

assured that the teachers here will do their best to train for life's duties whatever powers they bring to them.

(2). But besides this it will be the constant aim, I am sure, of this College to develop the moral and spiritual character of its scholars and students, and to keep constantly before them the highest aims in life. Any college would fail of its purpose, and most of all a Christian College, that did not aim at the symmetrical development of all the powers of those who sought its help. To neglect the moral training of students while training the intellectual faculties would be to increase facilities for doing evil. It would be like sharpening tools to put in the hands of a madman. The government of India recognizing this is doing more and more to provide for the moral training of those who study in its colleges.

But we Christians believe that the basis of a true morality is a true religion, and so we teach not morality merely but that religion which we are persuaded is from God. And in every department of study the student will have his attention called to traces and manifestations of that God, who has revealed himself in his written word and most fully in Him who was the Word Incarnate. There is no department of study where the wise and earnest teacher may not bring the mind of his scholars into contact with the Creator and Governor of the world, thus ever developing a spirit of trust and reverence. In history the progress discernible may be traced not to the blind struggles of independent tribes and nations for improvement, but to the plan and purpose of a guiding intelligence who presides over all and out of the struggles and failures and errors of men has fulfilled his own plans. In the sciences the wisdom and skill of the great Creator may be constantly pointed out. In chemistry, biology, zoology, geology, etc., fresh manifestations of wisdom and skill are being disclosed, and the argument for the existence of God drawn from these sources is ever growing stronger and stronger, and every increase in science is but giving deeper insight into the nature of the Maker of all.

Even Mathematics may be so taught as to bring the mind into contact with God. The laws of nature are all mathematical relations. In the feathers of a bird's wing, in the stamens and pistils of flowers, in the relations of branches of trees to their trunks may be traced mathematical relations constant and definite. In the marvels of the laboratory the student may learn how the Creator out of 64 simple elements has, according to unvarying mathematical laws, built up this wonderful world. And so in the higher mathematics he may be taught that he is but thinking out the laws which at creation were impressions on the heavenly bodies which revolve in their appointed orbits. Centuries before Christ, Plato, and his friends, as an intellectual pastime, occupied themselves with the properties of the ellipse, parabola, and hyperbola, i. e., of conic sections, but not till seventeen centuries after Christ, was it discovered that God had drawn, in the movements of planets and satellites magnificent diagrams illustrating the laws that were supposed to lie in the realm of thought alone. Thus even in mathematics men are but slowly spelling out God's thoughts. And so in every department of human knowledge the devout teacher may reverently bring his pupils to the contemplation of their Lord.

But above all in a Christian institution will they be brought to see Him in His Word and in Jesus Christ through whom he has fully disclosed himself. There is a tendency, not only in India, but in other lands as well, to try to look beyond Jesus to find God. How often young men have said to me "Why do you insist on telling us of Jesus? we can know and worship God without him. But it cannot be. Apart from Jesus who was God manifest in the flesh we cannot find in the whole universe, explore it as we may, a God before whom heart and reason and conscience will bow in homage

and be satisfied. In Him we see what true greatness and glory are. In his goodness and self-sacrificing love we see God coming down to fallen sin-burdened and sin-destroyed humanity and making this world, with all its woes, and sorrows, and perplexities, the sphere where he has disclosed the wondrous depths of the resources of his grace and love. To enable the students who shall gather here for instruction to see and realize this in personal experience of redeeming love is the grand, ultimate end of this College.

Our hope is that many young men shall here learn the secret of true greatness and of everlasting happiness, and shall go forth with the conviction that it is better to be good than great and learned; better to be a reliever of distress than to receive the homage of men. We trust they will here imbibe a spirit of love and self-sacrifice such that when they go forth to the duties of life the eye shall be open to see the wants of the needy, the ear open to the cry of the oppressed, the hand strong to strike the fetters from the enslaved and to rescue their perishing brethren, and at last when the great books are opened may it be found in respect to this institution that it can be said of many, "This one was born there."

FIFTY YEARS OF WITNESSING FOR CHRIST IN EUROPE.—II.

REV. THOMAS SIMS, D.D.

Among adversaries of the gospel of Christ in Europe, during the last fifty years, a prominent place must be assigned to Popery. Dr. Craig's reminiscences exhibit its character in those lands where it is dominant and the picture is not encouraging. We see here that whilst the Roman Catholic Church holds sacredly many cardinal truths of scripture, and has trained many saintly souls, her ecclesiastical system rests like a blight on whatever it controls.

The *Gazzetta di Venezia* recently said: "Where priest's swarm the spectacle may be seen every day of priests who live by lending on usury, or who sell themselves to the highest bidders among the politicians, or who openly keep concubines and have children, men who are clownish, immoral, licentious." The worst of these charges Dr. Craig proves by specific instances, which we will save ourselves the shame of transcribing.

In Austria, the Jesuits had full sway for many years and the history of that period they have been very reluctant to have the world know. One of the pastors in Buda-Pesth wrote a history of the Protestant Church in Hungary and it could neither be printed at home nor sent abroad. Not even the Archduchess Maria Dorothea, mother and grandmother of queens, could get that manuscript across the Austrian border. Dr. Craig, at length, found a way to give it to the German and English press so that now he who runs may read how lately and how fiercely the fires of persecution have burned against the Protestants of Austro-Hungary.

When the papal system is allowed to dictate the laws, the circulation of the scriptures is steadily resisted and the Bible is practically unknown. In one of his visitations Dr. Craig happened to give a Bible to each of two sons of the Catholic governor of Moravia. A few days later he was requested to call on His Excellency, who said, "I am ashamed, but this is the first time the Bible has ever entered my house. Why these are excellent books! I do not find a single offensive word against the Church in them. I am a good Catholic but I hate the priests, for they try to keep the people ignorant, and will not allow these enlightened books to circulate." That "a good Catholic," the foremost man in the Province, should be surprised to find the Bible a good book is a fact that speaks volumes.

But as an illustration of the policy of the Roman Church in Europe to withhold the light of sacred scripture from dark but anxious minds, we have read nothing more pathetic than the following: "A colporteur entering the house of a farmer near Madrid found no one at home but an old man lying

in bed and a child playing before the door. He asked the invalid to buy a Bible but was refused. "Perhaps you do not know what the book contains," said the colporteur; "Permit me to read a portion." As the visitor read the invalid became interested, and, taking the book, examined it carefully. When the colporteur had read a little further, the old man sent the child to bring the whole family from the field. When all were assembled he sat up in bed and addressed them. "Many years ago," he said, "when my father was dying, he gathered all his children around him, and declared he did not believe ours is the right religion. He had bought indulgences, had gone on many pilgrimages, had even obtained a letter from the Pope, assuring him that, in virtue of what he had paid to the Church and what he had done, he should never see purgatory, but would pass at once into heaven. Many an additional indulgence he had bought since that time, and yet, when now about to die, he was afraid to meet God. He said, the only true religion that could give him comfort was one that told of a God so great and good that he could pardon every sin without demanding any payment on our part. Children, I believe there is such a religion, and if you hear of it be sure to accept it. Now," said the old man, "listen to the words of this book, which tells of being justified freely—of Christ having died, the just for the unjust, to bring us to God. Each one of you buy a copy of this book, and seek out the people that teach this doctrine, for that is my religion. The religion which this man reads out of the book is what my father wanted, and is the right religion for you and me." It was not long before this entire family were enrolled among the Protestant Christians of Madrid and were walking in newness of life.

In dealing with the Austrian prisoners during the war between that country and Prussia, Dr. Craig found them very difficult to approach. "Before going to the war each Roman Catholic soldier had gone to confession before his priest and had there received a complete absolution for all the sins he had ever committed and all the sins he would commit during the war. He was told that he was happy above all other mortals, as, if he fell on the battle field, there was no need for Extreme Unction; he was engaged in a holy war for exterminating the Protestants in Germany, and if he died his soul would at once pass into the highest enjoyment of the blessed, without ever seeing the fires of purgatory." Thus were the minds of thousands of dying soldiers hermetically sealed against the reception of gospel truth to the end.

These memoirs remind us that both this war which crushed Austria and the subsequent war which crushed France were both intended by the papacy to crush Protestant Germany. How that old warning was verified, "They that take the sword shall perish by the sword," limitations of space will not permit us to illustrate.

We have no animus against our Roman Catholic fellow-citizens. We desire for them equal liberties with ourselves but no special privileges. Yet as long as Rome's motto is "Semper Eadem" we can never afford to forget her past, for the things that have been are the things that shall be. Our Protestant liberties were won at great cost; they can be maintained only by incessant watchfulness. In Great Britain, Rome is to day joining hands with the Established Church to secure a new endowment of sectarian education. In Canada she is bracing herself to wrench similar privileges from a too careless Protestant majority. History teaches that she rests not day nor night in her endeavor to reimpose her yoke on the consciences and liberties of mankind. As long as these things obtain, we must not forget the past. Faithfulness to the great heritage our fathers bought with blood and bequeathed to us in trust requires that we note Rome's doings, both in Protestant lands, and in those countries where she holds her most vigorous sway.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Jan. 20th, 1896. | THE EARLY MINISTRY OF JESUS | Luke 14:22.  
GOLDEN TEXT.—LUKE IV. 17.  
MEMORY VERSES.—10. 17.  
CATECHISM.—Q. 4.

Home Readings.—M. John 1. 29-51. J. John 11. W. John 11. Th. John 14. F. Luke 14. 1-13. S. Luke 14. 14-32. Su. Luke 14. 33-44.

Why the matters brought before us in this week's lesson should be designated The Early Ministry of Jesus is somewhat difficult to see. Fully a year has elapsed since Jesus received the priestly washing at the hands of John, and the anointing with the Holy Ghost which accompanied it. That year He has spent in and about Jerusalem, as recorded in the opening chapters of John's gospel. Now, however, he has come to Galilee, and has been received with great enthusiasm, "being glorified of all." Soon His touring through the cities and towns of Galilee brought Him to Nazareth where His early years had been spent. It must have been a trying thing, even to our Lord, to address a congregation of people who had known Him all his life, and who had never been able to see in Him anything but a first-class carpenter. They had heard His fame, but that had only served to arouse their curiosity, and when Jesus faced the people in the synagogue at Nazareth, He faced an audience in just about as satisfactory a state of mind for hearing the truth as one could well imagine. Apparently He felt that the occasion demanded an explicit statement as to "Whom He Claimed to Be" and "What He Came to Do," and this He proceeded to give.

I. Whom Jesus Claimed to be.—Whether the portion read from Isaiah were the regular lesson from the prophets for that Sabbath or whether Jesus chose it of His own accord we cannot say. But certainly He left no doubt upon His hearers' minds as to His claim concerning it. Centuries before this, when Israel was about to be swept away into exile, or it may be when they had actually been so swept away, there came to them prophets—messengers from God—with encouraging promises to the faithful remnant. They set before the people, upon whom God's wrath rested, "visions of hope, of a new kingdom, of a prosperous nation, of a time when Gentiles should come to their light, and kings to the brightness of their rising, of times when the waste places should break forth into joy and sing together." These promises had received a measurable fulfilment, but every Jew looked for their complete fulfilment only under Messiah's rule, so that when Jesus said, "This day is this scripture fulfilled in your ears," they could not have understood Him as meaning anything else than that He was the Messiah. On the way to Galilee He had made a plain declaration of His Messiahship to the woman of Samaria, and here for the second time he makes the same claim. He is the Anointed One, the sent of God, and they should believe on Him. It was too much for the Nazarenes. They had respected Him as a carpenter but now even though they could not but be struck with the "gracious words" He spake, yet they could not believe that just a poor peasant like themselves could be the Chosen One of God. And when He began to upbraid them for unbelief they did not hesitate to let Him know in the roughest possible way that they did not recognize His claim at all.

II. What Jesus Came to do.—It is most interesting for us to note the text from which our Lord addressed the Nazarenes that Sabbath day, for it sets before us fully His conception of the work He had been anointed to do. Space will not permit anything like even an outline of this. Suffice it to point out that His mission He regarded as to the helpless, needy ones, and as adapted to meet their needs. Poor, broken-hearted, captives, blind, bruised, every word speaks of dire need, and not only of dire need, but of utter hopelessness apart from the good news the Messiah was sent to preach. This latter is a feature of Jesus' work we must not overlook. Many stumble over the anointed rank of the Messiah just because they lose sight of the utter helplessness of man apart from that work. To the poor He came to bring good tidings of unsearchable riches in the Father's love. To the broken-hearted through sorrow He came to bring healing both of body and soul. To those in bondage—slaves to sin—He came to bring deliverance to make them free men in Christ. To the blind He came to bring sight, whether that blindness be physical or mental or spiritual. To set at liberty those who are bruised, crushed under the burden of their sins. In a word His was a heralding of eternal rest and liberty, and restoring of his lost heritage to man—the eternal jubilee. For this work he had been set apart, and qualified by the anointing of God's Holy spirit. This is the work in which we are all called to co-operate, and this is the separation and equipment we all require.