

they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers had been dismissed with orders to return in an hour. The shutters were closed, and after some words of exhortation they were baptized and partook of the sacrament. "Now," said Wakasa, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbour of Nagasaki, and all that it had led to. Wakasa returned home (like the eunuch who had met Philip) rejoicing in the love of God and presence of the Holy Spirit. Dr. Verbeck removed to Tokio, and the account sent to America was carefully preserved and for a long time was known to but few.

UNLOOKED-FOR VISITORS.

In April, 1880, Rev. Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers, one of whom was evidently a lady of rank, with an attendant. They sat in front, and not only gave the most strict attention, but often during the service would wipe the tears from their eyes. After preaching they were introduced as the daughter of Wakasa and her former nurse, who were anxious to have an interview at once, but were requested to wait until the next day. Early the next morning they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's prayer and a few portions of the Scripture, which Wakasa had written out in simple characters for their special use. Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married and was now living with her family in Nagasaki. Since the removal of Dr. Verbeck she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism; so she sent to Saga for her old friend and nurse, and together they set out to find a missionary. At first they discovered a Catholic priest, who gave them a prayer-book, but upon examining it they decided that this must be a different kind of teaching from that which they had before received. They did not dare to make inquiries on the streets, as they would be suspected of being Christian, and would only be treated with insults. After wandering about for some days they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers some familiar characters, and so they went in and began to examine the books. On opening the Gospel of Matthew they saw the Sermon on the Mount, and recognized it as the same as they had already learned, and their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the bookseller until midnight. This was on Saturday, and it was the next day they appeared at the service. Now they both desired baptism at once. Mr. Booth asked why they were so desirous of receiving this rite. They replied, "Whosoever believeth, and is baptized shall be saved." And when he said, "How can I know that you are a true believer?" the young woman replied, "It has been my custom for years to go into my husband's storehouse for private meditation and prayer to God, and the Father of Jesus Christ." To the question, "How do you know that this salvation is for you?" they replied, "It is written, Whosoever will, let him take the water of life freely." With tearful eyes they begged that they might not be denied the sacred ordinance.

REJOICING IN GOD.

A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone in the faces of the two women as they went away." When I met them afterward they would talk of nothing but Christianity, and seemed to be very happy to be called Christians.

FRUITFUL IN GOOD WORKS.

The old woman returned to her home in Saga and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath school with the Bible class as teachers. There are now upwards of thirty professing Christians in that town, and many of them have been brought to Christ through her efforts. Among the believers is a son of Wakasa. Although she has now gone to her reward in heaven the work has not ceased. A request was sent to Nagasaki for a regular preacher and the formation of a church, and this is to-day one of the brightest spots in Kiusiu.

AND THY HOUSE.

The daughter of Wakasa went with her husband and family to Osaka, where she was and is one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence. When her husband returned from a trip to some island, and reported that he had found a people who were without any religion, she went to the pastor and begged that some one should go and teach them, and offered to pay one-half the salary and expenses. She has removed to Tokio and is a member of the Sukiabashi Church. Her husband has recently professed his faith in Christ and both are active and useful Christians. A daughter has also made a profession of religion and is the wife of a telegraph operator in Northern Japan.

AYABE, AGAIN.

About five years ago Dr. Verbeck was acting as an interpreter at a meeting in Tokio, and at the close a man stepped

forward and said to him, "I am Ayabe, the brother of Wakasa. Since my baptism I have been in the army, and also employed in surveying. During all these years I have always carried the Bible with me, and I have been accustomed to read it daily." The next day he came with his only child, a daughter, and asked that she should be baptized at once. The young girl was fifteen years of age. Dr. Verbeck did not consent to do so then, but asked that she should be suitably instructed, and then he would be very glad to administer the ordinance.

Ayabe has called at the Bible house and confirmed the above narrative. He now lives in Tokio and was for some time employed as a local preacher of the Methodist Church and has thus become an active and useful worker in the extension of Christ's kingdom in Japan.

Yokohama, March, 1889.

H. LOOMIS.

Agent A.B.S.

"UNCONSCIOUS SANCTIFICATION."

MR. EDITOR,—In the *Sword and Trowel* for June, there is an article on this subject. As the question of sanctification has, for some time past, in connection with the Galt case, engaged so much of the attention of our Church courts, and of the Church at large, a few extracts from the aforementioned article may not be unsuited to the columns of the *PRESBYTERIAN* at the present time. The whole article is a most excellent one.

"True holiness, like every true greatness, is unconscious of itself. The endeavour to increase sanctification is confused with the desire to increase the consciousness of sanctification, which is a very different thing." "While, at one time, we did certain actions consciously for Christ, we fear lest now we are led by mere force of habit. But may we not have formed the habit of serving Christ? If so, the ease and persistency of our actions indicate a real advance." "Is he, however, less holy because the struggle is less? Unquestionably the reverse. But here, again, if at first you said, 'What a consecrated man you are!' he would accept your praise, and he might, perhaps, go to the next Holiness Convention, tell of his difficulties in putting his earthly prospects on the altar, and declare he was now fully consecrated. But afterwards, he would disclaim all title to commendation." "He who, in this life, has come to complete repose, is drifting down the stream." "There is nothing to test or compare the growth of the spirit. A man may be exulting in progress when there has really been decline; or he may be bemoaning his dissimilarity to Christ when he has been increasing in his likeness." "When we rejoice in our attainments, it is questionable if we have really made them." "When a man declares he is fully consecrated, that his all is on the altar, and he is waiting for the fire, he may be perfectly sincere; but I fear his consecration is a little precarious, he is not so thoroughly devoted as he thinks, or he would not remark it so much." "When a man says, 'I have been three months without a conscious transgression,' we are glad to hear it; but it is evidently a new experience." "While in the valley below you see the mountain is high, but clouds limit your vision, and you cannot tell how high it really is. As you ascend, the air becomes clearer, and you realize more and more how far you are from your destination." "The man who knows he is humble has lost his humility. The man who thinks of himself as kind, loving, gentle, moral, honest, has these graces in the smallest degree. They are not fully attained until they have become natural and unobserved." "We should be so accustomed to serve Christ as not to notice it in every particular action." "Unconsciousness of purity is the highest holiness." "In proportion as we attain to likeness to Christ, we cease to observe that likeness." "A third, and higher, blessing Job received when he was made to say, 'I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore, I abhor myself, and repent in dust and ashes.'" "Rather would we have a sense of inward impurity wherever it exists, and feel more keenly when we fail to resemble our Master." "Beholding the Lord not only makes us abhor ourselves, but transforms us into His image from glory to glory; and this is real sanctification." "Am I really wishful, not for a sense of superiority over others, not for a comfortable feeling of having made progress, but for a complete likeness to Christ?" "Sanctification is the essential thing, not consciousness of it. Let us be careful to discern what it is we are really desiring, lest, grasping at the shadow, we risk the loss of the substance."

Elders Mills, Ont.

T. F.

OUR WATCH TOWER.

In the issue of July 10 of this paper "Justice" takes exception to the correctness of our statement regarding degrees from "The Correspondence University," and "The Chicago College of Science," intimating that it was "misleading and mistaken." This time at least "Justice" is injustice, and assumed knowledge is ignorance.

As to the gentlemen whose names are connected with "The Chicago College of Science," we have nothing to say. It is only in respect to the way in which the highest degrees are bestowed on the man who has \$25 to spare and an essay at hand. "Justice" makes this solemn affirmation, "As to degrees, Ph.D., Sc.D., etc., are granted only to graduates of reputable institutions who pass satisfactory examinations in long and thorough courses of post graduate work and present satisfactory theses."

Now what are the facts of the case as set forth in the announcement of the college? This is from that of 1889: "Ph.D. A person having a Master's degree from a reputable

institution is requested to present a thesis on a subject chosen by himself. If the thesis is approved the degree is conferred. Sc.D. is conferred on the same conditions as the Ph.D."

That is the College announcement. There are no "theses," only a "thesis." There are no "satisfactory examinations in long and thorough courses of post-graduate work." There is no examination whatever. It is, Send along your money and an essay, and you will be doctored without delay. Does this course do anything for learning? Does it not make the C. C. of S. just what "Justice" declares it "in no sense to be"—"a degree factory" or "diploma mill." We verily believe that such an announcement was never printed and circulated before, as that we copied in "Our Watch Tower" on June 26th. It makes a mock of college life and university degrees in such a way that men who have earned them by hard work and successful examinations blush for shame that men are found who are so poor as to accept the highest college honours on such conditions. The thing is utterly indefensible. It laughs to scorn the very men it decorates with honours. It seems to say, "Poor fool, we know your emptiness, your vanity, your desire to be other than you are, so we put on you the fool's cap and send you forth, you'll do no honour—but we care nothing for the figure you'll cut. We have got your gold. Go, Dr. East or West. Let others know we want more money. You are in a large company." Every sensible man must not only deprecate but strongly denounce this way of making men learned. "Justice" must endeavour to be better informed in these matters.

He makes a great "mistake" and seriously "misleads" others when he speaks of "degrees obtained by honest work, covering from one to four years' study in the Chicago College of Science," as applying to the degrees of which we speak. No work is required. Neither one nor four years. All the highest degrees are sold at \$25 each with a thesis or essay cast in.

We know that in the announcement of the C. C. of S. there are courses of study laid down leading to B.S. and Ph.B. and B.A., which may be completed "with the individual ability of the student in from one to five years." Of these we say nothing. Only this, that since the degrees that usually mark some measure of scholarship are so easily procured, we would fear for the value of the lower ones.

A college that would stand well as an educational institution does not make its degrees cheap. Nor does it so lower the standard that they mean nothing. It keeps them high.

"Degrees," as "Justice" observes, "obtained by honest work, etc., are fully as valuable—aye, more, far more, we add—as those obtained through some influential friends importuning some board of trustees, especially when said importunity is backed by a 'donation,' as is often the case."

But the doctorates of the Chicago College of Science are not wrought for by any kind of work beyond the essay, as we have shown. And as to the importunity being backed by donations, we know of no such cases. But could we hear of any, we would be delighted to hear that the donations were very large, somewhat exceeding the small sum of \$25! which is just half the usual cost of a doctor's sheepskin.

There is to-day abroad among men a thirst for distinctions, and no doubt colleges are often tempted to bestow them where they may discern a good or a strong supporter. And what man of the world will find any fault with that? It is pure worldly policy. These cases are usually easily distinguished from others. But there are honours conferred, most worthily, on men who have been faithful servants of the Church either in missionary enterprise, in successful pastoral work, in executive offices, in scholarship, or in other departments of service. No lover of learning would have it otherwise. Let honorary degrees be clearly seen as honorary, as they are in all our Canadian colleges. But let us be careful not to regard as a mark of learning any degree that can be got in such a way as the higher degrees of the Chicago College of Science are reached. We would hope that men would not condone this offence against truth and honour and uprightness. We cannot but regard it as a very serious affair. It is likely to debase degrees and degrade men.

We are very glad to see others working along the line. Here is a clipping from the *Philadelphia Presbyterian* of July 13, 1889:

The *Herald and Presbyter* has been very worthily engaged during the past few weeks in exposing the devices of an institution which has been lately set up in Chicago for the cheapening of literary and professional degrees. It bears the title of "Correspondence University," or may figure in some circulars as a "College of Science," or possibly there may be two companies pursuing the same end. The presentation of a thesis and the payment of twenty-five dollars secures a title—either Doctor of Philosophy, Doctor of Divinity, Doctor of Laws, etc. The *Herald and Presbyter* says of the list already given: "We do not recognize it in the name of a Presbyterian. There may be among our ministers some who would be glad to write D.D. or LL.D. after their names, but they know that the purchase of an honorary degree is a dishonorable transaction. In case any man whose name is on our Assembly Minutes should so lose his self-respect or his reason as to send on twenty-five dollars to this or a similar degree factory, we trust he will imitate the Irish immigrant who asked for his mail, and when the postmaster impudently, as he thought, asked his name, fooled him with that of his mother's uncle."

THE Professorship of Arabic at Cambridge has been offered to William Robertson Smith, University Librarian. Mr. Robertson Smith succeeded the late Professor Palmer as the Lord Almoner's Professor of Arabic in 1883, and the degree of Master of Arts *honoris causa* was conferred upon him, while shortly afterwards he was elected fellow of Christ's College. At the death of Mr. Henry Bradshaw in 1886 he was appointed University Librarian, and he has acted as examiner for the Semetic languages tripos, and is an LL.D. of Aberdeen.