

children more home-like; to use a homely phrase, if she would do a little more "house-cleaning," and get rid of her unseemly strifes and repulsive inconsistencies—of which, by the way, several of the reports make mention. Let her arise and shine in her own peculiar glories, without borrowing any of the world's tinselled gawds. Clothed in the graces of her Lord—the Altogether Lovely One—herself realizing and exemplifying the unspeakable joys and the glorious liberty of the children of the King, then, and not till then, will she be as attractive in manner and measure as her Lord meant her to be, and her victory will be speedy and complete. It is pleasant to know that these views are not new or strange among us, but form the time-tested and immovable principles of procedure in multitudes of God-honoured congregations.

#### OUTSIDERS AND HOW TO REACH THEM.

Our attention is next drawn to the element existing in most communities, to greater or less extent, which stand aloof from the Church and its ordinances. In many cases these people have been, or are still, nominally Presbyterian. In any case, but in such cases more especially, our responsibility toward them is evident, and our solicitude for them should be deep and unremitting till the class no longer has an existence among us. In some cases the evil is very evident and very sad. Such statements as the following should awaken our deepest concern: "A large number of heads of families never enter the house of God." (Report of Presbytery of Whitby.) In the Presbytery of Kingston we are told, "One community has relapsed into heathenism." Such acknowledgments from our oldest neighbourhoods, long blest with Church privileges, may well raise the anxious question in the Assembly's circular, "What means do you use or consider best suited to induce such to connect themselves with the Church?" In reply, many state that the ordinary means of pastoral visitation by ministers, and occasionally by elders, are used; and sometimes mention is made of others—as in the East Church, Toronto, where calls are made by others than office-bearers, a tract left and an invitation given to the house of God. Would we had many more such noble workers among us—men and women—for did He not give "to every man his work?" District prayer meetings are occasionally held in neglected neighbourhoods with more or less interest. In some cases the report is the same as from Chalmers Church, Kingston, where "special evangelistic services have been held, which have resulted in drawing some of the non-church going people." Indeed, in all the Presbyteries in the Synod such services have been held with good effect. Several Sessions, in alarm and distress, simply echo the inquiry, "What shall we do?" or "We earnestly desire counsel in this difficulty." Others express a desire "for some intenser form of aggressive Gospel effort than that usually prevailing, and look with hope to the introduction of evangelistic services, but have not yet been able to obtain the help desired." The report of the Toronto Presbytery emphasizes the need of more active co-operation among the ministers of our Church in adjacent congregations and among the various denominations if all are to be reached—such as the city missions urged by the Session of the East Church—and adds, "It is worthy of consideration how this united effort can be best promoted, as it is the more urgent that the secular spirit is rapidly spreading." Another Presbyterian report says, "Ordinary means seem to be employed in every case, but with very partial and imperfect success." The conclusion seems inevitable, that while we are shut up for relief to the scriptural means of prayer and preaching and personal dealing, we are equally led to seek the desired results in the extraordinary urgency of these ordinary means. These, usually known as evangelistic methods, God has so greatly blest amongst ourselves, and in other parts of our own and sister Churches, that it seems clear that in some such form of work a revived zeal must exert itself amongst us, if the "much land which yet remains to be possessed" shall be subdued for Christ. Else must the Church sadly fail of the glorious triumph her great Head has prepared for her; else must the day of her victory linger, whilst a large portion of her baptized youth shall go to swell the contingent of the careless, or openly godless and vicious. That the question whether the rising generation shall be friends of the Church or its foes—"for us or against us"—will be unalterably settled within a few years, is suited to awaken anxious thought. Our action must be

prompt, and full of the boldness of faith. We have long been praying; let us now listen to the word of command, "Wherefore criest thou unto Me, Speak unto the people that they go forward?" Let "Forward!" be the watchword of the year, and victory will crown its close; for "I the Lord thy God am in the midst of thee, mighty to save!"

#### THE ANGLO-INDIAN PROBLEM, IN VERSE.

BY REV. ROBERT JARDINE, B.D., D.D., BROCKVILLE, ONT.

Thou brightest gem of the British crown,  
Land of much wealth and fair renown!  
Wilt tell me why thy fertile plains,  
And noble hills and rich domains,  
To Britain's sceptre have been lent?  
Why from thine ancient rulers rent?

A noble race they were of old  
Who thy rich heritage did hold,  
Who trod thy plains and mountains grand,  
Who sailed thy rivers, tilled thy land;  
O why does that old Aryan race  
No longer hold its ancient place?

A thoughtful race, of varied lore,  
A lordly character they bore;  
Why has the western stranger come,  
And taken hold of the Bráhmán's home?  
Why has the western Aryan bold  
Entered the Bráhmán's ancient hold?

Fair India's untold millions ask  
That th' all-important mighty task  
Of leading them up to the light of life,  
And freeing them from th' unnatural strife  
Of man against God, and right against wrong,  
Should be performed by the Saxon strong.

The Saxon fair of the noble race,  
To the setting sun his course did trace;  
And there he learnt of God's love to man,  
And of the river of life which ran  
Out from the throne of God on high  
To water the earth, so parched and dry.

The blessed lessons of life and love  
Which have come down from heaven above,  
Have come to us of the Saxon race,  
And given us peace, and power, and grace;  
To our eastern cousins' ancient land  
Let us now extend the helping hand.

We can give them light, can give them peace  
Command their strifes and wars to cease;  
Teach them the brotherhood of man,  
And tell them Heaven's eternal plan  
To free man's life from that within  
Which makes him slave to death and sin.

The voice of God now bids us go,  
The seeds of life and truth to sow  
In that fair land, where primal life  
Has long succumbed to the fatal strife  
Which must prevail where darkness reigns,  
And the devil's power its hold retains.

Let the Christian life of our empire strong  
Resolve to make amends for the wrong  
Which our people have done in days of yore.  
Let the gift of freedom and many more  
Be tendered with manly and generous hand  
To the tribes that inhabit India's land.

Let us go to them as man to man  
As fast as for lust of gold we ran,  
And seek for them Heaven's blessing sure,  
More precious far than the Koh-i-nur;  
And then shall this land of fair renown  
Be the brightest gem in the British crown.

It has been estimated that nine-tenths of the money raised by the churches is contributed by about one-tenth of their members.

AN influential meeting has been held at St. Petersburg to consider how the evils arising from excessive drink might be lessened, and the general feeling was that the best thing that could be done was to lessen the number of licensed liquor houses.

THE Synod of the Presbyterian Church met in Dunedin, New Zealand, recently. The temperance committee suggested an annual temperance conference in each Presbytery, and the formation of Bands of Hope and temperance societies. There are in connection with the Synod 196 elders, 347 deacons, and 6,210 members; 128 Sabbath-schools, 842 teachers, and 5,607 scholars in average attendance. Bible classes were reported on the increase. The Church's missions were favourably reported. Professor Salmond and Rev. Mr. Watt reported favourably of the students. A committee was appointed to prepare an address on Christian Giving. The question of marriage with a deceased wife's sister was remitted to the Presbyteries and Kirk Sessions, with a view to a final decision at next Synod.

## PASTOR AND PEOPLE.

### REPLY TO PROFESSOR ROBERTSON SMITH.—I.

BY THE REV. F. MELVILLE, A.M., B.D., HOPEWELL, N.S.

It is a pleasing task to meet manfully the latest and best arguments of a really intelligent, sincere and able thinker, although he be an adversary to our dearest ideas and hopes. When our faith and hope are sure and safe for all eternity, we may well be frank and brave. And even if there be danger on some points, we are poor moralists, as well as poor heroes, if we are not able and willing to risk our ALL on the triumph of TRUTH, and to look the very strongest opposition full in the face,

"With that stern joy which warriors feel  
In foemen worthy of their steel."

I have very carefully and minutely studied Prof. W. Robertson Smith's twelve lectures on "The Old Testament in the Jewish Church;" and, though honouring and loving the man and the thinker, I have detected some fundamental errors in his theory which should be corrected at once. I refer not now to slight slips on the surface, but to false principles in the very basis of his theory, which affect the very foundations of faith, and which are, therefore, of a fundamental and fatal tendency.

Had I sufficient space and time, it would be most easy to take the lectures in their printed order. But to condense the correction of twelve able lectures into two or three short newspaper articles, I shall review them in more logical order, as follows: (1) Our Protestant Faith; (2) The Canon of Scripture and its History; and (3) The Law, the Prophets, the Psalms, and the Annals.

The theme is intensely interesting; and though I make no pretence to infallibility, like the would-be "Omniscient critics," yet I have good ground of trust that the clear and simple truth of my argument will win the heart and mind of truth-lovers, not only in our dear native land, with its youthful colleges, but far and near throughout the world; while I try (1) to correct the fundamental errors referred to, (2) to solve the principal difficulties of Bible criticisms, and (3) to indicate briefly the true Integrative Theory of Scripture Revelation.

#### OUR PROTESTANT FAITH.

Under this head I shall correct the following fundamental errors of Prof. Smith's theory:

1. He condemns the spiritual interpretation of Scripture, which he calls "*Tropical Exegesis*," or Figurative Explanation.
2. He holds that the inspired writers *perfectly understood* as well as perfectly recorded what God spoke to them.
3. He holds that the real meaning of the Bible must be its *natural meaning*.
4. He holds that the *whole business* of scholarly criticism lies with the *human side* of Scripture; and that it must be examined by the ordinary laws of evidence *just like any other ancient book*.

These principles are so astoundingly erroneous, that I have gone over the lectures again and again to see if any other meaning could be got out of them. In correcting them I shall quote Prof. Smith's own words, to prevent any misrepresentation of his views.

1. Early in his first lecture, speaking of the allegorical or spiritual interpretation of Scripture, he says: "This is nothing else than the method of Tropical Exegesis, that reigned supreme in the old Catholic and mediæval Church. The ancient fathers laid down the principle that everything in Scripture which, taken in its natural sense, appears unedifying, must be made edifying by some method of typical or figurative application. In principle this is no longer admitted in the Protestant Churches, except perhaps for the Song of Solomon."

Now, is this so? Have we Protestants in principle rejected the spiritual interpretation of Scripture? I never thought so. Our Church, at least, has not done so. Any Church which does so will have to reject the method and doctrine of not only the primitive Church with all its Christian fathers, but also the method and doctrine of the apostles and prophets themselves, and their divine Lord! Witness the Epistle to the Hebrews; the General and Pauline Epistles, in every page; the Gospels, with manifold "fulfillings" of old types and new parables; the Law,