

literature with art as its leaves and flowers. I hope that this trinity will be kept combined in the college. The unity of nature is the divinity of nature. That man is not truly a scholar—his training is so far partial and one-sided—who does not know something of each of these branches of knowledge. While they have a beneficial influence, no one of them, nor can all, satisfy the soul or the wants of humanity. Attempts to regenerate mankind by them will prove utter failures in the future, as they have done in the past.

"Literature shall fall down before its King. Speech is the gift of God. We are not to regard blessings we enjoy as less a gift from on high because they come from second causes. Literature, in all its forms, is a divine endowment, and should be devoted to him who is the Logos. God has made a revelation of his will in the highest forms of literature. No one wrote purer history than Moses. Deeper themes are discussed in the Book of Job, and in a grander manner, than in the tragedies of Æschylus. We have no lyrics like those of David. I shrink from comparing any other literature with the discourse of our Lord. Paul had a style much like his character, abrupt, living, piercing like a sword, and yet lifting us to heaven by its sublimity. Our literature owes much to Athens and Rome, but much also to Jerusalem. The Bible has given the world new ideas, such as are not found elsewhere in the province of letters—the grand and tender ideas thrown into the thought of men by religion. Superb themes for poetry and eloquence have been furnished. It is thus that high enjoyment is attained and the mind refined. There is an idea in this country that in journalism men may employ any weapon in support of a party end; but literature, like every other work of man, is under the law to God. Lying and false reasoning are as great sins in books as in conversation.

"Science should seek after God. It contemplates good works, and contemplates them by the faculties which God has given. The wise men of the text, no doubt, brought the richest products of their countries with them. Science should bring its most precious offerings to the Lord. The Bible does not reveal scientific truth; that would not be comprehended by the body of the people. God leaves it to science to discover order in disorder; thus it is calculated to widen the mind. Some men have so familiarized themselves with these processes that they feel as if nature moved without any higher power to guide it. But wisdom is the fruit of a light which was seen at Jerusalem, and must be sought out at Bethlehem.

"Philosophy is the science of reflective thinking. All nations when civilized have some kind of philosophy. The intellect insists upon penetrating beyond the visible. Particularly will it search into the nature of the mind. Philosophy appeals to the highest reason, and is almost as old as man. Like the sun, it rises in the East and moves gradually westward. By it the human mind has mounted higher than letters and gone deeper than science."

FOREIGN.

TRACT AND BIBLE WORK IN RUSSIA.—A serious interference with mission work in Russia is calling attention to that country. Two grand difficulties have long stood in the way of spreading the Gospel in Russia. With the exception of a mission to the Jews in Warsaw, no foreign missionary effort has for many years been tolerated. In addition to this, the Greek Church has prohibited all defection from its ranks by proselytizing as strictly as the Mohammedans did up to the days of Lord Stratford de Redcliffe. By an agreement about the time of the Crimean war, the Sultan gave way on this point, but the Czar has never yielded. Under these circumstances, almost the only missionary effort possible was in connection with the operations of the Bible and Tract Societies. Under Alexander I. of Russia the British and Foreign Bible Society was enabled to do a great and good work in distributing the Scriptures. By the efforts of Mr. Knill and those who associated with him, religious books tending to expound and apply the Scripture were largely circulated. When Nicholas came to the throne most of this work was stopped and continued in abeyance till the accession of Alexander II. in 1855. The Bible Society then resumed operations, which continue to the present time to be greatly blessed, though hampered and limited on every side. The London Religious Tract Society has always watched every opportunity of printing and spreading good evangelical literature through the country, and not without success. About twelve years ago, the Continental Secretary of the Religious Tract Society was sent to St. Petersburg and Moscow to see in what direction new efforts could be made for spreading the Gospel. Dr. Craig found

that in connexion with a visit of Lord Radstock to Russia a great movement had taken place in the highest circles of St. Petersburg, and many influential people had turned to God. These were asking what they could do to tell others of the great treasure they had themselves found. They were advised to try and translate into Russian the best books that could be found, and to have them circulated among the people. Colonel Paschkoff was invited to become President of a new Society for that purpose, and in a very short time a large number of earnest and influential gentlemen and ladies met in the house of the Rev. Mr. Dalton, on Dr. Craig's invitation, to constitute a committee to carry out the work. Colonel Paschkoff accepted the position of President; a secretary and treasurer were nominated, and the Tract Society gave £1,000 to start the work. All the books, when translated, passed through the hands of the Censor and were sanctioned by him. The Emperor Alexander II., when applied to, gave permission in the most handsome manner to have the books circulated. Each member of the committee received a card from the Governor of St. Petersburg authorising distribution of the books personally or by colportage. Many of the books printed were ordered by the Minister of Public Instruction to be used in the elementary schools all over Russia. During the Russian-Turkish war, the Tract Society had their continental secretary engaged in circulating Christian books and tracts among the Russian soldiers in the camp or in the hospitals. The Bible and Tract Societies worked together, and an enormous number of books were put into the hands of the soldiers. Many of the Russians were converted at that time; some the very first time they heard the Gospel message, and the books were carried home at the close of the war. For six or seven years the Russian peasants have been meeting together in the villages on Sundays to read these books and for mutual edification. The St. Petersburg committee went on with the work that had been so favourably begun, and at the exhibition in Moscow, two years ago, a million three hundred thousand books and tracts telling the way of salvation were put into the hands of the Russian people. A great and growing work of grace has been spreading over the whole empire, and some of the young converts were enabled with great power and success to expound the Gospel to their fellow countrymen. During the spring of the present year it was considered desirable to invite the leaders of this movement to come to St. Petersburg to a conference, and the great number of those who responded to the invitation of Colonel Paschkoff and Count Korff frightened the authorities, who resolved to put a stop, if possible, to the whole affair. A leading member of the Holy Synod, who had been tutor to the present Emperor, took the matter in hand and urged the Czar to banish Mr. Paschkoff and Count Korff and to close the depot of the Tract Society. This was not the work of a bad man, who was an enemy to religion, but, like many others in a more enlightened land, he could not see that any other religion than that of the authorized Church ought to be tolerated. Mr. Paschkoff has come to England with his family, and Count Korff has come to Paris. The tract distribution will be stopped for a time, but those who have been converted by means of the tracts will continue to meet together to read the books that are already in their hands, and to edify each other by the Word of God and prayer. It is not even suggested that the St. Petersburg committee had printed a single book without the sanction of the constituted authorities; nor is it hinted that in the distribution of the tracts and books they had gone beyond the permission given them by the late Emperor. The only complaint is that the books—which, be it observed, had been sanctioned by the College of Censors—do not contain the teaching of the Greek Church. It is no unusual thing in God's dealings, that where a work had been greatly blessed, the enemy should for a time receive power apparently to crush the whole movement. The duty of God's people now is clear—that they should continue in prayer until the present cloud has passed away. It has been established in the courts of law that members of the Greek Church may meet together to read and expound the scripture, and to engage in prayer; and it is firmly believed that this step of the Government, however unpleasant it may be to the parties banished, will be the best possible means of making the great body of the new converts more earnest than they were before.

FRANCE.—In October 1685 Louis XIV. decreed that most cruel act, which has been so hurtful to him and to our country, the revocation of the Edict of Nantes. Protestantism was, according to the royal ukase, banished from the land, swept away from its whole surface. France, in the integrity of its population, was to be Roman Catholic. In June 1884, if the mighty king had been allowed to contemplate the unfurling of

history, he would have seen gathered in the very city of Nantes the synodal representatives of the banished Church, where they are sent by more than 500 Evangelical churches; they meet on the platform of the authority of the Scriptures, and of the faith of Jesus Christ, God and man, Saviour of the repenting sinners. If the Synod is unofficial; the State will not lend—and if it were willing to lend it, the Church would not accept it—its arm to enforce the synodal decisions; but the Evangelical congregations will freely submit to those decisions. They feel strongly the necessity of more union, of combined action, of discipline, of improvement in public worship, in the administration of the Sacraments, of the extension of mission work at home and abroad. The General Synod has taken up all these questions; but let us proceed in order. Let us enter, on June 11, the temple of Nantes

Eighty-seven deputies are present, and unanimously they elect as Moderator the venerable and eloquent Pasteur Dhombres, of Paris. He opens the session by recalling the memory of the great Huguenots who in times past have stood up steadfastly for the freedom and the interests of the Reformed Church—François de Morel, Antoine de Chaudieu, Daille, the Moderator of the last Synod previous to the glorious period of the desert. "What a privilege," said M. Dhombres, to link together the present to the past, *renouer la chaîne des temps.* "We write," added the Moderator, "a page of history. Our fathers had written the heroic page signed with their tears and with their blood. We write a new page in brotherly love, in faith to the immovable fidelity of our God, to His eternal promises, to the evangelical heritage of our fathers."

The same evening the Moderator preached before a crowded congregation a powerful sermon on these words, Isaiah xxxviii. 5, "I have seen thy tears." Tears ran down the cheeks of many of the hearers, but they were tears of gratitude. What a contrast indeed between 1685 and 1884!

Here are the principal decisions taken by the Synod: About Catechisms and Confirmation.—The Synod exhorts the pastors to bring more and more attention and care to the catechetical instruction of the youth. It finds it expedient and wise to place an interval between the reception (confirmation) and the participation in the Holy Communion.

On Mixed Marriages.—The Synod declares that the pastors must abstain from blessing such unions, unless the couple promise that the children shall be baptized and brought up in the Protestant religion.

On the Liturgies.—The Synod esteems that all the different liturgies employed in the churches must be condensed into one, the same for the whole church, and that a greater part must be given to the congregations in the public worship.

About the Bible Versions.—The Synod recommends the system of revision taking as a basis the Ostervald translation; at the same time it sees with satisfaction new translations being made, and recommends especially Dr. Segond's.

A very important movement is taking place in the Roman Catholic policy concerning the social preoccupations of the day. Under the direction, more or less apparent, of the Jesuits, the leading men of the party, for it is a party movement, have organized in numerous localities *cercles catholiques ouvrieres*. The prominent founders of the work are Messrs. de Mun and Chesnelong, both members of the Parliament. The committees had the other day a general assembly in Paris, and a resolution was carried tending to give a new impulse to the work. The children and the working classes there are the basis of influence and action in the future, and the Roman Catholic Church exhibits a great intelligence of the situation in cultivating that field. Some men think that the Pope will be seen to lean on the masses and become a sort of supreme socialist leader. I mention the idea for what it is worth. We Protestants must be careful about this, and take care not to neglect the masses; it is our duty, no less than our best policy, to evangelize them.

In the meantime, M. Renan soars more and more in the supreme spheres of distinction and refined indifference. His last work, "Etudes d'histoire religieuse," is beautiful in style, and not without some creditable thoughts, as when M. Renan claims liberty for all, and proclaims piety to be eternal. But he is nothing but a sceptic and a scorner, or rather a distinguished epicurean; his supreme ambition, he says, is to have his writings divided into fifty-two chapters, one for each Sunday in the year, and that they should be bound in morocco, and become the mass-book, handled by aristocratic feminine fingers, "*finement gantes*," with fine gloves! No commentary is needful to such sentiments!—*Correspondent of London Record.*

Dr. Beckman, of the State Church, has in *holms Dagblad*, a countenance the alliance, which was attributed to a member of the Alliance of Church and Lutherans, deploring the loss of good will neverth called all the members and the importance of the Church, in the far with other denomination and the undue pressure to light. Dr. Beckman's Bishops against the distance, as coffin."

THE R. C. CHURCHMAN asks:—Why the Catholic Church in Prussia has not expressed a more liberal opinion of Prince Bismarck's policy towards Catholics as much as could wish for. We appears very clearly drawn up by the Catholic Rhineland, and rec that Union:—

1. The Archbishop has been superseded, and are liable to be "suspended."

2. Upwards of 1,000 archdiocese of Cologne out priests.

3. In the archdiocese deprived of their salaries owing to them now.

4. All the seminarians.

5. The Royal Ecologist as a monument.

6. Priests are still country at a minute.

7. Most of the papers pressed; the few re-



DIOCE

In our issue of 31st Dec. Domestic and Foreign attention of all Diocesan papers of sending importance now publish below thereto:—

The regular annual Hall, in the city of Manchester, September, prox., at 10 o'clock.

The following not the constitution and published in this convention the instructions of the

1. By the Secretary.

That Article 5 be amended.

Board of Management year, viz., in September.

Wednesday after Easter.

And that Article 5 be amended.

ing on the first Wednesday.

2. By J. J. Mason, Esq.

"That in order to effect

ity with regard to the

Society, it is desirable

pondence, and all resolutions

office of the General Secretary

shall be sent to any

ral Secretary, and that

Diocesan Synods be invited

mentation and assist

in their remittances to

collected in their respective

whether special or general

Foreign and Domestic

No. 1 of the Board of

laws of the Board be

spirit of the resolution

"That By-Law No. 1

the word 'Treasurer

therefor the word 'Sec-