

with sincerest gratefulness the hours I spent subsequently in his class room. Yet the opening lecture of the course did not attract more than thirty or forty auditors!

But it was in another connection that I came to know Mr. Froude more intimately. A week or two after the lectures on the Council of Trent had been begun, the Professor organized a sort of *Seminar* for the study of those voluminous British State Papers, which relate to the inception and advance of the Reformation movement in England. I was fortunate enough to be one of eight or ten who constituted this class. We met every Saturday afternoon at "Cherwell Edge," the commodious residence of our honored instructor. And it was there, while scores of boats and canoes were gliding up and down on the smooth surface of the adjacent river, that a few deeply interested students were gradually learning to know and understand and revere their ardent and painstaking teacher. Certainly it was there, as also on other less formal occasions within the same attractive home, that I, for one, was led to form an entirely new estimate both of the man and his mission.

The old controversy concerning the merits of Mr. Froude as a Historian,—his place as Essayist established beyond dispute,—has of necessity been re-opened through his lamented death; and in the hush which still surrounds his grave, it is gratifying to note that some of those who speak, utter words more kindly than of yore. Now, as a matter of simple fact, was Mr. Froude only a glib-tongued rhetorician? And are his numerous portrayals of the past only so many historical romances?

As one who has often seen Mr. Froude at work in his study, and who has sometimes been permitted to work along with him; as one who knew something of the temper of his mind, and his high sense of a historian's responsibility, I unhesitatingly repudiate this calumny. The charge, utterly unfounded, has indeed gained wide currency; but from the first it ought to have been regarded with suspicion, if only because of the sources from which it emanated. It comes often from a quarter whence proceed tomes which are neither Histories nor Romances. Some have been alarmed because ancient convictions seem in danger of being subverted. But Mr. Froude's perspicuity, his picturesqueness, his penetration and his peculiar piquancy, have proved to be unpardonable sins in the eyes of very many; perhaps by these characteristics of his work he has as signally offended some, as by his revolutionary conclusions he has rendered himself obnoxious to others.

One day, in his own house, Mr. Froude spoke to me very frankly about the result of his inquiries into the character of Henry VIII. He said he did not blame his detractors for their incessant and incisive criticism, for genuine criticism could only result in good. But he did point out, in a very scathing way, the wretched inconsistency of men who were always crying out, "Back to the authorities," who nevertheless refused to recognize such authorities as did not answer their purpose. They satisfied themselves with the mere opinions of modern historians, instead of studying the great in dispute at first hand. "The real facts of Henry's conduct are to be found in the Statute Book, and nowhere else," he maintained, so he reiterated in his Oxford Inaugural, and so he re-affirmed till the day of his death. The exact language required in legal documents, drawn up by men who chose each word with a deliberate preciseness, were much more likely (he held) to reflect impartially the sentiments which were dominant in Henry's Court, than the hostile utterances of men whom the King completely routed,—men who hated Henry with an intensity of passion which could not have been more savage had he been the evil himself. In truth the King, like his modern biographer, had sought to hold the scales with scrupulous exactness, and both had been condemned with equal lack of reason.

Among volumes in my library which I

especially value, there is one which Mr. Froude gave me before I left Oxford. It is a copy of *The Divorce of Catherine of Aragon*, already referred to; and if any one wishes to gain true insight into the author's own character, let him read carefully the introduction to this volume,—especially p. 23 ff. The main interest of this chapter lies in the fact that it is a deliberate defence by the writer of the honesty of his purpose. He tells us, on p. 17, that he has carefully reviewed his earlier judgments, so as to hand on to posterity only such conclusions as have become mature convictions. And what does he claim for himself? He does not aver that he has been absolutely dispassionate in statement. He writes: "For myself I can but say that I have discriminated with such faculty as I possess. I have kept nothing back. I have consciously distorted nothing which conflicts with my own views. I have accepted what seems sufficiently proved. I have rejected what I can find no support for, save in hearsay or prejudice." And again: "The body of the history I leave as it stands. It contains what I believe to be a true account of the time, of the immediate causes which brought about the changes of the sixteenth century, and of the characters and principles of the actors in them." "I find nothing to withdraw in what I then wrote."

Is this verdict concerning himself,—confirmed, as it is, by the testimony of those who have come into closest contact with him,—to be lightly cast aside? So be it! Such a result is ever a foregone conclusion with those whose convictions are rigid,—so rigid indeed, that no amount of evidence could possibly suffice to reduce them. Personally I do not follow Mr. Froude blindly. In his interpretation, whether of character or events, he was not more infallible than were his predecessors or contemporaries. All his conclusions were not equally well grounded. In asserting the rights of some who had been ignorantly defamed, he may unwittingly have been led to claim for them something more than was their due. But these allowances having been made, I unfalteringly maintain that Mr. Froude was strictly conscientious as a guide; that he took all pains,—yes, infinite pains, unacknowledged and thankless pains, and often fruitless pains, to secure thorough accuracy in the matter of even the most trivial details; and that, as the outcome of conscience and principle, he so loved truth that he would have disdained knowingly to distort it. His discoveries and criticisms, at first openly ridiculed, had the effect of compelling fresh research; and, as a result, Froude stands to-day vindicated as to many of his decisions. He did not pass away until he had witnessed quite an appreciable change of opinion as to his rank both as a Critic and a Historian. It is now assured that, even within the domain of strictly historical literature, Froude is destined to occupy a permanent place. His name will live probably as long as that of Freeman. His originality must, in simple justice, be conceded. The charge of empty sensationalism has been forever effectually exploded. A love of curious paradox, save where the paradox might lend swifter wings to Truth, was something quite foreign to his character.

The subject of this sketch once said:—"There are men whose enmity is a compliment;" and he closes his *History* with the rather caustic remark:—"My censors have been so many that a reply to them all is impossible, and so distinguished that a selection would be invidious." So he came to regard the scant courtesy, with which in certain quarters he was greeted, with an easy magnanimity. I have sometimes marvelled as I have eagerly listened to him, narrowly watching him the while. Endowed with a nature that was acutely sensitive, he must often have known the pain of sudden heart-ache,—he must often have realized and lamented the loneliness of his enforced

† So it was in his *Life of Carlyle*, and in his *Carlyle's Reminiscences*. Long before these volumes issued from the press, he foresaw clearly the coming storm; but, truth-loving always, he was willing to face it.

isolation; but, among those who knew him familiarly, he gave few signs of distressed or irritated feeling. He had a tender heart and a gentle spirit. The undercurrent of his life flowed evenly, although its surface appeared to a stranger to be often sorely troubled. He knew that, in Oxford, he was more than half distrusted; his renunciation of Deacon's orders is scarcely yet forgiven; he was frequently made the target for cheap jests, aimed at him by the more thoughtless among the students; and he was unpopular in that he was the unexpected successor of his distinguished rival. But I fancy I can see him at this moment, as he looked when last I saw him. It was in his library at Oxford. Although his years had begun to tell upon him, he bore himself erect with easy grace. Behind him stood a magnificent bust of Cromwell, of whom he had just spoken some words of honest admiration. Among the portraits which adorned the walls, there hung a striking one of Philip II. of Spain. On the large table beside which we were standing, there lay several portfolios,—containing authenticated engravings of Luther, Calvin, Erasmus, Henry VIII, and others whose names are conspicuous in Reformation annals. Froude, like Carlyle, had considerable faith in the adage that a man's face reveals in some measure his character. The theory was true at any rate of Mr. Froude himself. The majority of the wood-cuts which have appeared in our Canadian newspapers are irreconcilable caricatures. But, standing beside that table as I clearly recall him now, I can see his facile half-tremulous lips slightly compressed; the eyes that meet mine are keen, yet kindly; the forehead is ploughed deeply with furrows, which tell their own story. The countenance seems half-sad, save when its owner smiles. He gives me a warm shake of the hand; I say a reluctant good-bye; and we two stand parted until the living and the dead shall meet again.

Toronto, October, 26th, 1894.

PRESBYTERY MEETINGS.

The Presbytery of Winnipeg met lately to take action upon a call addressed by the congregation of Point Douglas Church to the Rev. T. U. Richmond. Rev. Prof. Baird reported that he had presided at a meeting of the congregation at which it had been unanimously and heartily resolved to present a call to Mr. Richmond, and that the call was now laid upon the table, signed by eighty-two communicants and fifteen adherents, and accompanied by a guarantee of salary to the amount of \$900. Mr. Richmond having intimated his acceptance of the call, arrangements were made for his ordination and induction on the evening of the 23rd ult.

An adjourned meeting of Brandon Presbytery was held in Brandon, on Tuesday, October 2nd, at 10 a.m. The resignation of Mr. A. Urquhart, placed in the hands of Presbytery at its last meeting, was considered. Mr. Urquhart pressed the acceptance of the same and the Presbytery reluctantly accepted the resignation to take effect on the first Sabbath of November. A unanimous call in favor of Rev. J. Carswell, of McGregor, was laid on the table from Carberry, and Messrs. Swanson and Hope were heard in its support. It was agreed to sustain the call as a regular gospel call and to forward it to Mr. Carswell. Provisional arrangements were made for his induction, and the clerk authorized to call a special meeting if necessary.—T. R. SHEARER, Clerk.

The Presbytery of Regina, met at Whitehead on Wednesday, September 12th. Mr. Moore, Moderator, presiding. The report of the Home Mission Committee was received and adopted with a few amendments. On motion of Mr. Campbell, it was agreed to take Mr. Ledingham on trial for license. The committee having reported that the examination was very satisfactory, it was agreed that the ordination of Mr. Ledingham take place at Moose Jaw, on Wednesday, September 19th, at 8 o'clock. Mr. Campbell was appointed Moderator of Synodalia. Some time was profitably spent in a missionary conference. It was agreed that Mr. McAllister be appointed to Qu'Appelle and Indian Head for next six months. The following minute was then adopted:—"The Presbytery of Regina at this, its last meeting before the severance of the pastoral tie between the Rev. J. K. Welsh and St. Andrew's Church Indian Head, desires to put on record its appreciation of his ability as a clear expositor of the Word and as a faithful and acceptable preacher of the gospel. His loyalty to conviction at great personal sacrifice is worthy of special commendation. His clear insight, and mature judgement rendered his services of great value. The Presbytery deeply regrets that it shall so soon lose the services of a beloved brother and hopes that a short rest will completely restore his impaired health, thus enabling him speedily to resume work in some suitable field."

Christian Endeavor.

HOW MAY WE PREACH GOD?

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Nov. 11.—II, Tim. iv. 1-10.

There are right and wrong ways of doing almost everything. Strange as it may appear, there is a wrong way of preaching Christ. Paul told the Philippians that in Rome, where he then was, there were some who preached Christ of envy, of strife, of contention, of mere pretence (Phil. i. 5-13). Paul felt that he could rejoice no matter how or why Christ was preached, but we may be assured that He would have been much better pleased had all preached Christ from proper motives. We take it for granted, however, that we are all prompted by pure and lofty motives, and that the only question with which we are concerned is, How may we preach Christ?

We may proclaim His truth in public—in the pulpit, in the prayer-meeting, in the Sabbath-school, in the C. E. Society. But Christ may be preached in other ways, and it is well He can be, because, if His truth were never proclaimed except in public, it would be a long time before the whole world could hear the story of His wonderful life and atoning death.

We may preach Christ in private conversation, as Philip did to the Ethiopian and as Paul did to the jailer at Philippi. On one occasion in Jerusalem there arose a great persecution, and all the Christians there except the apostles were scattered abroad. But we are told that those who fled, went everywhere preaching, or more strictly talking about, the Lord Jesus (Acts viii. 4). They had not received a license to do that—indeed, they felt they required none. They believed that He who had sent them forth had commissioned them to speak. Their method of preaching Christ was very effective, for in those days the Gospel spread with great rapidity. It would be well for the cause of religion if this style of preaching were more general to-day. If men in the office, on the road, in the store, in the counting-house, at the work-bench, would occasionally speak of Christ, what an impetus might be given to the work of the Lord! In the days of Malachi, those who feared the Lord spoke often one to another (Mal. iii. 16). Why should Christians not do the same to-day?

We may preach Christ in song. Messrs. Bliss, Sankey, Stebbins, McGranahan and many others have preached Christ in this way. Who can tell how many precious souls have been led into the kingdom of heaven by this mode of proclaiming the Gospel? As the words, "I saw one hanging on a tree," have been sung, many a poor sinner has been encouraged to look to Christ and live. The singing of the words, "Where is my wandering boy to-night?" has arrested many a young man in his foolish career. Any work on hymnology will furnish illustrations of the fact that the Gospel is wonderfully effective when proclaimed in song. If, therefore, we have a pleasant thought, let us sing it—sing it from the heart.

We may preach Christ by giving of our money for the support of the Gospel at home or abroad. Perhaps we cannot enter the ministry ourselves, but we may contribute towards the support of the college where students are trained for this high and holy calling. We may not be able to go to heathen lands ourselves, but we may give something to aid those who have gone to unfurl the banner of the cross there. It may not be in our power to carry Bibles to far distant lands, but we may support a society which will carry them there.

We may sometimes preach an eloquent and effective sermon without saving a word. When we bear meekly with reproach or ignominy we proclaim not only that Christ is meek and patient, but also that He has made us, and can make others so. When we endure afflictions in a spirit of resignation we proclaim the fact that the Gospel of Christ comforts and sustains in the hour of trial.

If our hearts are only set on preaching Christ, we can soon find a pulpit. In a mission church we once preached from a pulpit which had formerly been used as an office desk. Perhaps those who used that desk, before it was transferred to the church, preached from it—and preached, too, if not so publicly, at least, as effectively as we did. Our great duty is to be instant in season, out of season. If we are, God will see that His word does not return to Him void.