

keep it, and so influence their hearts. They are rough, but they are tender too. They are those for whom Christ died.

At Lake Deception I found the Chief Engineer of the section, Mr. Carre and Mrs. Carre exceedingly kind and hospitable. May the Lord reward them, and all who showed me kindness for His sake. Ever yours faithfully,  
ALEX. CAMPBELL.

Rockwood, March 16th, 1878.

#### DR. JARDINE'S LECTURES AT QUEEN'S UNIVERSITY.

The students of Queen's University have recently enjoyed the benefit of listening to a most interesting course of lectures on "Comparative Religion," from the Rev. Dr. Jardine, late Principal of the Presbyterian College at Calcutta, and a distinguished alumnus of Queen's, where he took his degree of M.A. about ten years ago. As an appropriate token of his filial regard for his *Alma Mater*, he most kindly consented to deliver a course of five lectures on the relations of Christianity to other oriental systems of religion, terminating with a sixth on the "Results of Christian Missions," which had been delivered by request before the students of the Scottish Universities.

These lectures, which were characterized by a clear and comprehensive grasp,—at once of the great principles underlying all religious principles,—and of the distinctive peculiarities of Christianity which proclaim its Divine origin,—were also remarkable for clear and systematic presentation of thought, graceful and eloquent diction, and a most distinct and impressive delivery. They were listened to with the deepest attention and pleasure, not only by students and alumni of the University, but also by a considerable number of ladies and gentlemen, kindly admitted by the liberality of Principal Grant, at whose invitation the lectures were given.

The first and introductory lecture explained that Christianity, in its relation to other religions, would be viewed from an evangelical standpoint—and pointed out that not alone Christ's command, but four great principles contained in the distinctive character of Christianity *compel* her to be a Missionary Church. The first of these is that she teaches the unity of God, and the universality of His power, in contrast to the local deities of heathenism; the second, that she teaches the unity of man, his oneness of nature, need and capacity; the third, that she teaches that Christ is the only Saviour, who came to rescue man from evil, present and prospective, to raise him to a higher condition by implanting the principle of *eternal life*, and to reveal the continuance of this life in another sphere; and the fourth, that she teaches the principle of *Christian love* in opposition to the natural selfishness of humanity.

The second lecture was occupied in discussing the primitive forms of religion, and showed that man is naturally a religious being, tracing the roots and rise of the various tendencies of the human mind which found expression in the forms of Fetichism, Idolatry, Nature-worship, Ancestor-worship, Devil-worship (as the propitiation of evil), and Anthropomorphism, finding its development in the gods of polytheistic religions. He showed how thoughtful minds, notably that of Gautama Buddha in the sixth century before Christ, rejecting these polytheistic conceptions, and read several beautiful extracts from the Hindu Vedas and Upanishads, showing how strongly the principle of the Divine unity was held by the old Hindu poets and sages. He pointed out the third-fold division of elements of religion into Intellectual Principles, Religious *Cultus* and Religious Life. He showed what elementary ideas were common to all forms of religion, how Religious *Cultus* arose, and when it became superstition, and how religious life was the result of the religious belief coming into relation with moral conduct. He pointed out that when self is freed from selfishness by the introduction of a spiritual force, we call it *human salvation*, that the relative value of religions must be determined by the extent to which they tend towards accomplishing this object, that while it is a matter for rejoicing that widespread religious beliefs had done much to raise humanity out of degradation or sensuality, Christianity is to be regarded as the only religion which is not a mere product of human development, which brings to man actual light from without, and by a spiritual force implanted, brings man into communion and harmonious relation with the Divine.

The third lecture was occupied with a sketch of Buddhism and Mohammedanism, religions which had much in common as having both originated in reforming efforts of single historic personages, as being both great missionary religions, and both reactions from the polytheism and superstition of earlier faiths, and attempts to rise above the religious errors of the times. He briefly sketched the noble and devoted life of Gautama the Buddha, and of the founder of Islam, showing how, in the case of the latter, ambition gradually corrupted a really earnest nature until at last he became capable of deceit and of encouraging sensuality. He analysed the character of Buddhism; how, in the doctrine of Karma it recognized the continuity of existence, and of its moral character; how, disgusted by the anthropomorphism of Brahmanism, Buddha refused to look beyond the phenomenal continuity of existence and recognize Deity, not distinguishing between accidental forms and the deep principle in humanity which makes belief in the Divine almost universal, and how the lack of this element in his original system, caused popular Buddhism to become a form of polytheism. Islamism, on the contrary, was pure Monotheism, with a religious ceremonial partly borrowed from the Jewish people, and partly from Arab traditions. Salvation of faith was not imagined, and prayer was made lifeless by fatalism. Its promised paradise was a sensual one and its chosen missionary agency, holy war. As compared with each other, Buddhism was moral without theism; Mohammedanism theism, accompanied by a low morality.

In the fourth and fifth lectures the relation of Christianity to conflicting religions were very fully discussed. Three views of these relations were explained: 1. The view that Christianity holds to all other religions the relation of the absolutely true to the absolutely false, that it alone is efficacious to raise man in the scale of moral being, while all other forms of faith are absolutely inefficacious. 2. The view towards which scientific thought tends, that Christianity is nothing more than the highest step in human development, and the greatest success attained by the human mind in bringing itself into harmony with the Divine. 3. That Christianity, while containing much that was common to all religions, contained also that which could only be explained by admitting its directly Divine origin. He showed that other religions had done much to raise man out of mere animalism and to prepare the way for an intelligent belief in Christianity, that they led to the best kind of spiritual life that man had been able to reach without revelation, and that, in the higher forms of so-called natural religions are found influences favorable to developing man's higher spiritual nature. He then pointed out what was peculiar to Christianity, both in its rise and in its teachings, that Christ did not stand to Judaism in the relation of any other religious reformer to an earlier faith; that He came to FULFIL the law and the prophets, but in a way that no human mind could have conceived, and that Christianity alone, of all religions, adequately meets the three great needs of man's nature, to *know*, to *have*, and to *become*. He showed how the desire to *know* was met, not by presenting a body of abstract principles, but a revelation embodied in the life of the Divine Person who was Himself the centre of Christian faith and love; how Christianity purified man's desire to *have*, not by offering it indiscriminate gratification but by presenting nobler aims of human life, objects of spiritual desire; how it met the desire to *become* by offering such a conception of religious life embodied in a living person, as had never previously been conceived, so that the aim of Christians was simply—to be *like* Christ. Human religions were the attempt of humanity to rise to the Divine, Christianity the Divine descent to raise man to itself.

He then explained the relation of the three views above given to missionary effort, showing that the first had the merit of inspiring strong missionary zeal, but being rather in the destructive spirit of ancient Judaism, than in that of Peter's address to Cornelius, it had excited much unnecessary antagonism and in many cases repelled heathen minds from that calm consideration of Christian truth, necessary to its being accepted. The prevalence of the second view, while even on this low ground Christianity has claims to extension, would, by the force of human selfishness, ultimately cause the complete extinction of Christian Missions; while the third view, admitting the sincerity and the elements of good that show themselves in other religions, yet, believing that Christianity alone can give complete deliverance from sin, and eternal

life, furnishes the strongest stimulus to extend its influence for the evangelization of the world.

The concluding lecture of the course, on "The Result of Missions in India," partook more of a popular character than the others, and was delivered in the evening to a general audience, including, of course, the students of the University. Dr. Jardine entered first into an explanation of the various methods of Mission work, that of evangelization, pure and simple, and that which combined with evangelization educational and medical missions. He explained the need of the educational method in India, as a certain means of dispelling the superstitions of Hinduism, and explained the part which Dr. Duff, the prince of missionaries had taken, in originating educational missions in India. He described, also, the good results of medical missions in bringing gospel truth home to the sick and the afflicted, two classes which most readily received it. He enumerated the apparent results of missions in India, both on those who had and those who had not embraced Christianity, and, in doing so, he read a most satisfactory testimony by a government servant—estimating most highly the effect of missionary teaching in raising the moral tone of the people generally, since many who did not actually profess Christianity had been largely influenced by Christian teaching. He said that the greater number of converts were made from the low-caste natives, partly because, being poor and uneducated, they were more easily influenced by the missionary, and partly because the conditions of life under which they lived were more simple, so that they could more easily break with their old faith. Comparatively few of the high-caste Brahmins became Christians, because they held to their own views much more tenaciously, and because, also, to embrace Christianity involved the loss of caste, a degradation which involved a heavy sacrifice to a Hindoo. But where men of this class did become Christians, they were by far the most efficient and useful laborers among their fellow-countrymen, and to this source we must look for the material of an intelligent native ministry. With many, he admitted, the immediate effect of the enlightenment was to cut adrift from any religious belief, a result deeply to be regretted, yet to be expected in all times of transition. With those who did become Christians, the chief defect was a spirit of dependence, a habit of passively receiving doctrines without intelligent criticism, an absence of life and thought much to be regretted, yet it was to be feared not uncommon among the people of Christian countries. Among those who did not receive Christianity but were more or less affected by it, its indirect results were very great, as much even of the teaching at purely secular institutions was inspired by Biblical ideas. Many, however, of the Hindoos, were strongly influenced by the exclusively scientific spirit which ignored the moral and spiritual sphere, and they often became ardent followers of some European scientific order. Among those who without having received Christianity were more or less favorably disposed towards it, he instanced the new sect of the Brama Somaj, which, taken as a whole, he believed was preparing the way for Christianity, though the individuals composing it did not seem to advance nearer to receiving the religion of Christ. It was unfavorable to the success of missionary effort that Christianity was regarded as the religion of the conqueror, and that the governing Anglo-Saxon race was characterized by a hateur that made them anything but favorites with the subject race. Then, too, the difference in social customs is so great, that the Christian Englishman is "unclean" to the Hindoo. There were however a number of those favorably disposed to Christianity who might almost be described as unbaptized Christians, living under the influence of the Christian faith though without openly confessing it. In conclusion, the lecturer eloquently alluded to the certain advent of troublous times in fulfilment of prophecy, to the position of the Anglo-Saxon race as the missionary hope of the world, and to the glorious certainty that God will overrule all events for the triumph of His Church and the complete establishment of the kingdom of the Prince of Peace.

The above is necessarily only a meagre outline of lectures so full of careful analysis, clear exposition, comprehensive and liberal thought, and accurate and forcible expression that no outline could convey an adequate idea of them. Those who listened had but one regret, that the course was so brief.