish. The diversity in subject is not less remarkable, but it is characteristic of Mr. Gladstone's pursuits that at least half the entries are on theological subjects.