

THE
Presbyterian College Journal

VOL. IX.—APRIL, 1890.—No. 6.

Our Graduates' Pulpit.

THE CHURCH.

A SERMON

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"And I say also unto thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18.

WHEN we think of the humility, simplicity and poverty of the life of Christ, we are amazed that Peter had already discovered that Jesus was the Christ, the son of the living God. At a time when there was a great conflict of opinion, as to the person of his Master, he had caught the right idea. It was not because he was intellectually sharper than other men that he conceived Jesus to be the Christ, the son of the living God, but because it had been revealed to him by the Father; and it was in being the recipient of this gracious revelation that his blessedness consisted.

This confession shows that Peter had living faith—that he had become a living stone, as the name signifies; and it also shows that he had grasped the fundamental truth of Christianity, namely, that Jesus of Nazareth is the Messiah, the incarnate son of the living God. On this truth Christianity is built. It is the foundation of the church of God. Take this truth away and the whole structure must tumble into ruins. If Jesus of Nazareth, the historic Messiah, be not the Christ the son of the living God, then the church is without foundation; it is built upon sand and will be swept away in the floods of time. This truth is the solid rock foundation upon which the kingdom of God rests. And it is not strange that, when Peter confessed the true nature and character of his Master, Jesus should utter the words of this text: "Thou art Peter, *petros*, a stone, a single stone, "and upon this rock," *petra*, this foundation or mass of

rock, that is, upon this fundamental truth that I am the Christ the son of the living God, "I will build my church, and the gates of hades will not prevail against it. It is as if the Saviour said to Peter, "You have confessed me, I will now confess you. You have acknowledged me to be the foundation of the new kingdom, I will acknowledge you a stone upon that foundation. You have professed me the divine *petra*, I will profess you a divinely chosen *petros*." This sublime play upon the words signifying the disciple's name and the fundamental truth of Christian faith is not inconsistent with the dignified and earnest teaching of our Lord. Having said this much about the verbal meaning of the text, let us learn what the passage teaches us regarding the *foundation, development and permanency* of the church.

I. THE FOUNDATION OF THE CHURCH.—"Upon this rock I will build my church." The term rock is used in the Old Testament to indicate God, as when we are asked to "ascribe greatness to our God, He is the Rock, His work is perfect." And in the fortieth Psalm the word is used in the sense of a foundation, "He set my feet upon a rock and established my goings." But the New Testament, especially, clearly teaches that Christ is the foundation rock upon which the church is built. The Apostle Paul says in his first epistle to the Corinthians, "Other foundation can no man lay than that is laid, which is Jesus Christ." And the Apostle Peter, to whom the memorable words of the text were uttered, afterwards in writing his first epistle, declared Christ to be the living foundation upon which he himself, together with all other believers, were built up into a spiritual house. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house." Then he proceeds to show that Isaiah foretold that Christ would be the foundation of the church. "Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded." God Himself laid the foundation of his church in the divinity of his own eternal son; and a more steadfast and imperishable foundation cannot be imagined. The universe stands by the word of God alone: "He said and it was; He commanded and it stood;" but the church rests upon a divine person, the son of the living God.

This divine foundation is *everything* to the church. Her life depends upon being in contact with it. For unlike all other foundations Christ vitalizes every stone which is built upon Him.

Life in the church must come from union with the foundation. In this the Christian Church differs from all other organizations, societies or associations of men. Every member of a society brings his own life into it, and the organization exists by virtue of the life in its members; but every member of the church receives his life from Christ, and the church exists by virtue of the life which is in Him. No matter what name a body of men and women may call themselves, they cannot be spiritually vitalized unless they are built on Christ. Nor does the *unity* of the church depend upon name or polity. We may be called Episcopalian, Congregationalist or Presbyterian; we may be governed by bishops or presbytery or the congregation, yet have unity only in name. It is the unity of faith and life which makes us one. It is the fact that we are built on the same divine foundation, which gives catholicity to the church. And union with Christ unites us one with another and makes us members of His own glorious body, the church. Moreover, the foundation will give its *own form* to the superstructure, so Christ fashions His temple. We cannot build on Christ without resembling Christ. This is the touchstone by which we may know the true church. Does it resemble Him? Does it bear His image? Is its character and mission like His? As Lessing, the German philosopher, said, "I will know the true church when I discover which does the most good." In contemplating this divine foundation on which the Church of Christ is built we can say:—

"God hath a sure foundation given,
Fixed, as the firm decrees of heaven,
The changeless everlasting Rock,
That braves the storm and bides the shock.
There build; the gates of hell in vain
Against that Rock their war maintain:
Christ is the Rock, the corner stone,
God rears his beauteous house thereon."

II. THE DEVELOPMENT OF THE CHURCH.—"*I will build my Church.*" It is Christ who builds His church. It is erected by the power of a divine Saviour. It is an ascended and glorified Lord, who *superintends* the work; nay more, it is an everpresent indwelling Christ who *does* the work. While we remember that in His incarnation, death and resurrection, He laid the foundation, let us not forget that it is by his spiritual power He builds His temple; nor will His work be completed until His church is perfected and the world redeemed. Christ is the builder. "*I,*" not *you,*" will

build my church." We thought that Peter by that wonderful sermon on the day of Pentecost built up the church considerably. We suppose the church is built up by our preaching, teaching, eloquence, meetings and efforts of every kind. True, the Lord may be pleased to make these instruments by which He builds His church, nevertheless He Himself is the divine builder. All we can do will never add a stone to the spiritual structure, unless He blesses our efforts. The good which is done in any community is not by human might or power, but by the divine spirit of the ascended Lord. And yet He is pleased to associate us with himself in the work and make us workers together with God. But whatever transformation takes place in the character and conduct of men, or whatever additions may be made to the church, it is due not to the instrument used but to the hand of him who uses it.

The Lord uses the agency of His *Word* in this work. He commissioned all His disciples to proclaim it. He enjoined the duty of teaching it upon all parents. It is one of the most effective agents for the erection of his spiritual temple. What the world needs and is dying because of the lack, is not higher education or political reforms, but the Word of God, taught and enforced by precept and example. Oh! for more faithful teaching of the truth, that we may see the church rising higher, and growing broader in Christian knowledge, holiness and love.

Another agency used by the Master is *the power of Christian Life and Example*. It is as we exemplify the life of Christ in our lives that we attract others to Him. It is as we allow the doctrines of Christ to pass into our life blood and become the iron of our constitutions, that we will be able to exhibit the Christ-like character. We may flaunt all the doctrines of Christianity upon our banners and embody them in our symbols, but unless we have them, as vital principles in our hearts, we cannot be suitable instruments for the building of the church. The life of one genuine servant of Christ is worth more in extending the kingdom than ten thousand heartless professors. The external rites and ordinances of religion may be enjoyed by many who are destitute of the divine life and consequently powerless and useless in the service of the Master. Pope Leo IV. once pointed out to St. Thomas Aquinas the masses of treasure accumulated in the Vatican, and remarked, "that the day is past when the church could say, 'Silver and gold have I none.'" "Yes, holy father," was the saint's reply, "and the day is past when the

church could say to the paralytic, 'Rise up and walk.'" There is restoring energy in Christian life and example, but a dead formality is powerless and useless. The living soul and loving heart draws to itself. Sympathy and service draw our fellowmen to us, as a mother draws her children. And when our hearts are warm with the love of Jesus and our minds full of sympathy for fellow mortals, that divine magnetism which attracts men to Christ will be exerted through us. And if we live in communion with Him, a power will invest our lives which will influence all with whom we associate. Let us beware of losing spiritual power. Let us watch lest our spiritual temperature fall so low that we chill those whose hearts are warmer than our own. Let us walk in the burning rays of the sacrificial fire of calvary, until our own hearts glow with divine love and the power of the life that is in us be felt by others.

Nor should we overlook the agency of *benevolent institutions*, missionary and other societies, which the Master Builder has so abundantly blessed in the advancement of His kingdom. Thus, in the hands of the divine Saviour the church lengthens and broadens as universally as the atonement he made; rising higher and higher in all the virtues of a Christ-like character, and adorned with all the beauty of the Christian graces, until by the appointed instrumentalities every stone is gathered from the quarry of humanity, vivified with the divine life, united to the divine foundation by faith, conformed by grace to the divine image, and polished by the sanctifying influence of the Holy Ghost, they are at last presented to the Father a glorious church without spot or wrinkle or any such thing.

III. THE PERMANENCY OF THE CHURCH.—"*And the gates of hell shall not prevail against it.*" All the principalities and powers of darkness and destruction which may assault it will not destroy it. A church built by a divine hand, on a divine foundation, can never be destroyed. The legions of Satan have spent their strength in vain against it. The Jews tried to crush it to the ground and stamp it out of existence. Jesus Christ they crucified between two thieves, Stephen they stoned and James they beheaded; yet the church rose victorious out of the conflict with Jewish prejudice and persecution. Pagan Rome attempted to exterminate the despised Christian sect. Nero burned them in pitched tunics to light his garden and race course by night. Diocletian gave them to the paws of the lions in the arena under the Coliseum of Rome, drove them to seek a living sepulchre in the Catacombs under that city and erected two pillars

to commemorate the extirpation of the followers of the Nazarene. But the Catacombs could not bury the Christian Church, lions could not devour her, nor the fires of Nero consume her. She conquered Roman hostility, and, under the white-crossed banner of Constantine, turned Pagan Rome into Christian Rome. The Mohammedan invasion swept like a flood over Christian Europe, threatening to swallow up the church. It was a choice between the Koran or death. But He, who defends His church, raised up in Charles Martel an instrument by which He drove the Saracen invader out of Europe and saved His people.

Papal Rome, by a baseless assumption of the primacy of Peter and the power of the keys, by arrogating to herself the right to absolve from sin, to crush or control civil authority and to sit as Lord of men's conscience, well nigh destroyed the true church. By inquisition and persecution, by torture and bribe, she has sought to make men build on a false foundation and to extinguish the light of revelation which would guide them to the true. Yet God has never been without his witnesses to the truth. And although demons may have shrieked in an ecstasy of delight, because they thought the church was destroyed, when Huss, Savonarola, Ridley and Latimer fell to grey ashes in the flames; nevertheless, like the phoenix, that fabled bird of old, it rose from their ashes to a new and immortal life. To-day, the power of the papacy is broken; light again breaks on Romanism; already we see a movement towards the old and true foundation of the church among her adherents.

Infidelity and scepticism have arrayed their forces against the church. From the days of Celsus and Porphyry down to the present time they continue to hurl their poisoned shafts against her. They have assailed her with philosophy, plausible arguments, base insinuations and bitter sarcasm. Men of rich gifts and rare intellects have been her foes. But all the artillery of the infidel has beaten as harmlessly against the Rock of Ages, as pistol bullets against the sides of an ironclad. Let us not fear for the divine church. God dwells in the midst of her; she shall not be moved. No weapon that has been lifted up against her prospered. Their books have passed into the dusty corners of libraries and their names are unhonoured and forgotten, but the Church of God stands forth more glorious than ever, the joy of the whole earth.

Rationalism and criticism have both been hostile to the church.

The former would make us doubt the credentials of our Lord's divinity, and the supernatural nature of the church; the latter would make us suspicious of the record which contains them. There has been a sad tendency to minimize all that savors of the supernatural and miraculous in the word of God, and leave the Christian's heart, like Mary's, to exclaim: "They have taken away my Lord and I know not where they have laid him." There is no reason to fear that fair criticism will undermine the eternal truth of God's word. The divinity of Jesus Christ will for ever shine in its pages in all its light and beauty, and in all the strength of its life giving and attractive power, like the sun in the heavens above us. On this truth, this eternal Rock, the Saviour has built His church, and all the hosts of earth or hell will not prevail against it.

A church, founded upon Christ, built by Christ, and enduring as Christ, is worth entering, worth living for, worth dying for. A church with an antiquity surpassing all earthly kingdoms, a history unique among the histories of the earth, and a roll of princes with God and heroes of faith, which out-shines the greatest and most valorous of the world, is worthy the homage of our hearts and the service of our hands. Brethren, have we become members of this church? Are we living stones built on this divine foundation? Have we, like Peter, believed in the heart and confessed with the mouth that Jesus is the Christ the son of the living God? And as members of this one and only true church are we drawing others to unite with it? or are the irregularities and inconsistencies of our lives a mockery of our profession, so that people say, "If these are the kind of members that make a church I don't want to belong to it." Brethren, let us remember we are stones of witness to the world. What is the testimony we bear? God grant that we may be living stones cut and polished by the spirit and radiant with the holiness of our God.

"The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word.
'Mid toil and tribulation
And tumult of her war,
She waits the consummation
Of peace for evermore."

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Contributed Articles.

THE WELSHMAN'S UNIVERSITY.

A UNIVERSITY in the ordinary sense of the term Wales does not possess, and though it possesses three University Colleges, all founded, chartered, endowed, and supplied with a complete university apparatus, except the power of granting degrees, within the last twenty years, not one of them could be designated the University of Wales. But long before Oxford or Cambridge was founded, yea, long before Arthur ruled in Britain and Hywel the Good gave his laws, the institution which I take the liberty of calling The Welshman's University flourished. It had received its present shape some centuries before the Normans conquered the island, and it is perhaps the most ancient institution that exists now in Britain. It is called in Welsh *Eisteddfod* (pronounce *dd* like *th* in *father*, and give the vowels the continental pronunciation). The word signifies "place of sitting," and is now used to designate the assemblage of druids, bards, and other literati of the Isle of Britain. From time immemorial it has done for Wales, to a great extent, what the modern university has done for other countries; and now that the educational system of Wales is nearly complete, it is a striking fact that this ancient institution is growing in popularity, year by year; and that it is in harmony with modern ideas is proved by the fact that the latest feature added to it is an annual conference of Welsh educationists.

It is a unique institution, the product of the intelligence and mental activity which characterizes the Welsh people, from which in return the national mind has received a powerful impulse. The English press until very recently regarded the whole thing as a relic of barbarism; and if now and then its salient features were noticed, it was only done in order to ridicule the institution. "We would expect that this remnant of an ancient race, after having for so many centuries guarded bravely their language and national institutions among the mountain fastnesses to which they had been driven by the arms of the invaders, meeting in these modern times, not for any purpose of violence or sedition, but to promote the study of literature and of arts, to preserve from extinction the store of poetry and of music, which they had derived from their ancestors, and to

diffuse among the people generally a love for these pursuits, would have inspired some feelings of interest in the bosom of every man of liberal taste and generous sympathy." So spoke the late Henry Richard, whom Mr. Gladstone was wont to address as "my honorable friend the Member for Wales." Southey, Thierry, Chevalier Bunsen, and Bishop Thirlwall, the historian of Greece, showed their high appreciation of the Eisteddvod. The late Mr. Matthew Arnold said: "The Eisteddvod no doubt is a kind of Olympic meeting, and that the common people of Wales should care for such things shows something Greek in them, something spiritual, something human, something (I am afraid one must add) which with the English common people is not to be found."

It is true that many of the bardic forms and symbols now practised at the Eisteddvod are anachronisms; but the answer of Gower to Pistol, who flouted another Welsh custom, is applicable to this case:—"Will you mock at an ancient tradition began upon an honorable respect and worn as the memorable trophy of pre-deceased genius?" The English papers dwell almost exclusively upon these anachronisms, and judge the whole institution by some of its appendages. Englishmen do not understand nor care to understand the significance of the Eisteddvod. They pretend to look with suspicious eyes on these time-honored customs, and circulate some dark hints that "Taffy" is growing intractable. John Bull always clamours about suppressing small nationalities, but who has suppressed so many as he? How he frowns if any of his adopted children show some vigor and independence? The object of the Eisteddvod is not to foment the feeling of nationality in the political sense at all, nor even to perpetuate the Welsh language and customs. The best security for the duration of the Welsh language is the passionate attachment of the people to it as the vehicle of religious worship and instruction. They like the Eisteddvod, not only because they revere old customs and traditions merely, but also because of the genuine delight which they take in such intellectual excitement which the exercise of oratory and composition, poetry and music, afford them, just as the common people of England take delight in horse-racing, fox-hunting, and pugilism. "It is a most remarkable feature," says Bishop Thirlwall, "in the history of any people, and such as could not be said of any other than the Welsh, that they have centred their national recreation in literature and musical composition."

The Eisteddvod is very comprehensive in its constitution. Last year's gatherings were conducted by a State Church clergyman and a Radical M.P. On the platform could be seen the Tory peer, Lord Tredegar, and the religious enthusiast, Father Ignatius, clad in his monk's habit, rope-girded waist, and shaven crown, expatiating in his speech on the work of the Non-conformists, especially the Calvinistic Methodists or Presbyterians of Wales. To conduct a four-day's gathering of the kind, at a time when the people are organizing themselves for a quiet revolution, was a grand achievement. Political strifes in the Principality are shorn of much of their asperity by the conciliatory influence of the Eisteddvod.

The programme of the Eisteddvod is as varied as the capabilities of the people. Prizes are offered ranging in value from one to a hundred or two hundred guineas. Sometimes the expenses reach four thousand pounds. The range of subjects can be guessed from the following items culled from last year's programme:—Ode for the Bardic Chair, "The Welsh Bible." Essays: "The Industrial Resources of Wales and the Means of their Development;" "The Place of Welsh in the Aryan Family of Languages;" "The History of Welsh Literature from A.D. 1650-1850." Translation of "The Death of Hector" (Homer) from Greek into Welsh." Two great choral competitions (1) for choirs of 80 to 100 strong, five choirs competing; (2) chief choral competition for choirs of 120 to 200 strong. First prize £150 with gold medal for the conductor, second prize £50. Total number of singers who entered the competition, 1,267. Each choir had to sing three test pieces: 1, "Ye Nations, Offer to the Lord" (Mendelssohn); 2, "Lullaby of Life" (Leslie); 3, 'Twas then ye Sons of God (Jenkins). There were also orchestral and musical composition competitions. Prizes were also offered for works of art, modelling in clay, carving on wood and stone, painting on terra cotta, and free-hand drawing. The proceedings each day were interspersed by eloquent orations by representative men and solos by some of the most eminent vocalists. Last year's Eisteddvod was graced by the presence of the Queen of Song, Adelina Patti. She sang some of her favorite airs, and she allowed herself to become a member of the fraternity of druids, bards, and minstrels of the Isle of Britain, and she is to be known henceforth on Eisteddvodic platforms by the pseudonym, "Llinos y Dê" (Linnet of the South).

Of the ancient ceremonies observed, the two most impressive

are the opening of the "gorsedd" or congress of bards, and the chairing of the chief bard of the year. An Eisteddvod is to be duly proclaimed a year and a day before hand, on the spot where it is to be held, where a huge stone is placed called the logan stone—an unhewn piece of stone—bearing the inscription in gilt letters:—

"Maen gorseau beirdd Ynys Prydain,"

which means the "Stone of the throne of the Bards of the Isle of Britain." The long interval of time between the proclamation and holding of the Eisteddvod shows that the Welsh people do not regard it as a light undertaking. In times when news was not flashed across the earth by electric wires or published by daily press, it took a long time to announce the holding of an Eisteddvod to all the Cymry. This was done by the bards, who, with voice and harp, roused the enthusiasm of the people by the tale of radiant deeds of old, and taught them the laws of God and of the land in chanting triads, in which lay hidden the wisdom of the time. A circle of smaller stones is formed around the "gorsedd" stone, inside which, on the opening of the Eisteddvod, all the bards congregate "in the face of the sun and the eye of light." The trumpet having sounded, and the people having gathered around the Druidic Circle, one of the chief bards who, as a rule is also a minister of the gospel, ascends the logan stone, and amid breathless silence offers the gorsedd prayer, which is translated as follows:—

"Grant, O God! Thy protection,
And in protection, strength
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, knowledge of the just;
And in the knowledge of the just, the love of it;
And in that love, the love of all existences;
And in the love of all existences, the love of God.
God and all goodness."

The Archdruid then, unsheathing a sword, asks in stentorian tones, "A oes heddwch?" (Is there peace?) A hearty and unanimous response being given, the Eisteddvod is declared open. The use of the sword on this occasion reminds one of the time when the Eisteddvod was fostered and protected by the kingly power. After this conference of the bards is adjourned, the people gather together in the large pavilion where the real work of the Eisteddvod is commenced.

The chairing of the bard is also an imposing ceremony. The

adjudication of a number of odes sent in for competition having been read, the fictitious name of the winning bard is announced. If present, he responds to his name by standing up in the midst of the audience. In the meantime, all the bards present are summoned to the platform and form a semi-circle where the chair is placed. Then two of them are sent to conduct the successful bard up to the platform where he is duly installed in a beautifully-carved oak chair, which with the sum of twenty guineas make the prize for the ode. The sword again is drawn, and the challenge "A oes heddwch?" is given three times, and three times responded to vociferously by the audience. Then the successful bard is announced as the chaired bard for the year "according to the privileges and rites of the Bard of the Isle of Britain." The bards present offer him impromptu congratulatory addresses in verse; then the next item on the programme is announced.

Space does not permit a detailed description of the Eisteddvod. Only those who have studied its work for a number of years can form an adequate idea of the vast influence it exerts on the life of the nation. It is truly the Welshman's university. Many works of sterling merit have been called forth by this means, such as Miss Williams' "Collection of Welsh Melodies;" Schulz' essay "On the Influence of Welsh tradition on the literature of Europe;" and Stephens' "Literature of the Cymry." Besides this a miniature Eisteddvod is held in every town and village, thus giving a chance to the "Village Hampdens" and the "mute, inglorious Miltons" to speak out. Brindley Richards, Dr. Parry, as well as the host of musicians whose fame is confined to the Principality, are the children of the Eisteddvod.

It is growing in popularity year by year. There is a fierce competition among the towns for the honor of holding these gatherings. The organization is just now subjected to important changes, and it is the fond belief of all Welshmen that the Eisteddvod will do much more for the Welsh people in the future than in the past. In conclusion, I would urge upon your readers who intend including Wales in their European tours to arrange their visit to the Principality, so that they can attend the National Eisteddvod, which is generally held in the month of August. They can then form a better opinion about Wales and its people than by reading any number of "Guides," got up by globe-trotters who write for so much per country.

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JOHN GRIFFITH.

PLYMOUTHISM.

THE word at the head of this paper may stand for a broad designation of the tenets held by the Plymouth Brethren. Curiously enough this sect sprang up in Dublin, and within the pale of, what was then, the Established Church of Ireland. A dentist, by the name of Groves, left Plymouth, England, in 1828, and entered Trinity College, intending to qualify himself for the foreign mission work of the Church of England. Shortly afterwards he announced two conclusions to which he had come:—1st. That a man might preach the gospel without Episcopal ordination; 2nd. That Christians should partake of the Sacrament of the Lord's Supper every Lord's day. Accordingly, he and a few other devout churchmen met weekly to break bread, and to exhort and instruct each other. There was no intention, at that time, of forming a separate organization. In 1829 Mr. Groves left for the East, and in the following year his associates formed the first society of the Brethren in Dublin. Mr. J. N. Darby, hitherto a curate in the Irish Church, became one of its leading members. In 1831 Messrs. Darby and Newton established a society in Plymouth; but in 1845 they disagreed, became bitter antagonists and the leaders of two opposing sects of the Brethren.

THE ORIGIN OF THE NAME.—A few weeks before this split, the society at Plymouth attempted to impose its views, concerning the pastorate, upon the friends in Ireland, when the society in Cork retorted, "We will not be overruled by these Plymouth Brethren." The public, at once, caught the spirit of the phrase, and has applied *Plymouth Brethren*, to all the parties and factions of that persuasion, ever since.

PLYMOUTHISM AND THE CHURCHES.—The attitude of the Brethren towards other religious denominations is extremely arrogant and offensive. They avow that Christendom, as represented by the churches, has departed from the constitution, the order and practice of the Apostles—that it is rent into pieces—that it lies in ruins—that it is a horde of schismatics, errorists, unbelievers and sinners, held together only by expedients and compromises. The very existence of these churches is a sin against the Holy Ghost. Any attempt to bring back this chaos to unity and order, by discipline and a paid

ministry, is presumption and folly. All who stay in this Sodom; whether ministers or people, are irretrievably shut out from salvation. So, the sentence is pronounced, and let no one appeal from it, for are not the Brethren the judges?

SOME HOMEOPATHIC LOGIC.—Ask a Plymouthite to what church he belongs, and he will answer, with an air of pitying contempt, “I belong to *no* church, I am a Christian, a believer in Jesus Christ.” That settles it, and is intended to settle the interrogator also. This answer will, probably, be followed by the parade of a limp Bible and an invitation to leave filthy “Sodom” and join the Brethren. According to Plymouthism, the very existence of the visible churches of Christendom is a crime. We shall let this statement pass for what it is worth, and ask, what is the remedy proposed by the Brethren for these divisions? “Tell it not in Gath”—they propose to put down sectarianism by raising another sect—to heal our divisions by creating a multitude of their own—to annihilate the denominations by adding several more to their number. This is applying the homeopathic principle with a vengeance. It is a pretence of “curing like by like—evil by evil—of washing away bitterness by turning upon it the waters of Marah. But logic does take strange freaks at times. The absurdity is intensified by the strifes and divisions among the physicians themselves. As a matter of fact, Plymouthism began to split into sects and parties soon after it began to exist, and it has been dividing and sub-dividing ever since. Each of these is constantly pelting the others with the worst of names. One of them, writing about the Darbyite contingent, asks—“Have you tried these Brethren, the Darbyites? I have tried them and found them false prophets in every sense of the word, false. They are false in what they say of their brethren, they are false in doctrine, and they are false in their walk.” The Darbyites retort with similar pleasantries,—so “Brotherly love continues.” Each sect writes and speaks as spitefully, of all the others, as if they were Presbyterians, Episcopalians, Methodists and Baptists. Each party is an Ishmaelite, and if we believe any one of them, old Diogenes might still find use for his lantern among the others. There is hope, however, for “pure and undefiled religion,” for there are not wanting indications that these contending factions will either divide and subdivide, and recriminate each other out of existence; or, at least, neutralize each other’s influence.

WHOLESALE SHEEP-STEALING.—The folds of Plymouthism are

supplied by proselytism. The "highways and hedges" at home, and dark heathenism abroad are outside the scope of its mission. Yet, surely, these were within the scope of Christ's command to His Church. We charge the Brethren, here, with a lack of the primary and most distinctive mark of a Christian Church. This gross violation of the command, "Go ye, therefore, and disciple all nations," is significant. Plymouthism allows other churches to bring home the sheep from the mountain and wilderness, and prepares itself to shear off the "fleece." All who permit themselves to be sheered are saints, while all who have common sense and firmness enough to refuse are denounced as sinners above all the rest. The mission of these people is to unsettle, if possible, the minds of those who already believe in Christ as their Saviour, and to allure them, by wilful misrepresentations, from their allegiance to those who sought them in the wilderness and restored them to the Good Shepherd. Wherever they go they are arrant disturbers of the peace of churches,—a pestilence and a plague. They "creep into houses and lead captive silly women," and silly men, too, for the matter of that. A small percentage of these are good Christian people, who love the Saviour sincerely, but have very crude ideas of what the Bible teaches. Their piety is not an intelligent one. They are "reeds shaken with the wind," rather than houses built upon the rock. But, for the most part, Plymouthism is the last refuge of spiritual incurables—the earthly hiding place of pious vagabondage, smirking sentimentalism, and Pharisaic imbecility—a pile of festering refuse, which has been cast out of the visible vineyard, or which the Brethren have raked out for themselves. And there is not a member of the fraternity who does not try to throw filth upon the church from which he has been cut off for some misdeed, or from which he has been inveigled by some ultra-purist brother. He talks flippantly about having "escaped from Sodom," "from darkness," "from the gall of bitterness," etc., by which terms he means the respective Christian churches of the land, or the various shibboleths of the Brethren, to which he is equally opposed. There is one thing for which the churches should be grateful to Plymouthism, viz., for providing a *Receptacle*, into which these malcontents and excrescences can be "gathered."

UNSCRIPTURAL SEPARATION.—The Plymouthite claims to be too holy to be identified with any of our existing churches. Salvation is impossible in any of them; it is a "sure and certain hope,"

however, among the Brethren, *they* are all saved by grace! In illustration of this it may be mentioned, that one of them rose at the end of a service, conducted by a minister now stationed in this city, and said "that man is going to hell, and you are all going to hell with him." Another illustration: a pious lady, who was a member of the church of which the writer is the pastor, had a legacy left her of \$1,200. A Plymouth brother was taken to the house and introduced to her; the limp Bible and the usual talk about the iniquity of the churches and the piety of God's people, made a favorable impression upon her mind. His visit was repeated, and repeated. Finally the Brother persuaded her that he had a good opportunity for investing the \$1,200 to her advantage. She trusted him, and he ran away with the money to the United States! This is mentioned, not because there are no robbers in our churches, but because the Brethren claim that they are all saved by grace, and are bound by their extraordinary purity to keep aloof from the Christian churches.

The talismanic word of Plymouthism is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." To this every Christian will say "*Amen*," and it is needless to say that every evangelical church insists upon separation from the "world" and its uncleanness. But when Plymouthism makes use of this text to prove that Christian believers should "come out from our churches, because those churches are *scenes of moral filthiness*," it must be held guilty of a deliberate attempt to pervert the word of God. The passage is found in 2 Cor vi 17, and a glance at its context will show that it will bear no such meaning. The apostle is not urging separation from those, who hold false doctrine, but from those who are addicted to vile practices, not from an existing Christian church, but from the abominations of heathenism. For Christians, in these days, it demands separation, not from a visible organization which holds Christ to be the head, and against which no wickedness can be charged, but from those who are habitually and palpably wicked. We hold it to be grossly insulting and grossly false to stigmatize as unbelievers and unclean, those who honestly and practically avow their faith in the Redeemer. When the Brethren tell us that, by separating from the Christian denominations, they alone represent the true ideal of the apostolic church, we are driven to ask them, "in which of the many divisions of the fraternity is this assumed

purity of faith and practice to be found?" Put the question to any one of the divisions in this city, and the moment one of them puts forth a claim to the possession, all the others will unite in hurling anathemas at it—like Herod and Pilate, friends for the nonce by their common antipathy to the usurper. Does not such a presumption as this smack strongly of infallibility? Is it not a piece of unblushing arrogance, in presence of the bitterness, faction and discordance so rampant among themselves? Is it not chimerical to imagine that such a heterogeneous assemblage as Plymouthism presents, can be the only foundation upon which the disciples of Christ can unite? The interpretation put upon "Come out from among them," is as false as false can be, and so are the ideas of church unity, upon which the Brethren base their separation theory. Mr. Davis, a Light and a Plymouthite, writes:—"Now, the church of God is one body. Nevertheless we find to-day 1,300 sects and parties. Which am I to join? But surely it must be *evil* to be a fellow-worker in supporting *parties*! Then, I will join *none*; for God says, there is one body. And if I was in one of the sects, I must straightway 'go out,' 'go forth,' 'separate,' 'depart.' And do what? 'Endeavor to keep the unity of the spirit.'" There are at least two radical errors here; *first*, in the supposition that the "unity of the spirit" means oneness of visible organization; and *second*, in the theory that unity can be secured by separation. We need only to look at the divisions of the Brethren for proof. The Darbyite, the New-tonite and others, separated from the churches of England and Ireland, but the time soon came when they quarrelled among themselves, separated, and bitterly denounced each other. Mahometan, Brahmin and Romanist, rigidly separate from Christian and Protestant, but who, except a Plymouth Brother, would argue that these three are made one by separation? Paul shows us a "more excellent way." In Ep. iv 2, he tells us how the "unity of the spirit" may be, and is to be kept; "With all lowliness and meekness, with long suffering, forbearing one another in love." Strangely enough there is not a hint at separation in these words and yet all the sects of the Brethren are built upon this error. The apostle is asking for what the brethren prove they have not, viz., amity, concord, brotherhood and oneness of feeling and purpose. Surely these virtues may obtain among men, although they live in different houses. We readily admit that the Scriptures do not present us with a formal and dogmatic statement

concerning the distinction between the *visible* and *in visible* church. But this is of little consequence in determining the existence of the fact itself. There is sufficient evidence of this distinction, in a fact which the Brethren themselves admit, viz., that all professed Christians are not true believers in Christ, and in the employment of salvation. The saved church, as God sees it, is a very different thing from the organizations which men call by that name. There is an invisible, spiritual and elect church within the visible churches of Christendom. The Brethren deny this distinction, although we have the warrant of scripture for making it. The only distinction which they can see is the dividing line which separates them from the evangelical denominations—a line which they have kindly laid down themselves—a line by which they charitably divide the saved from the unsaved. "Come out from among the churches, and you are the elect of God—stay in them and you are in filthy Sodom, and will be damned at last." This, again, either involves infallibility, or an impious presumption. Humility is a virtue, and charity "vaunteth not itself!" In the meantime the Saviour teaches that the "Kingdom of Heaven"—the visible church—contains "wise" and "foolish," "wheat" and "tares," and will continue to do so until the "Bridegroom cometh," and the angels shall gather the harvest.

PLYMOUTHISM AND "SYSTEM."—The Brethren are fiercely hostile to any settled method of church government. To have any regular office bearers, or rules for conducting business, or pre-arranged regulations of any kind for any thing, would be an offence against the prerogatives and supremacy of the Holy Ghost. They claim that He presides over all their affairs, and that He dictates all their speech and all their business. Their preachers are His mouthpieces, and utter only what He inspires. Well, the permanent presence of the Holy Ghost in the church is one of the blessed doctrines taught by our Master, and one which his people can never lose sight of. But to say, because of this, that Christians are so many pieces of irresponsible machinery, is simply to say what is not warranted by Scripture, and what is contradicted by the "goings on" of the Brethren themselves. They will not deny the presence of the Holy Ghost in the New Testament churches. For this reason, to be consistent with their theory, they should deny the existence in those churches of ordained elders, deacons, deaconesses and other officers, specially set aside for the management of church

business. Will they do this? Besides, if the Holy Ghost presides over all the meetings of the Brethren, superintending all their affairs, and dictating all their speeches, business and acts, as they claim, we do not see how they can escape the conclusion, that He is, consequently, chargeable with all the blunders, divisions, animosities, and brawls of which they have been guilty. The very supposition is monstrous, but the Brethren are responsible for it. We have authentic accounts of some of their meetings, at which, it is pretty clear, that some one, other than the Holy Ghost, presided. As a matter of fact, the presidency of the Holy Ghost is ignored and belied by the Brethren themselves. They have their pre-arranged methods, rules, regulations, order of meetings, &c., like the churches which they so flippantly condemn. What are their hymn books, places and times of meeting, regular preachers, methods of conducting worship, schemes for raising money, and other things of a like nature? In our simplicity we are in the habit of classifying these under the tabooed word, "System;" and it is noticeable that the Brethren call them by that name when they speak of them in connection with other churches.

CARRYING A "MUZZLE" WITHOUT AUTHORITY.—A paid ministry is a sore grievance to the Plymouthite. It is quite true that those who "hold forth" among the Brethren do not decline payment whenever it is forthcoming. They have, however, an ingenious method of accounting for this, which is worthy of the Jesuit himself. Dr. Davis writes, "I do not know of one example in all the New Testament to support the practice of a paid ministry." But, does he know an example to support the contrary proposition, viz.,—that the ministry should *not* be paid? In the meantime let the Dr. continue his sophistry;—"But as regards itinerant pastors, evangelists and teachers, the principle is plain enough, that they who preach the gospel should live of the gospel." The distinction drawn is this, that preaching the gospel is preaching exclusively to *unbelievers*, and that such preaching should be paid for, according to 1 Cor. ix 14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." On the other hand, it is said that the work of the pastor, or Elder, is to preach to believers, *i.e.*, "To feed the flock of God," and therefore he should not be paid. We demand, on what authority does Plymouthism make this distinction? Our position is, that the New Testament, nowhere, warrants either of these propositions, but that it does warrant the very reverse. Let us see.

The command to "feed the Church of God" is found in Acts xx 28, and, according to v. 17, they who received it were "Elders" in the church at Ephesus. Now, the Plymouthite says that these should not be paid; but Paul says that they ought to be paid. It is undeniable, from the passage in Acts, that the "Elder" was a *settled pastor*, and in Tim. v. 17, we read, "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine." But what has this "double honor" to do with the question of pastoral support? The answer is in the following (v. 18): "For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his hire." Out of his own mouth the Plymouthite is, again, convicted of perverting the Scriptures.

Still farther, in 1 Cor. ix. 7, Paul presents three illustrations in support of the fact, that the "Elder"—minister or pastor—should be supported, viz., the *soldier*, the *vine-dresser*, and the *shepherd*. His argument is, that as each of these is rewarded for his labors, so should the minister be. But he has not done yet; in verse 13, he tells us that the priests of the temple, "live of the things of the temple." The Plymouthite will scarcely have the temerity to assert that those priests were "itinerant evangelists." It is a simple fact of history that they were settled ministers and had a settled income. The one favorite text of the Brethren is, "It is more blessed to give than to receive;" still, Christ who uttered these words said, also, "The laborer is worthy of his hire." But, "It is more blessed to give than to receive." By the way, would not this text apply to the "itinerant evangelist," or to the cobbler, with as much force as it does to the minister? The minister was certainly not singled out by Christ for this special generosity and blessedness. The Brethren tell us that "the minister ought to live by faith, and not upon a fixed income." So he might, and would perhaps, if the butcher, the baker, the tailor, the landlord, the city tax-gatherer, &c., &c., could be persuaded to do business on the same terms. Mr. E. Rust says: "Many Brethren live by faith, and find it to answer very well,—they have hats, clothes, provisions, luxuries, and £200 a year, while Paul hungered and fasted, and the poor starving saints in Jerusalem did likewise."

"BREAKING BREAD."—All evangelical churches are at one upon the importance of the Lord's Supper; but when the Plymouth sectaries insist that Scripture requires its celebration *every Lord's*

Day, we at once ask for chapter and verse. The only text looking in that direction is found in Acts xx 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." We submit that there is not one word here to furnish either rule or inference in support of the Brethren's theory. There is not one word to show that the weekly celebration of the Lord's Supper was then a practice, or that it is now an obligation. All that can be gathered from the text is that upon this particular occasion the disciples had come together to break bread, and that Paul preached to them. We have no quarrel with the Brethren for their weekly breaking of bread; but when they abuse and denounce us for not doing as they do, we crave leave to enter a protest. Moreover, they pretend to a great respect for Apostolic precedent, especially in minute details. Why, then, do they depart from it in this case? As a rule they break bread in the morning, whereas the New Testament churches did so in the evening. Again, they assume a sitting posture; but the posture of the New Testament churches was that of reclining. But Plymouthism does not take well to logic.

HIS HEAVENLY HUMANITY.—There are many doctrinal errors fundamental to this system, but space will not permit us to enlarge upon them. There is the error respecting the person of Christ. They tell us that the words, "made of a woman," do not mean "born of a woman." He was not man of the substance of his mother, but that of his Father. Hence they talk about the "Divine Man," and his "Heavenly Humanity." The contention is that the Holy Ghost introduced some divine element into his human nature. The text quoted in support of the theory is 1 Cor. xv 47, "The second man is the Lord from heaven." In reply, we might quote Heb. ii 14, "Forasmuch then as the children are partakers of flesh and blood, He himself, likewise took part of the same." We may point out also that the words of the angel were not, "The Holy Ghost conceived in the womb of the virgin;" but, "*Thou shalt conceive in thy womb,*" (see Luke i 31.) His humanity, therefore, must have been of *her* substance, and so, *not* divine. In harmony with this, the writer of the epistle to the Hebrews frequently uses the phrase, "This Man," and Paul, Rom. viii 3, tells us that the Redeemer was "Made in the likeness of sinful flesh." If any other proof were needed there is the unanswerable fact of His death.

ERROR CONCERNING THE WORK OF CHRIST.—Not only do the

Brethren deny the vicarious character of the Saviour's righteousness, but they limit His *atoning* sufferings to His sufferings upon the cross. Other sufferings are admitted, but these are ascribed to causes which are not easy to understand. But Mr. Darby had better speak for himself,—“There is a double character of suffering besides atoning work, which Christ has entered into and which others can feel—the sufferings arising from the sense of chastening in respect of sin, and these mixed with the pressure of Satan's power in the soul, and the terror of foreseen wrath. In the former we suffer with Christ as a privilege; in the latter we suffer for our folly and under God's hand, but Christ has entered into it. He sympathises with us. But all this is distinct from suffering instead of us, so as to save us from suffering, undergoing God's wrath that we might not.” We are told also that Christ endured “distress under the sense of sins,” this, again, as distinct from His atoning work. But does not this involve a charge of guilt against Christ? Can any but the guilty experience a “sense of sin?” And yet John declares that “He knew no sin.”

ERROR CONCERNING FAITH.—The teaching of the Brethren about faith is deeply tinged with Sandemanianism. With them, faith is but an intellectual assent to the doctrines of the gospel. Christ came to save sinners—that is faith. Christ died for me—that is faith. It stops with, “If I may but touch the hem of His garment I shall be made whole”—it does not rush through the crowd and lay its hand upon the seamless robe. There is no *laying hold* of eternal life. Yet Jesus said: “Stretch forth thy hand,” “Come unto me,” &c.

ERRORS CONCERNING THE MORAL LAW.—Their teaching upon the Christian's relation to the moral law, is simply Antinomianism. They are not under any obligation to it. The stern Sinaitic Code was abolished for them in the death of Christ. Sinai was for the Jew and not for the Gentile; the Christian is “not under the law but under grace.” If he puts himself under the ten commandments, he puts himself under the curse. The Decalogue does not bind hand, foot, eye or tongue; and if the Plymouthite is guilty of any rascality, he claims that it is not he that has done it, *but the devil!* But, in reading the scriptures, the Brethren have a bad habit of stopping just where they should go on. Paul, certainly, says in Rom. vi 14, “For ye are not under the law, but under grace.” The argument of the apostle is that the *legal* enactments

of the law have made *no provision* for our salvation from the *power* and *penalty* of sin—but *grace has*. Had the Brethren read the following verse it might have checked their impulsiveness. And the Saviour's own words, Matt. v 17-18, "Think not that I am come to destroy the law and the prophets, &c.," are sufficient to show that the law is still in force. This is but another instance of the Brethren's obtuseness, if not something worse.

ERROR CONCERNING THE BELIEVER'S RELATION TO EARTHLY EMPLOYMENTS AND PHILANTHROPIC INSTITUTIONS.—We are told that the world is under the curse; that most of its employments are for the benefit of the devil, and that its governments are in the hands of the wicked. The believer, therefore, must not touch or handle these unclean things. He may be a doctor or a farmer, however, or may work at a few branches of mechanics; but most of the other employments are devilish. Even missionary societies and benevolent institutions are placed in the same category, so the believer must "come out from among them." Well, Joseph was a prime minister in a heathen country, and, what is more, seems to have been placed there by God. Daniel and Nehemiah were politicians in the government of Persia, and nobody condemns them for it. Erastus was chamberlain in filthy Corinth, and Cornelius was a military officer of imperial Rome, and there were "saints in Ceasar's household." But did an apostle, or an angel, or God ever command them to "come out?" The Brethren would have done so, and would do so still. I take it that Paul was as good a Christian, and as great a scholar as any of the Brethren, yet we find him appealing to Lysias and unto Ceasar! And is it not by Christ that "kings reign and princes decree justice?"

ERROR CONCERNING THE CHURCH.—The Brethren deny the existence of a spiritual and invisible church, within the various visible organizations. And yet the parables of Christ and the Apostolic and pastoral epistles teach this distinction. We are told, farther, that the church had no actual existence before the Day of Pentecost—that before the outpouring of the Holy Ghost it existed only in the *purpose* of God. Mr. W. Trotter says: "It was not till after the death and resurrection of Jesus that the church began. As to its actual existence on the earth, the church was formed by the descent of the Holy Ghost on the Day of Pentecost." This quietly rules out of the church all the Old Testament saints, all the worthies catalogued in Heb. xi, and the countless thousands whose

names are not found there. They may have been saved, but they are not in the Body of which Christ is the Head. And yet we do find a church existing before the death and resurrection of Christ—in fact, an Old Testament Church. In Matt. xviii. Christ speaks of the church in connection with the offending brother. We find the church in Ps. xxii 22, "In the midst of the congregation will I praise Thee." In Heb. ii 12, the writer quotes these words, using "church" for "congregation." We find, also, Stephen declaring (Acts vii 38) that Moses was a member of the Old Testament Church, "This is he that was in the church in the wilderness."

ERROR CONCERNING CHRIST'S COMING.—According to Plymouthism there are yet to be *two* comings of Christ. In the first He will come "for" His saints, to take them out of the world. This is to be invisible and in the air. The second will be at the "Last Day," when He will bring His saints "with" Him to judge the wicked. This "first" coming is invented to patch out their premillennial theory. There is not the shadow of a ground for it in the Word of God, only an unwarrantable inference drawn from Paul's words to the Thessalonians: "Them, also, which sleep in Jesus will God bring with Him." *Ergo*, He must have previously come "for" them, in order that He might now bring them "with" Him! Further, we are told that the Lord may come "for" his people any day or any hour—that there is nothing to prevent this. This is wonderful! If there were nothing to prevent Him, He certainly *would* come; and the very fact that He does not come is sufficient evidence that He is prevented by something. Still further, the Brethren base another statement upon the one just made, viz., "the Scripture teaches that His people should live in daily expectation of His coming, as did the Apostles and early Christians." The Scripture teaches nothing of the kind concerning the apostles—the huge blunders of modern pre-Millenarians, to wit. It cannot be shown that the apostles lived in any such "daily expectation." On the contrary, Paul is constantly talking about his approaching "departure" by death, and Peter would have his readers remember certain things, after his "decease." There is no Plymouthitic expectation of the Lord's coming in either case. But Paul has some positive teaching upon this matter, and it is fatal to the view of the Brethren. In 2 Thess. ii 2, he rebukes the Thessalonians for their "daily expectation" error: "That ye be not soon shaken in mind; or be troubled; neither by spirit, nor by word, nor by letter as from

us, as that the day of Christ is at hand!" Peter, in his second epistle, and third chapter, makes it very clear that the day of the Lord's coming, and the "Last Day," are one and the same event. Paul, in 1 Thess. i 7-10, teaches the same doctrine without the possibility of doubt.

But this paper is already too long and we must lay down the pen. On many other points the teaching of these people is not only defective, but positively erroneous. In our judgment, their errors are both more numerous, and more fatal, than those of the Roman Catholics. Repentance, and the agency of the Holy Spirit, in working out the great purposes of Christian life and character, have no place in their creed. If we are to believe them, sin is rampant everywhere, except among themselves. On the whole, thanks to the constant batterings of their critics, they have patched up a tolerably consistent system of teaching,—but at what a tremendous sacrifice of Divine truth! The consistency is that of a patchwork or "crazy quilt," and, in constructing it, they have handled Scripture much in the same way that the ladies cut and shape the patches for that mysterious article. Texts are wrenched from their contextual meaning in a most reckless manner, and are cut down so as to fit into some nook or corner of the system. All that cannot be made to fit are thrown away as so much useless rubbish. There are but few people on earth who carry on so large a business in Scripture and holiness with so small an amount of capital invested. They are never amenable to argument. You may pelt them with logic; you may knock them from pillar to post with Scripture; you may leave them without a breath or a word to say for themselves, and in five minutes after they will coolly proclaim the same errors to some one else, as if nothing had happened. Our policy must be, not to argue *with them*; but to *fully instruct our congregations in the truth of the Bible—to thoroughly indoctrinate the young, and so guard them against these and other errors.*

JOHN NICHOLS.

Montreal.

The Mission Crisis.

LETTER FROM REV. MURDOCH MACKENZIE.

Your most welcome letter with four others to hand on Sabbath evening. Being the first received from a college "boy" since leaving Montreal, you can understand how welcome it was. Christmas greetings from five college men, even six weeks after the day was over gladdened our hearts in the interior of China. Christmas does seem very strange in a land where Christ is not known. There is but little here to remind you of the birth of Jesus Christ well nigh nineteen centuries ago, but the presence of so many Christian workers enabled us to spend a very pleasant Christmas. Mr. and Mrs. MacDougall, Mrs. MacKenzie and I had a most enjoyable evening together. We had a watchnight service in Mr. MacVicar's house on New Year's Eve. Eighteen sat down to our New Year dinner in Mr. Perkin's house. All the members of the two missions (with the exception of Mrs. Smith) were included in that number. We were engaged in prayer as the old year departed, and hailed the new with joyous praise.

A missionary's greetings on his first Christmas morning in a heathen country are by no means easy to describe. Here there are multitudes of human beings "without Christ, having no hope, and without God in the world." The missionary's "spirit is stirred within him," as he sees "the city wholly given to vanity." When he preaches it is to those who do not receive the word with readiness of mind, and who have no scriptures which they can search. There are many men who will go to hear what the foreign babblers say, and conclude that they are setting forth strange doctrine, but few who believe to the salvation of their souls. Few persons who have not seen one can understand what a Chinese audience is like. There, to begin with, is the foreign preacher. Before him stands, sits, and squats his audience. Some are engaged in conversation, others are smoking, some attentively listening, a few surveying the dress of the strange preacher. Some drop in for a few minutes, hear what is said, and go away, caring for none of these things. In the street chapel we never see a woman at the service.

All the men wear the pig-tail. The preacher may think that he is doing well, when some Chinaman tells him that he does not understand what he says. He tells him of sin, but he does not know what sin is. He speaks of the great salvation, but being unconscious of his sin he does not feel the need of deliverance. If the preacher is willing to be questioned he may soon hear a number of the most trivial queries imaginable. I attend service every Sabbath afternoon, and am speaking of what we have witnessed several times. What can a man do in such circumstances? Abandon the work and return is Satan's advice. God says: "Fear thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Is the missionary not sent to these people "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ?" He may be weak enough, but all power in Heaven and earth belongs to Jesus Christ his Lord, and that power will be exercised for the salvation of China's millions.

On landing in Tientsin, I longed for an opportunity of going alone into the midst of a mass of Chinese to see what effect it would have upon me. My desire was soon gratified. What was the result? A host of questions was at once suggested to my mind. Some of them were along such lines as these: Can you really say from your heart that you love these people? Let me tell you frankly that I was puzzled for a reply. Were any man to say that I did not love them, doubtless I might meet such a charge, but it was not so easy giving an affirmative answer to the questions as you might think. There is certainly not much about them fitted to impress you favorably. There is much that is fitted to repel you. As you come to know them more closely, your desire is to hear something of their good traits, as you see the evil ones continually, but where to find the good, none can tell. Being puzzled for a straightforward answer to the first question, the next presented itself in this form: If you do not love them, how can you expect to have success in laboring among them? It was clearly evident that success in work would be out of the question if there was no true love for the people. There and then I was convinced of the necessity there is on the missionary's part to love those to whom he proclaims the gospel in a way that never occurred to me before.

Then the thought came up. If Jesus Christ were here, would He not be able to reply at once that He did love them? What answer could I give to Him were He to ask why I did not love them? Then I asked myself, do you really believe that the Gospel can be made the power of God to the salvation of these people? To this I could give an affirmative reply unhesitatingly. When, however, I moved further into the midst of them, and saw the crowds surging around on every hand, my heart was dismayed. Can it be, I thought, that each one in this multitude is now on the way to hell, and must perish eternally unless he turns from his sins and trusts in the Lord Jesus Christ? So the Bible says. Yes, but do you believe it? I do undoubtedly. Then to the winds with all doubts and fears, and in God's name, buckle to your life work. At a meeting held in Tientsin a few days afterwards, I made reference to the reasonings going through my mind on the occasion referred to, and found that my experience was by no means a rare one on the part of newly arrived missionaries. Were I to look at the Chinese, from man's standpoint only, it would be well nigh impossible to feel kindly towards them.

One hour's close contact with them, *as they are*, soon explodes many beautiful theories. It is well, too, that such should happen at the very outset. If a man is not prepared to adapt himself to many things here that he never would do at home, he must ere long regret that he ever left his native land. If he is in doubt as to his own implicit trust in Jesus Christ, he will soon find it hard to endure the life of a missionary. If he allows the opinions of worldlings, and even of some Christians, to weigh on his mind, Satan will give him no end of trouble. What, then, is he to do? Look to God who has sent him hither, know what God warrants him to expect, be content to labor in every way that God in His providence will indicate, and resolve to live close to God each day. I do not think that many can come to China with fewer theories or hobbies in regard to missions than I had, yet my mind was perplexed at the very outset. It may be well for me that this was the case.

Were I to give you an account of all the questionings of my heart, you would be somewhat surprised at the line of thought suggested to a missionary's mind during his earlier experiences among a heathen people. Believe me, dear brother, it takes great grace, grit and gumption to make a good missionary. In saying this you may conclude that I am writing my own condemnation, but though such

is the case the truth must be told. The number of people to be met with here almost surpasses belief. Their true condition God above fully knows. Their need, every man who sees them, can be convinced of. Their ignorance is incredible. Their curiosity is well nigh unbounded. They have a good conceit of themselves too. They are by no means fierce in appearance. They are a patient good natured people, and take life each day as it comes. The past, many of them know but little about. Regarding the future they seem to care but little. They act in the living present, but act too often as if there were no heart within or God o'er-head. As my knowledge of the country and people increases you may hear more about them.

We feel very helpless at present without the language. We have all commenced the study of it, and are by no means in raptures over it yet. Our knowledge of it is increasing by degrees, but it is surprising how easy it is to forget, as compared with the difficulty of acquiring it. Not being a theorist I shall say nothing on the study of Chinese, further than that there is no royal road to its acquirement. To learn it we must be patient, persevering and prayerful. Thus we hope soon to report progress. Messrs. Goforth and MacGillivray take their turn at preaching in the Street Chapel from time to time. They conduct Chinese worship daily also.

They, along with Drs. Smith and McClure, purpose leaving next week for a tour through northern Honan. They also intend going to Shanghai to the great Missionary conference in May. If providential indications are favorable, one or two families may move into Honan towards the end of this year. We are about a hundred miles distant from the Province here. Two of our teachers are Honanese.

Services in Chinese are held in the Street Chapel each day, and at one of the compounds on Sabbath. We have English service on Sabbath evening, taken by each missionary in turn. There are three prayer meetings each week, viz.: A union meeting, attended by Americans and Canadians; a women's, and a Presbyterian prayer meeting.

Mr. MacGillivray, Mr. MacDougall and I live in the same compound. Mrs. MacDougall and Mrs. MacKenzie take the cooking month about. If you drop in for a call some day you may expect a square meal and a hearty Canadian-Scotch welcome. We have worship in the morning together, and each family in their own house at night. I study between five and six hours closely each

day. We have exercise in the form of a Tennis game each afternoon.

I trust that the missionary spirit is still growing among the College "boys," that the prayer-meetings are well attended, and that peace and harmony prevail in all your meetings. I shall never forget the pleasant days spent in 67 McTavish street, and shall hope to welcome many from Montreal to China in days to come. It strengthens us to know that we have a place in your prayers as a college from day to day, and we hope that you may never have cause to feel ashamed of the three Macs who represent you in far distant China. The work here is great, but our God is a great God. The difficulties are numerous, but grace Divine can enable us to surmount them. The darkness is dense, but it will be dispelled by the glorious Sun of righteousness. The people are dead spiritually, but God's spirit can, and will, quicken many of them into life through Jesus Christ. Satan's power prevails here now, but his kingdom must come to an end,—the time may yet be distant, but it is surely coming. We expect to see great things done by God in China, and shall attend to do what we can for the enlightenment of its people. We hope ere long to be all settled in our sphere of labor in Honan, and telling to the people in their own tongue the story of redeeming love.

Remember Murdoch to all the college "boys." Pray for our mission that God may bless it abundantly. Hoping to hear from you some months hence, thanking you for fraternal greetings, and praying that God may bless you in all your work for Him, I remain, my dear Christian brother,

Yours for Christ and China,

MURDOCH MACKENZIE.

Lin Ching, 12th February, 1890.

Y. M. C. A. MISSIONS.

DURING the first week of February the annual convention of the Y. M. C. Associations of the Provinces of Ontario and Quebec was held at Brantford, Ont. At this convention a resolution bearing on missions was passed, in the carrying out of which much good will emanate from the associations of these two provinces. The resolution was the following:—

That this convention is fully impressed with the great necessity that exists for carrying on systematic missionary work in the Young Men's Christian Association in the great centres of Heathendom. We believe such an endeavor by our association will fulfill the condition necessary for a fuller blessing on our home work and a realization of His promised presence, and we desire to impress upon every association in the provinces the necessity of organizing a missionary committee in their association, to disseminate missionary information, to wait upon the Lord for a blessing on His work in foreign lands, and especially to work, pray, and give to the furtherance of Young Men's Christian Association work in heathen lands.

This world-wide organization will before long be making itself felt in foreign missions with as great effectiveness and blessed results as it has in America and Europe: the work of young men for young men, and "the effective fervent prayer" of righteous young men going hand-in-hand avail much. The associations have already a hold in heathen lands. In an address delivered by Mr. L. D. Wishard at Jaffna, Ceylon, on the 6th of December last, he said there were then twenty-five associations, these being in Japan, China, India, Ceylon, Africa, Palestine and Turkey.

In regard to this work it is proposed to give here some incidents, which it is trusted will be of interest, connected with the work which has been done in Japan by Mr. Wishard. During 1887 Mr. Wishard began arrangements for his tour in the East, to confine himself chiefly to students. He consulted with representatives of the church missionary boards, and from them received encouragement for his undertaking, and at the world's conference of Y. M. C. Associations at Stockholm he was appointed Student and Foreign Secretary of the Central and International Committee. In January, 1888, he arrived at Tokyo, the city of Japan that corresponds to

Paris in France, Paris is France and Tokyo is Japan, being the centre of government, education and commerce. At Tokyo Mr. Wishard met John T. Swift, who a few years before had left his position of secretary at Orangeville, N. J., and gone to Japan to teach and to "view the land" as to whether Y. M. C. Associations might be established there. Mr. Swift had been very successful and that especially in that best of work of establishing Bible classes among the small groups of Christians he found in the colleges, doing this concurrently with his teaching. However, Mr. Wishard persuaded him to give up the teaching and devote himself entirely to association work, and now two association buildings are being erected in Tokyo at a cost of £12,000, one to be for students, and they mostly of the government schools, and the other for business men. The students, in spite of a feeling of superiority over Christianity that many of them have, are the best of ground to work on, being characterized as of the brightest of the world and being eager for the ways of the West. Dr. A. Sutherland tells that a Japanese father, on placing a daughter in a school, bade that she be taught English, dancing and Christianity. In fields that are so prepared, can the associations be otherwise than a most rich fertilizer?

Mr. Wishard visited chiefly the colleges, and was generally received by large meetings and a great manifestation of interest; meetings were often held in theatres and large halls. His opening address at each place was one telling of the Christian movements of students in the West, and he was able to confute and wipe out many wrong opinions that had been spread among the Japanese by skeptical men concerning Christianity among the educated classes in America. This opening address he would follow up by others on Christ's divinity and on the plan of salvation, and through these meetings some have turned to Christianity and others have taken to earnest investigation of it. This was not confined to students, for at a meeting held at Kanayawa the principal of the Upper Middle College, who attended several meetings, rose at one and expressed "his interest in Christianity and determination to investigate it thoroughly." This is the only instance of so prominent an educator making such an open statement.

In July, at the same time as Mr. Moody's was being held at Northfield, Mr. Wishard and Mr. Swift held a summer school at Tokyo. The attendance was about five hundred, being made up of two hundred and ninety-one students, and the rest, for the

greater part, college graduates who were engaged in commercial and professional pursuits. Of the students, ninety-six were women.

This association work receives the approval of the missionaries. As said in opening, Mr. Wishard conferred with members of the church missionary boards before setting out, and after leaving Japan he was able to write: "not a single objection has been raised by the more than one hundred missionaries with whom I have discussed the work."

After the experience gained in travelling in Japan for nine months, Mr. Wishard has determined to establish very few associations at present because the Japanese are not able to grasp their work and aim; but instead he has established Bible studying classes, simple groups of students of the Word, without any of the machinery of organization. Being babes they require as yet only milk—but what milk! But when sufficient growth takes place and the babes reach the age at which they are able to understand and work the complex machinery, then Mr. Swift, assigning them their places, will turn on the power.

This rambling article has been prompted by the belief that many of the readers of the JOURNAL do not know of this mission work of the Y. M. C. A., and therefore with the desire of placing something of it before them. The matter, for the most part, has been met with in the last four or five months issues of the *Young Men's Era* and the *Intercollegian*.

JAS. TAYLOR.

Presbyterian College.

A FRENCH MISSIONARY'S EXPERIENCE.

In the spring of 1888, I was called to go and work among my fellow-countrymen. Though I had heard very often about the colportage I did not know what it really was. The hard time which some of my fellow-workers had in going from place to place had somewhat frightened me. However, the idea of refusing to go after having received so much myself did not trouble me a moment. I was going for a good purpose; that was all I was thinking of. And they did not give me time to think of anything else, for two days after, I was on my way to New Brunswick. Passing Rivière du Loup I looked over the St. Lawrence. I was thinking of my home near the Saguenay between the Laurentides. I was still thinking when they told me I was at Bathurst, where I was to begin my work. The next morning I was at work. These are the most learned of the French Canadians of that province, and on account of this they have had the attention of many colporteurs before. I dare say that there has been much success for there were Bibles or New Testaments in almost every house, and they were read very carefully by a great number. They appreciated them very much, though they had found some verses which seemed to them in contradiction with the teaching of their church. And so questions were raised and could not be closed but after a long discussion. This went on for about two weeks teaching rather than selling. I found they were in need of the things of God, for they were never tired of hearing the lecture, or the explanation of the Word of God. After staying a month there when the work was difficult on account of the bad roads I took another direction. I was going into the poorest part of New Brunswick, Chippegan and Miscou Island. People in this part are almost all fishermen, and don't know anything but that. They have only one school, for the children to learn catechism. Friends had told me it was of no use to go there, but I thought I might talk to them. So going through Poemouche and Chippegan I came to Miscou Point, after a long march on the shore, for there is no road. When coming near the village of twelve houses I met two fishermen and asked them where I might have lodging for the night, they brought me to the most comfortable house of the place. A little child was lying dead.

In the evening as they were assembled I proposed to read to them a chapter of the Holy Gospel. For the first time I had a large audience of my own. After having read a few lines I noticed they were amazed by the simple truth and story of the cross. It was nine when I began and could not stop before twelve on account of the many questions asked. In the morning at breakfast the master of the house came to me and said "I have heard many priests but none have explained the Bible so well as you did last night." They asked me to stay over Sunday with them; and told me that I would not have to pay a cent. A new occasion presented itself to have another meeting. I went around the Island, visiting every family, and asked them to come again in the evening, saying I would read to them. They came. The house was full; forty-three persons in all. After the reading I took for my subject "Ye must be born again." I closed by reading David's prayer and showing them how differently from them he prays. The next day which was Sunday I had three meetings, at nine and three and eight. They were in earnest to read the books but are not able to do so. However, some bought New Testaments hoping that someone would read for them. These people are of Scotch descent who by intermarriage have turned with their wives.

In many other places I had very good meetings. I have found also that the work which has been done there has not been without fruit, for many have turned to the Bible. An old man has endured more than many have to endure; to be turned out by his son at the age of eighty-four, to be beaten every time he was found reading his Bible, and for the Bible to escape he had to leave it in a Protestant family and walk there to read it. Another man needs to be mentioned, for he is a missionary himself in his place, making war against the priest. All his family have turned with him.

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PRAYER MEETING TOPICS.

WHAT MORE CAN WE DO FOR OUR CHURCH?—I. COR. xii. 27-31

WHAT more? That will depend largely upon what you have done and what you are doing now for your church. It will also largely depend on what you are willing to do—perhaps, I should say, it will depend on to what extent you are willing to be, not yourself, but part of Christ—a member of his body. The secret of Christian service lies in ascertaining definitely what we are. Are Christians business men and teachers and preachers, each with his own interests to conserve without any special relationship to each other? Or are they knit and woven together by the spirit of Christ so inseparably that their interests are one, and they themselves but eyes and ears and hands—members, in short, of one body, Christ. Take verse 27 as a text, and all the rest of the chapter from verse 4 to the end as a sermon by Paul on that text; spend half an hour yourself in thinking what the text means, and two hours and a half on the sermon, in real earnest, practical honest thought, determined to ascertain *what you are to Christ and to other Christians*. Then you will be surprised to find what a pleasure it is to work for Christ and your fellow Christians. Let me help you in your study:—The leading thought throughout the chapter is found in v. 27—*one body=unity* (of all Christians in Christ), but *many members=diversity* (for the fulfilment of infinitely various functions, of which *even the least* is necessary for the perfection of the whole). (*The most perfect whole is that which has the greatest number and variety of parts working harmoniously for a common purpose.* Such is Christianity. (Illustration: any piece of machinery, from a hoe to a silk factory; or living organism, from a sponge to the highest example of plant or animal life—the greatest work is performed by the most *diverse unity*.)

Vv. 4-6. Paul's general statement of this truth. Note "diversities," "differences," but *same spirit, same Lord, same God*. Vv. 7-11.

Explanation of general statement. Note v. 11. Vv. 12-26. Illustration from physical life. Note carefully vv. 12, 18, 22, 25. Vv. 27-30. *Application of the discourse.* Read also Romans xii. 3-8; Eph. iv. 1-7, 11-16.

Our relationship to Christ and the church is a *vital one*—separation means death. Christ is the head; the church is the body; we are members of the body—so Paul in the above passages. Christ is the vine, we are the branches—so Christ teaches in John xv. 1-7. The *same spiritual element* nourishes all Christians, flowing from the one Source; just as the blood does the body, or the sap the vine. To inflict injury on any member of the body is to cause a sensation of pain to dart to the head, the seat and centre of sensation. So to injure a Christian by thought, word or deed, is regarded by Christ as *personal injury to Himself*. Striking proof of this in Acts ix. 1-6. Note the force of vv. 4-5—“ME,” the pain has reached the Head. So benefits conferred on the members of the body—believers—are regarded as *conferred upon Christ Himself*. See a beautiful and impressive illustration of this in Matt. xxv. 31-46. Note vv. 40 and 45.

When your heart is full of the truths we have thus learned; full of prayer for usefulness; full of the spirit of Christ, you will soon find the answer to the question, “What more can we do for our church?”

THE BEST GIFT—FREE TO ALL, ISA. LV. 1-13.

1. God's free and gracious invitation excludes none who do not exclude themselves. John vii. 37; Rev. xxii. 17.

2. The thirst spoken of in v. 1, is the work of God's Spirit, whom the vilest sinner may receive in answer to prayer. Ps. cxlvii. 9; Luke xi. 13.

3. Pressing considerations that should induce sinners to accept the invitation without delay. It will save money and toil, and bring eternal peace, joy, safety and abundance into the soul. Luke xv.

4. The Gentiles gladly accept the invitation. Acts xv. 6-18. Instead of the “for the Holy One of Israel” of verse fifth read, “to the Holy One of Israel.”

5. In v. 6, sinners are urged to seek the Lord and His salvation at once, II Cor. vi. 2. The interests at stake are too vast,

and the issues too momentous and weighty for delay to be thought of. Mark viii. 36-37. Even the delay is sin.

6. The moment the consciously lost soul exercises faith and repentance he is abundantly pardoned. "A man truly believes only when he repents; he really repents only when he believes. Faith is the hold which repentance has of Christ; repentance is the view which faith has of sin. Faith is the soul's turning to Christ. But it can not turn to Christ, without at the same time also turning from sin, and that is repentance. Faith is the looking eye resting upon Jesus; repentance is the tear that gathers and glistens in that eye, as it sees the soul's own sins in the burden which the Redeemer bore."

7. Verses eight and nine contain an encouragement to exercise genuine faith and repentance.

8. God's word, God's character is pledged for the success of the gospel, *i.e.*, for its being either a savour of life unto life or of death unto death. Salvation is the chief end God seeks to accomplish through the preaching of the gospel. Rom. i. 16; II Pet. iii. 9; Isa. xlv. 22. Judgment is his strange work.

Partie Française.

UNITE ET LIBERTE.

QUAND j'écris, disait G. Sand, je texte les idées qui me viennent, si je n'en puis rien tirer, je les abandonne. Toute distance gardée, nous faisons comme elle, avec plus ou moins de bonheur, pour peu que nous ayons souci de sincérité et de vérité.

Or, je me suis demandé en ces derniers temps quelle est l'origine commune de quelques erreurs graves, tant anciennes que nouvelles. J'ai cru la trouver dans un besoin excessif d'unité. Peut-être est-ce aussi une erreur née du même besoin. Il vaut la peine en tous cas de s'en assurer. Tâtons donc, et nous verrons.

Le besoin d'unité est aussi légitime qu'il est impérieux. Ni l'art, ni la science, ni la politique, ni la vie ne s'en peuvent passer. Une tête de cheval sur un corps de femme terminé en poisson nous paraît, comme au vieil Horace, un objet risible. On ne conçoit pas une science quelconque sans principe fondamental autour duquel se groupent des faits d'ordre divers et dont il est l'explication. Une politique sans idée directrice inspire une juste inquiétude à tout citoyen éclairé. Et que penser de la créature humaine qui trouvera la vie sans orientation vers un idéal plus ou moins élevé ?

Mais où doit commencer, où peut finir l'unité, en d'autres termes, quelles sont ses vraies limites, voilà la question. "Hoc opus hic labor est." Pour rassembler les éléments d'une réponse à peu près satisfaisante, considérons le besoin d'unité dans quelques-uns des domaines où il se manifeste en s'exagérant.

Je le cherche d'abord dans la littérature,—et spécialement, pour ne pas m'étendre,—dans l'art dramatique. On connaît la fameuse règle des trois unités : unité de lieu, unité de temps, unité d'action. Certes, elle a permis à des génies puissants de concevoir et d'exécuter des chefs-d'œuvre dignes d'une admiration éternelle. Mais qui dira le nombre de ceux qu'elle a empêchés de naître aux siècles où elle régnait ? Qui la justifiera d'ailleurs du reproche d'arbitraire ?

Elle accorde, par exemple, vingt-quatre heures au poète, alors

que la représentation de la pièce n'en dure que trois à quatre. C'est trop ou pas assez. Le drame est chose de pure convention. Qu'il embrasse un jour ou un an, sa durée ne produit ni n'empêche l'unité des caractères et l'unité d'impression, ce qui après tout a une réelle importance. Les romantiques n'ont pas eu tort de protester contre cette tyrannie puérile et de s'en affranchir. Je ne dis pas que la réaction n'ait été extrême, que la liberté n'ait parfois désespéré en licence. Il convient néanmoins de répéter ici l'adage cher à l'un de mes anciens professeurs : *Abusus non tollit usum*, l'abus n'exclut pas l'usage. Dans ce domaine, il faut à la fois l'unité pour sauvegarder l'ordre général de la pièce et la liberté pour assurer la légitime expansion du génie de l'auteur.

Plus encore que la littérature, la philosophie a souffert du besoin immodéré d'unité. C'est lui qui fait éclore tous les panthéismes. Le système de Spinoza nous en fournira la preuve. Le philosophe juif d'Amsterdam décrète, en vertu d'une définition (la substance est ce qui a l'être pour soi) qu'il n'y a qu'une substance, dont les deux modes sont l'étendue et la pensée. D'où il résulte que tout ce qui existe n'est que le développement éternel et nécessaire de la substance unique. Ce qui revient à dire que l'homme, par exemple, n'a pas d'existence réelle, puisqu'il n'est qu'une manifestation momentanée de la substance, comme une vague un instant soulevée sur l'océan de l'être et y retombant à jamais sans conscience et sans souvenir; que sa liberté n'est pas plus réelle que sa personnalité, puisqu'il n'est qu'un produit nécessaire de la force immanente des choses; que le devoir, par conséquent, n'est qu'un mot vide de sens, car il ne saurait dans ce système avoir un caractère d'obligation; que Dieu lui-même, avec ses deux modes éternels et nécessaires d'existence, n'est ni distinct du monde, ni libre, ni conscient, et que sa volonté se confond avec les lois fatales de la nature. Voilà où aboutit le besoin d'unité poussé à l'extrême par une logique sans frein; heureux quand il ne prend pas la forme d'un monisme grossier, où l'esprit lui-même, la pensée est le produit de la matière. Comme si, pour expliquer et sauvegarder l'ordre du monde, l'unité du spiritualisme ne suffisait pas: Une cause première, consciente, sage et libre tout ensemble, créant tout par sa volonté et donnant un être véritable à la création toute entière. Dans ce domaine encore, on ne voit pas qu'il soit nécessaire d'immoler la liberté sur l'autel de l'unité.

La philosophie nous amène naturellement à la religion. Ici le

besoin excessif d'unité a produit des effets plus funestes peut-être, parce qu'ils se sont traduits en lois sanguinaires. Des siècles durant, la maxime *Cujus regio, éjus religio* ne s'est pas plus discutée qu'un axiome. On se croyait tenu d'obliger, dans l'intérêt de l'État, tous les citoyens d'un pays à en professer extérieurement la religion, quelque étrange ou absurde qu'elle fût. De là, la défense du libre examen en matière de foi. De là, l'interdiction de l'exercice public des cultes dissidents. De là, les persécutions avec leur hideux cortège d'atrocités diaboliques. De là, le long et lamentable martyrologe du christianisme primitif en pays païen, du protestantisme moderne en pays catholique, du catholicisme romain en quelques pays protestants, de la libre pensée partout. Les droits serrés de la conscience religieuse étaient ou ignorés ou reniés.

J. J. Rousseau lui-même, l'éloquent avocat du vicaire Savoyard les méconnaissait dans la pratique. De sorte qu'une religion nouvelle ne devenait légitime qu'à la suite d'une révolution triomphante et souvent sanglante.

C'est fort tard qu'on s'avisera que la diversité des religions ne compromet pas l'unité d'un pays, moyennant l'obéissance aux lois civiles. Dans ce domaine encore, cette unité-là suffit pour assurer l'ordre nécessaire à l'existence d'un peuple sans qu'il faille porter atteinte à la plus précieuse des libertés : la liberté de conscience et des cultes.

On s'étonnerait à bon droit que la politique eût seul évité les mêmes errements. Ce n'est pas dans ses habitudes. En effet, le besoin outré d'unité a été la base la plus solide du despotisme. "Une foi, une loi, un roi," disait-on au bon vieux temps. Un homme—et quel homme souvent !—concentrait dans ses mains tous les pouvoirs. Un peuple était un héritage. Le souverain relevait le Dieu, le peuple relevait du souverain. Le clergé prêchait l'obéissance passive au peuple et donnait l'absolution plénière au souverain. Il y a encore, dit-on, des gens qui trouvent idéal ce mode de gouvernement. La providence, qu'ils invoquent, ne semble pas leur sourire. Partout le despotisme s'efface sous des flots de sang, là on pénètre la civilisation. La séparation du pouvoir législatif, judiciaire, exécutif est un fait accompli chez les peuples qui se respectent. Le règne de la loi, voilà l'unité suffisante : et la sainte Liberté peut verser à flots sur le monde, enfin réveillée, la lumière et la vie.

Le dirai-je ? C'est aussi, je le vois, le même besoin exagéré d'unité qui porte certains hommes à imposer l'unité des langues.

aux races diverses qui constituent les empires démesurément aggrandis par la conquête. Les maîtres, n'ayant pas réussi à absorber les vaincus, voudraient les contraindre à parler comme eux, dans l'espoir de se les assimiler. L'essai n'en a pas été heureux en Pologne, ni ailleurs. Là même où la langue du vainqueur s'est imposée, les cœurs sont demeurés rebelles. Quoi qu'il en soit du fait, la question de droit reste entière. En renonçant à la persuasion, pour opérer l'unité, il faut se résoudre à employer la force, celle de la loi ou celle des armes. A notre époque, ces moyens paraîtront peut être un peu trop russes. Mieux vaut s'en tenir, si l'on est sage, à l'unité qui résulte de l'obéissance aux lois générales de l'empire composite dont on fait partie. Il y aurait bien une autre solution plus radicale : ce serait de rendre à chaque race, formant un peuple distinct au milieu d'un autre peuple, l'autonomie à laquelle elle a droit en principe, puisqu'elle est un fait naturel, c'est-à-dire providentiel, sauf à renverser toutes les barrières fiscales, à abolir les armées permanentes, et à constituer un tribunal international pour maintenir l'ordre et la paix. Mais ce sont là des rêves dont il faut ajourner la réalisation au millénium.

Il ne paraît ressortir de ces brèves considérations, que l'unité, nécessaire à l'ordre social et politique, la seule qu'on puisse imposer, cesse d'être légitime quand elle entrave la liberté naturelle, soit des individus, soit des peuples. Elle commence avec l'ordre nécessaire, elle finit avec la liberté nécessaire ; voilà ses limites, si je ne me trompe.

Ce principe a été reconnu et proclamé par Napoléon Ier dans le domaine religieux ; " L'empire de la loi, disait-il aux pasteurs qui lui rendaient hommage, finit où commence l'empire de la conscience." Il a triomphé définitivement de nos jours dans la sphère de l'art. Il faudra bien le reconnaître aussi dans la philosophie si l'on ne veut pas sacrifier à jamais la morale éternelle. Pourquoi la politique seule s'obstinerait-elle à le repousser ? Le jour viendra où l'oppression d'une race ou d'un peuple, sous prétexte d'unité nationale, paraîtra aussi nombreuse que l'oppression des consciences en matière de foi ; où les empires devenus plus chrétiens aimeront mieux remanier la carte du monde qu'éterniser l'injustice et la violence ; et où l'on répudiera comme impie la maxime tristement célèbre que la force prouve le droit.

Unité et liberté ! Retenez ces deux grandes choses pour être à la fois justes et forts.

Montreal.

D. COUSSIRAT.

Editorial Department.

A GAIN we have reached the termination of another college session and another journalistic year. The JOURNAL has appeared with a fair degree of regularity during the past session, and has, we believe, fully sustained its past record. We are delighted to be able to state that we have proved conclusively that it is possible to conduct a magazine of such proportions successfully in connection with the college. Having placed the enterprise upon a solid footing, we look forward hopefully for still greater strides in advance. The promising prospectus which the new editors have asked us to publish will be read with interest by our many subscribers. It shows that the new staff has entered upon its labors with energy and a determination to produce a journal which will distance all previous efforts. Never had the COLLEGE JOURNAL more splendid prospects. We doubt if it ever had a staff so thoroughly competent. Of course they are too modest to tell their own good qualities, and it is a pleasure to us to be able to do it for them. The new editor-in-chief took a brilliant course in McGill, and graduated with first rank honors in English. Since graduation he has continued his studies in English literature, and last year carried off the new Shakespere Society's Prize. During the session of 1887-88 he acted as Reporting Editor, and proved himself a good and pleasing writer. We predict a successful year for the JOURNAL under such an able leader. The Associate Editors have already been frequent contributors to the JOURNAL and have all shown marked ability as writers. The French editors are new men who have not been connected with the JOURNAL before, but they have the confidence of the other French speaking students, and we feel certain that this confidence is not misplaced. The Corresponding Editor has served a very satisfactory apprenticeship as Reporting Editor and now steps into the wider field of correspondence. The Reporting Editor enters upon journalistic work for the first time, but he has long ago distinguished himself among his fellow students as a clever and humorous writer. The Local Editor is already an author, (see advt., p. 2), and his name is well known to the writers of

the JOURNAL as a poet of no mean ability. His wooings with the muses will add grace and delicacy to the local column. The Business Managers are men of some experience in the world of business, and we feel certain that, under their careful management, the cash book will show a goodly balance at the end of the session. We wish the whole staff the very greatest possible success.

PULPIT SUPPLY.

ALMOST every Sabbath appeals are made to the college for the supply of pulpits in and out of the city. Ministers when absent or unwell send at once to the college and seldom fail to get the assistance they require. Both professors and students are always willing, to take such work, when it is at all possible, even if it is at some personal inconvenience to themselves. Country ministers and congregations almost always give students a fair remuneration for such work. We suppose they treat the professors still better. But it is a rather remarkable fact that many of the city ministers and congregations seem to look upon a hearty "thank you" as quite sufficient. We think that this matter has only to be stated in order to be rectified. There is no reason why wealthy congregations, in fact there is no reason why any of our city congregations should ask any one to supply their pulpits for nothing. Students are not wealthy, and when called away from their regular studies to do the work of the church they should receive some fair equivalent. The church has recognized this, and the Home Mission Committee has fixed the minimum amount to be received by students during the winter months. Neither are professors wealthy. For the amount of learning required and the amount of work expected they are the most poorly paid men in the country. They are expected to keep themselves fully abreast of the times. By travel and by books they should attain the highest possible culture, so that they may be fully equipped as the teachers of the future ministers of the church. But the fact is that their salaries are barely sufficient to supply the necessaries of life. And besides being so poorly treated by the church they are looked upon as men of leisure who should be ready at everybody's beck and call to fill any vacancy that may occur. This they have done for years without one word of complaint until people have begun to look upon such work as their duty. We refer these matters to the

thinking laymen who hold places in the Boards of Management in our churches, and ask them as honest business men and intelligent Christians if these things are as they should be.

THE NEW DOCTORS.

THE Senate of the College has been pleased this year to confer the highest honor in its gift upon three aged laborers who for many years have served their Master in this new world. It may be of interest to our readers to know something of these men who have been thus honored.

Rev. D. Morrison, M. A., D. D., of Owen Sound, was born in Scotland. He came to Canada as a young man, and taught school for some years. Having decided to enter the ministry, he took the necessary course of training in Queen's College, and was ordained in October, 1851. In Beckwith, at Brockville and at Owen Sound he labored faithfully in the service of the Gospel for thirty years, and in 1881 retired from active work. Since that time he has devoted his hours of leisure to authorship. In addition to many interesting papers contributed to the religious press of the country, he has lately published an interesting volume on the "Great Hymns of the Church, their Origin and Authorship," a volume displaying much research, taste and scholarship. A short review of this work by Dr. MacNish will be found under "Talks about Books."

Rev. George Sutherland, D. D., of Sydney, New South Wales, although now on the other side of the planet, was for many years a Canadian minister. His name is well known in Prince Edward Island as a faithful preacher and enthusiastic educational worker. For eight years he was a member of the educational board of the province, and for seven years was the chaplain of its Legislative Assembly. For twenty-five years he has been prominent as a journalist in Charlottetown, P. E. I., and in Sydney, N. S. W. For the past twelve years he has been professor of Mental Science, Church History and Pastoral Theology in the Presbyterian College of Sydney in connection with the Presbyterian Church of Eastern Australia. Dr. Sutherland has attained to some eminence as an author. He has published eleven different works of acknowledged merit. Among these may be mentioned his "Geography and Natural and Civil History of Prince Edward Island, which is an authorized text book in the schools of that Province, a memorial volume of sermons, published in Canada and republished in Australia; Christian Psychology; a new exhibition of the capacities and faculties of the human spirit; The True Church, thirty discussions of the differences in doctrine between the Church of Rome and the Protestant Church; Judaism, thirty discussions on the claims of Jesus of Nazareth to

be regarded as the true Messiah, and Lectures on Modern Free Thought in reply to objections drawn from Physical and Modern Science against the Word of God.

Rev. D. B. Blair, D. D., is, like the other two, of Scottish parentage. He is the son of a Highland shepherd, and no doubt, like David, spent his early days among the flocks. He studied in Edinburgh. In the Divinity Hall he was under Drs. Chalmers and Welsh. He took a special course in Hebrew under Dr. John Duncan and during his college course he wrote a discourse in Hebrew, composed some Hebrew hymns and translated the first twenty-three questions of the Shorter Catechism into the same venerable language. He was licensed in May, 1844, by the Free Presbytery of Abertaff. In 1846 he was appointed by the Colonial Committee of the Free Church to Pictou, N. S. Mr. Blair labored as a missionary among the Gaelic people in Beckwith, Glengarry, Aldborough and Dunwich in Ontario. In 1848 he returned to Pictou via New York and was settled at Barney's River, N. S., where he labored faithfully for forty-one years. From inability to do the amount of travelling necessary in this scattered field he was compelled to retire in January, 1889. Throughout his whole life Dr. Blair has been an industrious student. At nine years of age he imposed upon himself the task of reading the Bible in Gaelic and in English, comparing the languages with one another, and completed the work in six months. He has prepared a new grammar of the Gaelic language, and is the author of a number of Gaelic poems. He has completed a metrical translation of the book of Psalms in long metre, which is the heroic verse of the Gaelic language, and is at present engaged on a version of the Psalms in common metre. Dr. Blair's knowledge of Hebrew, which has been already noted, fits him for the important work of translation.

We offer our hearty congratulations to these worthy gentlemen, whose years of service and breadth of learning make them well worthy of the distinction that has been conferred upon them, and reflects credit upon the Senate which has so wisely chosen these men who have experienced the hardships of pioneer work in Canada and have proved themselves so worthy of such an honor, to receive the degree of Doctor of Divinity.

THE LATE REV. J. J. FORBES.

THE sad duty falls upon us this month of recording the death of one of our mission band, and one of last year's graduating class. The news reached Montreal only a few days ago that, on the 29th of October last, Rev. J. J. Forbes, missionary to Ponape, Caroline

Islands, had been called away by death. It came as a great shock to us all. Less than a year ago Mr. Forbes left us in good health and full of hope that he might be blessed in helping to evangelize the people of the South Seas. But he was not permitted even to enter upon his work. Before he had acquired sufficient knowledge of the language, in fact, before he had done anything more than see the field his work was terminated. It may appear strange to us, but although the workers are taken away the work does not cease. Many of us never heard of Ponape before, but now we shall never be able to forget it. The noble example of Mr. Forbes, who quietly accepted the call to work in the South Seas, when his own personal choice would have led him to other fields will, we are sure, not be lost. Another man is wanted, we suppose, to step into the breach, will another Canadian be found to offer himself ?

Mr. Forbes was born in the Free Manse, Drumblane, Aberdeenshire, Scotland, where his father has been pastor since shortly after the Disruption of 1843. In early life he thought of studying for the ministry, but when he entered the university he changed his mind and in the fall of '76 began the study of medicine in Mareshal College, Aberdeen. He paid particular attention to biology and physiology. In August, 1883, he came to Canada and accepted a position as assistant teacher in Huntingdon Academy, Que. While there he found peace and immediately joined himself to Dr. Watson's congregation. His early formed determination to become a minister returned, and he entered this college as a theological student. He graduated in 1889 and applied for work to the American Board of Commissioners for foreign missions. He was accepted and appointed to Ponape, one of the Caroline Islands, and was ordained on Feb. 28th in St. Gabriel Church, by the Presbytery of Montreal. He was married on May 24th to Miss Rachel Crawford, a daughter of Mr. William Crawford, an elder in Calvin Presbyterian Church, of this city. Early in June the happy pair visited Boston and presented themselves to the commissioners, while there Mrs. Forbes' earnest and devoted character so impressed the commissioners that she received an appointment as assistant missionary. They sailed from San Francisco about the middle of July, and were received with open arms by the American missionaries at Hawaii. Here they boarded the missionary vessel "Morning Star," and arrived at the Island of Kusaie (80 miles from Ponape) on the 29th of August. Leaving his wife, who was

very ill from the effects of the voyage, under the care of Dr. and Mrs. Pease, of Kusaie, Mr. Forbes went on to Ponape on the 10th of September. After making all necessary arrangements he returned to Kusaie, October 4th, bringing a native Ponapean to teach him the language. He at once began work at his house. On the night of the 6th he caught a severe cold. He kept at his work a few days longer, but diarrhoea setting in he was soon prostrated. He received the very best of care, but neither medicine nor nursing were of any avail, and on the 29th of October he passed away. During his illness he was quite conscious that he was dying, and spoke joyfully of the "House of many mansions." He said towards the last: "I shall die but my dear wife shall live." The funeral service was conducted by Dr. Pease and the native pastor. Mrs. Forbes was not well enough to be present at the open air service held, but the coffin was placed under a mango tree so that she could see it from her couch. The natives gathered around in solemn assembly, and during the whole service manifested the deepest sympathy. After the service the body was carried by the natives to the grave, which is near that of Mrs. Walkup, the wife of a former missionary. Mrs. Forbes has nobly determined to remain, if God gives her health, to carry on her share of the work either in Kusaie or Ponape. Her letter written shortly after Mr. Forbes' death shows deep resignation to the will of God and consecration to His service, and another letter written in January is very hopeful. She is enjoying much better health, is in excellent spirits, and is already assisting in the mission work. Although she writes home in the most affectionate manner she states that she has no desire to come home, but hopes to remain at least five years on the Islands. She speaks highly of the other missionaries and declares that she is quite happy. May this heroic lady long be spared to minister to the dusky savages of the South Seas.

Annual Convocation.

APRIL 3RD, 1890.

ORDER OF CONVOCATION.

THE Senate, Alumni, Visitors and Students entered the Hall at eight o'clock p.m., and Convocation was constituted, the Reverend the Principal presiding. The following was the order of exercises.

OPENING DEVOTIONAL EXERCISES.

Singing, "Command Thy Blessing from Above." Prof. Rayner presiding at the organ. Reading the Scriptures and Prayer by the Rev. James Barclay, M.A.

1.—Presentation of Prizes, Scholarships and Medals.

A.—PRIZES.

1. *Philosophical and Literary Societj's Prizes.*—The Walter Paul Prizes:—Public Speaking, \$10 in books, Mr. W. L. Clay, B.A.; English Reading, \$10 in books, Mr. C. W. Whyte, B.A.; French Reading, \$10 in books, Mr. M. Maynard; English Essay, \$10 in books, Mr. R. McDougall.

2. *Sacred Music.*—The George Hyde Prize (2nd year only), \$10 in books, Mr. G. Charles, B.A., B.Sc. The R. S. Weir Prize (all years), \$5 in books, Messrs. L. R. Bouchard and J. A. Morison, B.A..

3. *Ecclesiastical Architecture.*—The Dr. M. Hutchinson Prizes (3rd year only), \$10 in books, Mr. W. M. Rochester, B.A. The 2nd Prize (all years), \$5 in books, Mr. W. L. Clay, B.A.

4. *Rhetoric.*—The Dr. F. W. Kelley Prizes (2nd year), \$15 in books, Mr. J. G. Fraser, B.A. (1st year) \$10 in books, Mr. H. C. Sutherland, B.A.

B.—SCHOLARSHIPS, (Special.)

1. *University Scholarships.*—Gained after the close of session 1888-89. The Sir George Stephen, 1st year, \$50, Mr. J. Taylor; The Stirling, 2nd year, \$50, Mr. A. C. Reeves; The Drysdale, 3rd year, \$50, Mr. R. McDougall; The Slessor, 4th year, \$50, Mr. W. E. Deeks, B.A.

2. *French Scholarships.*—The First Scholarship, Theological, \$50, Mr.

C. H. Vessot ; The Guelph (Chalmers' Church), Theological, \$40, Mr. G. Charles, B.A., B.Sc. ; The First Scholarship, Literary, \$40, Mr. M. Maynard ; The Hamilton (McNab St.), Literary, \$40, Mr. A. Sauvé.

3. *Gaelic Scholarships*.—The R. R. MacLennan (Senior), \$50, Mr. N. A. MacLeod ; The H. MacLennan (Senior), \$25, Mr. K. MacLennan ; The K. Campbell (Junior), \$25 ; Mr. E. A. MacKenzie ; The Second (Junior), \$20, Mr. A. MacVicar.

4. *The Nor-West Scholarship*.—The James Henderson Scholarship of \$25, Mr. W. T. D. Moss.

c.—SCHOLARSHIPS, (Theological and General.)

1. *Ordinary General Proficiency*.—The Greenshields, 1st year, \$50, Mr. H. C. Sutherland, B.A. ; The Balfour, 2nd year, \$50, Mr. J. A. Morrison, B.A. ; The Crescent St., 3rd year, \$50, Mr. J. Naismith, B.A. ; The Hugh Mackay, 3rd year, \$60, Mr. W. L. Clay, B.A.

2. *General Proficiency in Honour and Ordinary Work*.—The Anderson, 2nd year, \$100, Mr. J. K. G. Fraser, B.A.

d.—MEDALS.

The Students' Gold Medal, being Highest Prize of the Year for all Work, Pass and Honor, awarded to Mr. W. L. Clay, B.A. The Silver Medal awarded to the nearest competitor, Mr. J. Naismith, B.A.

2.—Conferring Degrees in Divinity.

(a) BACHELORS OF DIVINITY.

The Rev. John Anderson.

(b) HAVE PASSED THE FIRST EXAMINATION FOR B.D.

Mr. W. L. Clay, B.A., Mr. J. Naismith, B.A.

(c) DOCTORS OF DIVINITY.

Causa Honoris.

The Rev. D. B. Blair, Barney's River, Nova Scotia ; The Rev. D. Morrison, M.A., Owen Sound, Ont. ; The Rev. G. Sutherland, Sydney, New South Wales.

3.—Addresses, &c.

1.—VALEDICTORY ADDRESS, by Mr. W. L. Clay, B.A.

2.—PRESENTATION OF DIPLOMAS to the Graduates of the Year, namely :

Mr. S. D. Angel, Mr. W. L. Clay, B.A., Mr. W. A. Cook, Mr. C. J. Hastings, Mr. D. M. Jamieson, Mr. W. J. Jamieson, Mr. H. T. Kalem, B.A., Mr. S. F. McCusker, B.A., Mr. J. Naismith, B.A., Mr. W. M. Rochester, B.A., Mr. C. W. Whyte, B.A.

3.—ADDRESS TO THE GRADUATES, by the Rev. S. J. Taylor, M.A., of Moose Jaw, Assiniboia.

4.—STATEMENT FROM THE CHAIR. Closing remarks by the Hon. Sir D. A. Smith, K.C.M.G., LL.D., Chancellor of the University of McGill.

 VALEDICTORY ADDRESS.

BY W. L. CLAY, B.A.

REV. PRINCIPAL, GENTLEMEN OF THE SENATE AND ALUMNI, LADIES AND GENTLEMEN,—The members of the class of 1890 have reached a new epoch in their lives. As students we have passed successively down the limpid streams of public and high school days. Our craft, at first propelled by the old birch paddle, at length shot forth upon the broader and rougher waters of the University. With ever-increasing speed we have crossed Seminary Gulf. To night Life's Ocean rolls before us. As the mariner, outward-bound, with hope and courage high, turns to wave a last farewell to native heath before it sinks from sight, so we here pause to bid a most affectionate *adieu* to college scenes and associations. At such a moment the memories of bygone hours crowd thick and fast, in mad confusion, struggling for expression, and demanding as their peculiar right, the pages of the valedictory. But with talismanic skill we bid those shades of the past retire to revel within the chambers of memory, while for a little we seek converse with the present and try to estimate its claims upon us. Let then, this subject,

THE PRESENT AGE AND ITS CLAIMS,

engage our attention for a little. But in a brief address, the main interest of which centres in the circumstances of its delivery, a full discussion of our age is not to be expected. To interpret aright the present we must understand and unfold the past, for the present is but the product of the past. This task is relegated to other times and other minds. I wish to touch, and that but lightly, upon a single phase of this our day, a complete knowledge of which we cannot have until influences now at work shall have found fruition in accepted institutions and beliefs.

The characteristic to which I now allude is that which finds extravagant, though frequent expression, in labor strikes and petty insurrections against constituted authority, and which may be generally designated as *social discontent*. However we may view this universal unrest we cannot ignore its existence, and growing intensity, nor the fact that it is but part of a larger movement in relation to which the Church of Christ has important functions to discharge.

This general uneasiness is a direct revolt against the spirit of exclusiveness, restriction and narrowness that has prevailed in the past. A new influence, or rather an old influence revived, has touched and stirred and quickened the dormant powers of man, and the fetters of centuries have crumbled in a day. The first evidence of freedom, physical, mental or moral, has always been expansion, growth, development. Is not this the distinguishing feature of our day? Expansion is everywhere visible in the individual and in the race. The multitude is rising, is shaking the dust from its robes, and is endeavoring to wrest from the grasp of the privileged few the rights it claims as a divine inheritance.

Look for a moment at the wonderful expansions of science, within the present generation. How unparalleled these have been! And in the presence of one whom the Christian world has gladly honored for his masterly contributions to the advancement of deeper scientific knowledge, I venture the statement that the chief feature of the development of science in our day has been, not in depth, but in breadth—not so much in its internal improvement, great as this has been, as in the extension of its usefulness to all men. The fair form of Science no longer reposes within the secret chambers of the temple whose dread portals are guarded by dark and foreign phraseology to ward off the vulgar gaze of the uninitiated. She has come forth to grace the assemblies of the people, to beautify their homes, to lighten their toils, and mitigate their pains. The press has taken the theories and discoveries of the philosopher and thrown them as rich largess to the populace. Science is no longer the proud mistress of the few but the handmaid of the many, and if at times irreligious tendencies and unscientific methods have arisen, to the mutual detriment of science and religion, these have become but secondary influences indirectly contributing to the more complete harmony of the two sisters.

Another phase of the characteristic expansion of our day is seen in the political world. But a few generations ago it was considered that the history of a country was fully written when the deeds of kings and lords, and the intrigues of courts and palaces were chronicled with some approximation to truthfulness. The people as a power in the state, were unknown or ignored, except when brought out and marshalled on the field of battle to be bayoneted and shot down for the glory of their masters. But the times have changed. The historian of to-day paints less of the court and

more of the cottage. The great aim of government is now recognized to be not the glory of the sovereign, nor the pleasure of an aristocracy, but the good of all. The people—their rights and privileges—occupy the chief place in every modern system of political science. The supremacy of the masses is the theme of every demagogue's harangue. The multitude itself is coming forward and by various methods disputing with kings and potentates the prerogatives of the sceptre. Some look upon these political currents with dark forebodings as upon a devastating torrent, while others hail them with joy, as a fertilizing stream. However we may view them, we cannot but recognize the fact that through them the world is growing up towards a more perfect recognition of the grand truth of the universal brotherhood of man. We may, indeed, not yet be able to fully appreciate the worth of a human being; but surely though silently the great doctrine is working its way. The means of self-improvement, of progress in knowledge and health, in virtue and happiness, in comfort and the free exercise of all the powers of affections are now among the unquestioned rights of every man. The truth of the parable of the good Samaritan is held even by those who repudiate all connection with the Teacher of Nazareth. By means of this bond of universal brotherhood, the Spirit of God has been working mightily, extending beyond all past experience, benevolent and religious effort. Think of the vast army of consecrated philanthropists abroad in the land by day and by night, prompted to this service by fraternal sympathy with the unfortunate. Down into the alleys and slums of our great cities, the dark retreats of vice and cruelty, go those brave soldiers of heaven with words of warning and pleading, snatching from the very jaws of eternal death many a sin-saddened soul created for the purity of God's presence. The wretched homes of poverty are brightened by the visits of those angels of mercy. Hospital wards whose very existence is the outcome of this still growing idea of humanity, are eloquent with the praises of medical skill put forth not for corruptible gold or perishable fame but simply to alleviate the sufferings of a brother. Benevolence has given sight to the blind, speech to the dumb, and limbs to the maimed. Evils that could not be successfully combated single-handed have been the means of drawing and welding together for aggressive attack, numbers of able and earnest men and women. Thus vice in every form has been opposed, misery alleviated, and pain assuaged. But by far the greatest triumph of this Christianized sentiment of brotherhood has been in overstepping all bounds of nationality and sending its richest blessings to the ends of the earth, making the wilderness and solitary places of heathenism to rejoice and blossom as the rose and the spiritless children of idolatry to join the universal song of "Glory to God in the highest."

In the conflict of all these various movements, scientific, political and

religious, what is the position of the Church of Christ? Is it her duty to enter the general *melée*? Or from their conflict has she aught to fear? If she stands true to her high commission, and maintains her trust in the God who rules amid the armies of heaven and among the inhabitants of the earth she has nothing to dread. In many of the movements around us to-day, there are elements which, if they stood alone, might become a serious menace to all morality and good government. But linked with these and restraining these are other forces, mightier and kindlier, which yet will somehow bring good out of seeming evil. But let the Church not forget her sacred obligation to the world in view of the present tendencies of thought and feeling. It is not hers to scorn or suppress any earnest, honest enquiry but rather to aid all such by intelligent sympathy, to shape the course of investigation in so far as sound exposition of the work of God will influence men's minds to look into the grand truths of revelation as well as of nature, and to endeavor to maintain the equilibrium of our unstable humanity by incessant lifting up of the world's great balance-pole—the Cross of Christ, and to call all classes of men back to the foot of Hattin and of Calvary, for before these mountains, the one yet resonant with the beatitudes, the other redolent of the sacrifice of the Son of God, must all the vexed questions of sociology yet find their solution.

Let us therefore, the professed disciples of the Teacher of Nazareth, know that every movement in the world to-day, however adverse to our most cherished schemes, is yet controlled by an allwise Ruler, under whose governance all things are steadily advancing towards the appointed goal of good. Ours let it be to hasten that development as we may, by watching and using the currents around us, bringing to bear upon every department of life the purifying and ennobling influences of the Holy Spirit, and by making the gospel of Jesus Christ the most important factor in moulding the yet plastic institutions of our new and growing country—God's heritage. Thus, and thus only, shall we discharge our obligation to mankind at large. Thus, and thus only, will the flag that floats above us to-night, the emblem of liberty and peace, be maintained spotless and continue to command the respect of the other nations of the world.

But I must not forget the special duty of my position to-night—the sweetly sorrowful duty of saying the farewells of my classmates. In this connection a word respecting ourselves will not be out of place. In number we are eleven, not as large as some of the classes that have preceded us; yet this distinction we may claim, that we have more married men in our ranks to-night than any previous class could boast. Our chief distinguishing feature, however, is not numerical but cosmopolitan. Three continents are represented by the graduates of to-night. From the land of Mount Ararat, in Asia, comes one whose boyhood was probably spent in searching for the ribs of Noah's Ark, and who is ever ready to entertain willing listen-

ers as, with fervid eloquence, he recounts his personal reminiscences of Turkish misrule, Kurdish ruffianism and Arabic simplicity. America of course has contributed the larger portion; but Europe has provided us with a Cook, and last of all there flew to the refuge of the class of 1890 an Angel from—Scotland.

Of this number two will be added to our foreign mission band and hold forth the word of life to the perishing millions of heathendom. They will fill the gap that has been already made in that devoted band by the death of one who left us last spring, and the news of whose early demise reached us only to-day. The workers fall, but the work goes on! Our earnest prayers accompany these two. Another will defy Uncle Sam's custom duties on imported theology and dispense the commodity of his namesake, John Calvin, in the State of New York. Three will endeavor to supply with gospel ordinances the settlers on the western plains. Four will wage an incessant warfare upon sin in the older provinces, while the remaining one will find ample scope for his excellent qualities of heart and muscle in general Y. M. C. A. work. Such are the men, and such their probable spheres of actions, who terminate to-night their college life.

To our professors, with profoundest gratitude, we say farewell. Throughout life we occasionally come under obligations we can never fully discharge. To those who have given of *themselves* for our profit and advancement we can make no adequate return. Such is the obligation of the student to his professor. To you, therefore, gentlemen of the faculty, we thankfully acknowledge the debt we cannot repay; yet we trust that in our conscientious use of the training received from your unwearied and highly appreciated labors, for the glory of God and the good of his church, you may see some recompense for the efforts expended.

In parting from the undergraduates whom we leave behind us, and who look to us for a few words of fatherly advice, I have but to repeat the wise counsel of my predecessor—"Be loyal to your College." Why even this counsel should be necessary it is difficult to say, when everything connected with the institution is calculated to challenge the enthusiastic loyalty of every student. The history of the college has been such that we may well feel proud to be numbered among her alumni. Our buildings are the finest of any Protestant college in the land. Our library, in itself a "thing of beauty and a joy forever," contains some of the rarest works in existence, and is constantly receiving valuable additions. Our COLLEGE JOURNAL, a powerful instrumentality in furthering the interests of the institution, is the ablest collegiate paper in Canada. The whole internal equipment is not surpassed or even rivalled by any institution in the land. Finally our professors are men of might and culture, strong in their convictions, able to strike hard blows on Romanism, Jesuitism, and all forms of infidelity, yet best of all, imbued with a spirit of self-sacrifice, and broad charity, begotten

of intimate fellowship with the Son of Man. For another cause of pride in our common *Alma Mater* scan closely the book review columns of the daily press for the next few weeks. Be loyal then to your college, and in order that you may be so take an interest in all her work. Identify yourself closely with the various societies. Take advantage of the privileges they afford you. And you will find that as your knowledge of the various organizations increases your general interest in and loyalty to the college will be strengthened.

To the good people of Montreal, the hospitality of whose churches and homes we have enjoyed, we return our heartfelt thanks, and assure them that as in years to come we recount the pleasures of college experiences, the evenings spent in their homes will recur as bright interludes in the pleasing story.

Now, fellow graduates, we have said farewell to others, we must also bid one another adieu, for here our paths that have so long and so pleasantly run side by side, diverge. But before we separate, let us by the love of God to us in the gift of a Redeemer, by His exceeding kindness in preserving us in health and strength to the end of our protracted college course, by all the ties that bind us to our *Alma Mater*, by the sacred bonds of friendship that hold us to each, and by the awful power of sin to enthrall and debase the souls of men, once more consecrate ourselves body, soul and spirit, to the work of the ministry of reconciliation, so that when we meet again in the world's great convocation before the throne of the Eternal, we may receive the welcome of those who have used aright the talents entrusted to them.

And now to the only wise God our Saviour, by whose unfailing favor we have been brought unto this hour, be glory and majesty, dominion and power, both now and forever. Amen.

ADDRESS TO THE GRADUATES.

BY THE REV. S. J. TAYLOR, M.A., MOOSE JAW, ASSA.

GENTLEMEN OF THE GRADUATING CLASS,—Allow me to heartily congratulate you to-night. You are stepping out from the tutelage of your Benign Mother to take your places among her sons who already clasp hands around the globe. You are leaving behind you college life, with its freedom and fun, its valued instructions, its helpful associations and lasting friendships which passing years will only hallow. I can therefore understand those feelings akin to sorrow; for you who "were nursed upon the self-same hill" are about to separate. There are other feelings too, which I can understand, for cherished hopes are about to be realized. Obedient.

to the voice inaudible, yet unmistakable, you have been preparing yourselves for life's work. And now having gained the required fitness, with the enthusiasm of youth, and the conviction of Christian men, you go forth to prove yourselves "workmen that need not to be ashamed." It is fitting therefore to say something to you on this occasion, even should it be a repetition of what you have already learned regarding that work.

The work entrusted by the Christ to His disciples at Jerusalem, and carried on by them to this hour, is still the greatest and noblest that can engage the thought and energy of man. We are perhaps only beginning to grasp its magnitude and meaning. To this work—the work of bringing men to think and act as the Christ would have men think and act—you have given yourselves. Your thought and study with regard to this work and your relation to it, have produced in you convictions or beliefs which lie at the very basis of present and future usefulness. You have, I trust, the settled conviction that the only effective remedy for the social and spiritual condition of humanity is the Gospel of Jesus. You have a conviction that you must preach that Gospel—that you have a message for men,—a truth to tell. The impulse to proclaim the truth is strong because the truth is great. A high authority well said: "It is not enough to believe what you maintain; you must maintain what you believe and maintain it because you believe it." If you are to be real preachers you must have strong religious convictions. Without them, whatever talent or skill you may have, you will fail; with them, whatever hindrance may arise, the truth will be effective. The preacher must give utterance to that which he sincerely believes. There should be no room left for the suspicion that he is "only preaching." The impression should be made that what he declares in the pulpit he would stand by in the parlor or on the street.

In the world of action all results of any worth have been produced by men who have come under the power of great realities and believed in them. They have been men of convictions and positive beliefs. It is this quality that shines out in the great names that give a lustre to history and a larger hope to the world. No man ever went forth—you cannot conceive of such a man—as a reformer of society and a leader of men whose every opinion was in solution. The men who have led the world have seen the light. They have had at least some truth which they told to others. They have been certain of God as of their own existence. They have been certain that his truth is not an idle tale, His righteousness a fancy. They have been certain that the Gospel is not the mere expression and color of man's longings. They have been certain that there is a historical Christ who is "the wisdom of God" and "the power of God unto salvation." Positive beliefs are not necessarily narrow beliefs. Positiveness is not narrowness. Intensity and breadth may co-exist. Energies, drawn off by concentration from conflicting objects, are broader and stronger than where

scattered. It is so in life. In these days a man cannot be a good preacher and a good lawyer. He has more breadth as a preacher because he does not try to be a lawyer. Such is the advance and the demands of the time that even within his own profession a man has to become a specialist in order to excel. A believer should not be a narrow man but he ought to be narrow enough not to be an agnostic. A saint is not necessarily a narrow man but he ought to be narrow enough not to be a sinner. He who roams over the whole realm of inquiry and believes nothing strongly, has little power against evil and still less for good. There is far more power in the foaming, tumbling mountain stream, ever widening towards the sea, than in the overhanging fogcloud that hides the landscape. One clear, clean cut opinion has more life and strength than ten thousand guesses. "If I am to listen," said Luther, "to the thoughts of another, let him speak out what is clear and positive; of the problemetical I have enough in myself already." What is positive, what affirms "the everlasting yes" will prevail. "Whoso works in it with him it is will."

While I would remind you that the power of preaching lies in conviction, you must not overlook the corresponding truth that conviction is also the measure and limit of preaching. The preacher must not go beyond his depth, and become helpless where he ought to be helpful. When the cogs slip there is no jarring sound. The preacher is to speak to his fellowmen about the greatest concerns, and therefore ought to be sincere. He ought to be able to say, "I believed, therefore have I spoken." Peter's words to the cripple would be a good maxim for every preacher and Christian worker: "Such as I have give I theo." It is often easier to be orthodox than honest. Don't misunderstand me. I do not mean that from the shades of uncertainty you are to give voice to your speculations. Doubts concerning truth assented to were far better unexpressed, unless you have something better to put in its place. But worse still is it to be in doubt and to speak as if certain. I am only saying what you have often heard. Don't preach outside of what you know: don't go above your own spiritual experience. It may require self-denial to do so. It may take courage to do so. You may have to set aside tradition and disappoint custom and expectation; but do it. I am sure that while you hold the Gospel to be real, you do not and will not find all its essential truths equally clear or equally potent in thought and conduct. There are themes in the Gospel which can only be explored and explained after years of reflection and contact with life so that the lesson taught by the celebrated divine is plain who, when asked how long he had been preparing a certain sermon, replied "Forty years."

It is said that "certain doctrines" should be preached continuously and in all the pulpits. And such a doctrine is Christ. But Apollos did not preach Christ as Paul preached Him. James could not know and preach

Christ as John knew and preached him. John the Son of Thunder could not have preached Christ like John the Elder. Was there no development in the lives and experiences of these men? What was said to the first disciples is true for all: "I have many things to say unto you, but ye cannot bear them now." For I have no doubt doctrines and views of truth have been presented to you the force of which you did not and do not see. But be content to wait a little—wait until the truth becomes yours by thought and experience. What is clear and potent in another's life may not be so to me—cannot be so until I have made it part of myself by thought and toil. Withstand, like men, the temptation to let any man or men living or dead do your thinking—to take on readymade opinions ancient or current. The thought may be better than your own, but not so clear to you. Of two opinions the one may be preferable to the other and yet the more limited may be the one that will take root and grow in your mind and therefore be the better for you. Saul's was a splendid armor and his sword an admirable one, but the stripling champion of the Lord's hosts chose the shepherd's tunic and the water-worn pebbles and was therefore all the more invincible and deadly.

As you are true to your convictions you will be original. Perhaps there is no such thing as an original idea. There is, however, original thought, original preaching. Truth wherever found and made your own is original. The truth into which you put yourself is original. Truth fused by personality is power; without personality it is mere words. Paul spoke as if his gospel were different from that of the other apostles. He used to say "according to my gospel," and yet it was the same gospel. As you are true to conviction, you will be independent. Your own faith and conviction should determine the measure and proportion of your preaching. These should not be determined for you by others. The truth that God is sovereign and that in the court of conscience the individual is supreme, is Calvinistic and eternal. "To his own master he standeth or falleth, yea he shall be holden up, for God is able to make him to stand."

As you are true to conviction you will be apostolic. The noblest and strongest beliefs of humanity are begotten of the Gospel. The Gospel therefore demands the very best expression. Preaching is that expression, because it is divinely appointed. The living man, the product of divine love and mercy, standing up among the men of his own generation, telling them what his beliefs are to him, is the best expression of the Gospel because he is the incarnation of the truth which all men need. Men are moved by the certainty they see in others. Nothing moves men like the earnestness kindled by the truth and love of Jesus. It is enough that what the speaker says comes from the heart and is aimed at the heart. The apostles and first preachers were called "witnesses." A witness simply tells what he has seen and known. The best eloquence is that which deals with

living experience and facts. In the record of Paul there is nothing more eloquent than where he stands in the presence of Agrippa and tells the story of his own conversion and life and of what Jesus was to him. Such preaching is always eloquent; it must speak out.

But, doubtless, you might say right here: "It's all very well. Strong convictions begotten of the Gospel are the power of effective preaching. I have not got them and must therefore be content with comparatively ineffective preaching. I cannot say to myself that from this moment I will have an irresistible conviction and the truth shall be more vivid and real to me than ever before. I cannot change calmness into enthusiasm. I cannot alter my temperament." It is true there are limitations. You cannot get away from yourself or the past. You cannot resolve yourself into deep conviction any more than you can into an admiration for the beautiful and a love of knowledge. Nevertheless the true work of life is the deepening of convictions concerning Jesus Christ—not that you may enjoy the pleasurable certainty it gives—not merely that you may be effective preachers, but that you may become true men in Christ Jesus. The love of God in the heart should be the controlling force of life. It is in one's power to keep heart and life open to the influences of the Holy Spirit, as it is in one's power to open them to the base and sinful influences around.

There is the Revelation of the Father which you can learn to know better and better. There is Jesus Himself who has promised to walk by your side and make you like Himself. There are men all around you with sore needs which the Gospel alone supplies, whom we may learn to know and sympathize with as we have never done. If knowledge is gained by the study of appropriate objects, surely with the increase of knowledge will come the deepening conviction of truth. One condition of knowledge enjoined by Jesus is obedience, unquestioning obedience to the will of God. His word shows us what He is as well as His will. Strict obedience to that word will carry us into the conviction of His love and wisdom.

To gain proficiency in any work one must keep himself open to every influence and inspiration that helps and avoid all that hinders. We can keep ourselves from the power and control of conflicting interests and give ourselves wholly to the service which God appoints. So Paul advised Timothy: "Be diligent in these things; give thyself wholly to them that thy progress may be manifest unto all; continue in these things for in so doing wilt thou both save thyself and them that hearken." From the downright thoroughness enjoined by the apostle there can be no escape. He who would know truth as it may be known must himself be true. There is no ease for him who would speak out of his own convictions. Here as elsewhere there is no "royal road." It is toil and endeavour—incessant toil, unflinching endeavour.

While the stately ship lies still in the quiet waters you can hardly

believe that the anchor has hold on the floor of the sea. The storm arises and the ship is still secure. How do you know that the anchor is not dragging in the water? You stand by the bow and see the ship borne upwards by the crested waves and dragged down again by the slender cable. You see the floating object sweep past while you remain in your place. As the tugging ship driven by the wind drives the anchor fluke deeper into unseen sands so life's struggles strengthen faith-anchored within the veil. The man who best serves his own age is he who has a life apart from it. He who has a spiritual life all his own, which even his best friend does not understand, is the man who is most taken up with throbbing life around him. To know self and the world one must know more than the world and life as they are; one must know them as they are in the thought of God and in the need of His grace. It is equally true that to know the Bible, the Saviour and the meaning of the Gospel one must also know the world as it is. It has been well said that true worldliness is other worldliness and that the best commentary on the Bible is history, life, experience. Be so rapt in the things of the Gospel that you will go to the world from them. Be so rapt in the world that you will come to the Gospel from it. In this way will you go to life from the truth and to the truth from life. And He who is the truth is also the life and is therefore the life of men. Thus having an ever-deepening conviction, intensified by contact with the world and by communion with God, that Jesus is the true man and Saviour whom every man needs and therefore ought to know and serve, you will ever go forth, confidently believing that the highest honor in the gift of your Heavenly Father is to be an Evangel to your generation, "a voice" calling to your fellows, "Behold the Lamb of God." May you, brother graduates, so love and so work. And when your work is done may the Master Himself say to you, "Well done, good and faithful servant."

PRINCIPAL'S STATEMENT.

GENTLEMEN OF CONVOCATION AND LADIES AND GENTLEMEN,—It seems proper that we should annually make known to our friends and to the church at large the position and progress of our work, as well as our aspirations in the direction of greater usefulness. The main facts of our brief history are speedily told, but the beneficial results which flow from them who can estimate.

Our affiliation with McGill University, whose distinguished Chancellor, Sir Donald A. Smith, and Principal, Sir William Dawson, we are glad to have with us to-night, has proved mutually beneficial to both institutions. Many of our students receive their preparatory training in the

Faculty of Arts; and I may be permitted to say that they acquit themselves creditably and gain a fair share of the distinctions and honors placed within their reach. In proof of this it may be stated that three, namely, Messrs. Clay, Rochester and Naismith of our graduating class to-night are gold medalists of McGill. We encourage and urge our students to take advantage of the broadest culture offered by the University before entering upon their three years' additional course in theology.

Through the good providence of God the work initiated in a very humble way in 1867 has now grown to large proportions. These buildings, so admirably situated and in every way so well adapted for their specific ends, and for the greater part of which we are indebted to the liberality of the Chairman of the College Board, are valued, along with the grounds, at \$170,000, and our endowment funds for all purposes amount to \$182,231, making a total of \$352,231. This is exclusive of the Library which contains over 10,000 volumes, many of which being exceedingly rare and useful are of very great value. There were added during the year by purchase 24 volumes, by donation 622 volumes, total 646. Of these 36 volumes were the gift of Mr. M. J. MacLeod, B.A., Valleyfield, Prince Edward Island, one of our alumni, a man of devout and earnest spirit and excellent attainments, who was called to his rest in November last. The Rev. A. B. Cruchet presented 15 volumes of new and valuable French works. In these donations are also included as the gift of the Rev. L. H. Jordan, B.D., of Erskine Church, the Encyclopedia of Missions, and a complete set of "The Fathers" (in the latest and best English translation), being the ably-edited edition in course of publication in New York, costing between three and four hundred dollars. This is not the first or the second time we have been placed under deep obligation to Mr. Jordan for enriching the shelves of our Library. We have already, through the munificence of Mr. Peter Redpath, the Greek and Latin Patrologia of Abbé Migne; and the present gift will greatly add to the comfort and facility of students in consulting the original.

The staff of instructors consists of four Professors, two Lecturers, two tutors and a Teacher of Sacred Music. The number of students on the roll is 94, of whom 84 were in attendance this session. These come from all parts of the Dominion, and some of them from Scotland and Ireland.

Eleven have completed their curriculum this session, and will soon be licensed to preach the Gospel.

The alumni number one hundred and seventy. Five of them are foreign missionaries, and the rest occupy important positions in Canada and elsewhere. Many of them are settled in Eastern Ontario, the Ottawa Valley and the Province of Quebec, while some are pastors and missionaries in Manitoba, the Northwest and British Columbia.

These results, considering that it is only a few years since we began

with nothing, cannot but be regarded as eminently satisfactory, and the liberality of those by whom the work has been supported deserves the highest commendation; yet it is to be regretted that the present income and equipment of the College are quite inadequate. To place the institution in the position which it should occupy, and to enable it to prosecute its ever-widening mission upon terms of something like equality in relation to the Theological Seminaries of Britain and the United States, the existing chairs should be fully endowed, and, at least, two more chairs should be added along with three Lectureships and two Fellowships. These endowments should be made sufficient to meet the depreciation which is taking place in the value of money and the corresponding increase in the cost of living.

The Lectureships would secure to the College the services of eminent specialists in different departments, from time to time, and promote the advancement of learning and culture in the church by offering inducements to ministers and others to qualify themselves for the position of Lecturers. The Fellowships would prove most serviceable in the same direction by enabling superior students to prosecute post-graduate studies here and elsewhere.

The number of students has for some time past outgrown the capacity of the present buildings. Additional lecture rooms and dormitories are needed, and a large fire-proof safe for the preservation of records and other papers and some of the unique treasures of the library, which, if destroyed, could never be replaced. To accomplish all this a sum of about two hundred and fifty thousand dollars is necessary, and the General Assembly has repeatedly instructed the College Board to use all diligence to secure full equipment as speedily as possible. The Treasurer informs me that about only one half of the present revenue of the college is provided for by endowment, the other half being derived from temporary subscriptions and church collections of an uncertain character. He states, further, that even if no extension of the buildings or increase of the professorial staff should take place, an endowment of \$150,000, additional to the present capital, is required to place the institution in a safe position for doing its work as heretofore.

I have thought it well thus to keep nothing back, but to furnish definite information to our friends and benefactors that they may take the whole matter into generous consideration. All that is necessary for the accomplishment of our good designs, under the guiding hand of God, is the continuance of the large-hearted liberality of the past.

We have already "The John Redpath Chair"—the first which was established—endowed by Mrs. Redpath, Terrace Bank, now \$40,000. "The Joseph Mackay Chair," endowed by his brother, Edward Mackay, \$50,000.

"The Edward Mackay Chair," endowed by his nephews, Hugh, James and Robert Mackay, \$50,000.

We are devoutly grateful for these and for all other benefactions which the Lord has enabled his people to bestow for the purpose of strengthening and extending the service we are seeking to render to His cause in this land and throughout the world.

We go forward into the future trusting in God and His church to put it in our power to carry out upon a much larger scale than heretofore the letter and the spirit of our college motto, "*Sermonem vitæ præsententes.*"

I cannot close without referring to the sad announcement in this morning's papers of the death of one of our benefactors, the Hon. Hugh Mackay. His energy, integrity and success as a business man are well known to you all. His kind heartedness, his benevolence and what he did to further our aims can never be forgotten. His deep practical interest in this institution was shown from its very inception, and his name and memory will ever be associated with its history.

This afternoon another item of sorrowful import reached me. The Rev. J. J. Forbes, one of the graduates of last spring, who was appointed to the foreign field in the South Seas by the American Board, passed away in October last, although the report has only reached us now, and we have no particulars. I desire to express in one word our heartfelt sympathy with bereaved relatives here and in Scotland.

These are surely warnings to us who are left to redeem the time by filling it up with the best service we can render to our Divine Master.

DONATIONS TO THE LIBRARY

FROM APRIL 1889 TO APRIL 1890.

REV. F. H. MARLING.—73 vols., including Binning's Works; Brown's Theological Tracts, 3 vols.; Inspiration of the Word of God; Chalmer's Works, 12 vols.; Owen on Hebrews, 4 vols.; Owen's Christology; Mission of Inquiry to Jews; Newton's Works, 6 vols.; Report on Public Instruction in Prussia; Hebrew Bible; Fenelon's Demonstration; The Lord's Dealings with George Müller; Ellis, Scepticism, &c.; The Wine Question; D'Aubigne's Essays; Thompson's Christian Theism; Penn, No Cross No Crown; Magazines, Pamphlets, &c.

HEIRS OF THE LATE REV. WILLIAM RINTOUL.—403 vols., including Buxtorf's Hebrew and Chaldee Lexicon, and De Abbreviaturis Hebraicis; Owen on Miracles; Brown's Vindication of Presbyterianism; Lensden's Compendium Greek New Testament; Pinnock's Hebrew Grammar; Bagster's Hebrew Reading Lessons; Hebrew Prayer Book; Volusen de Aunni Tranquillitate; Robertson's Key to the Hebrew Bible; Newton on the Prophecies, 3 vols.; Adam's Latin Dictionary; Middleton's Greek Article; Hengstenberg on Pentateuch, 2 vols.; Hengstenberg on Daniel; Mosheim's De Rebus Christianorum; Scott's Bible, 6 vols.; Clarke's Bible, 9 vols.; Wolf's Curae Philologicae; Marsh's Lectures on Criticism; Schrevelis, Greek Lexicon; Wendelin's Theologia Christiana; Elsley's Annotations on New Testament, 3 vols.; Poole's Annotations, 2 vols.; Schmidt's Concordance of Greek New Testament; Kennicott's State of the Hebrew Text, 2 vols.; Campbell on the Gospels; Olshausen on the Gospels; Dr. Moulin's Anatomy of the Mass; Mason on the Salvation of Israel; Priestley's Natural Religion; Fleming's Fulfilling of Scripture; Millenarianism Indefensible; Stuart on Ecclesiastes; Blayney on Jeremiah; Barnes on Job; Colquhoun on Law and Gospel; Erskine's Theological Dissertations; Fuller on Sandemanianism; Foster's Essays; McCalla on Baptism; Erskine's Internal Evidence; Dod's Incarnation; MacFarlane on the Sabbath; Duncan Forbes' Works; Edwards on the Affections; White's Synopsis Crises Griesbachianae; Douglas' Errors Regarding Religion; Hutchison's Data in Christianity; Leighton's Works, 4 vols.; Stuart on the Old Testament; Hamilton's Hebrew Scriptures and Versions; Bythner's Lyra, Alexander on Psalms, 3 vols.; Reynolds on Ecclesiastes; Lensden De Dialectis Nov. Test; Dwight's Theology, 5 vols.; Rankin's Institutes, Petto on the Covenants; Leigh's Critica Sacra; Bibles and Testaments in Hebrew, Greek, Latin, Syriac, French, English; Sermons, Magazines, Pamphlets, Charts, Manuscripts, &c.

SUPERINTENDENT OF EDUCATION FOR PRINCE EDWARD ISLAND.—Report for 1888.

SUPERINTENDENT OF EDUCATION FOR QUEBEC.—Report for 1887–88.

REV. DR. ELLIOTT.—Old Testament Prophecy.

G. E. JACQUES, ESQ.—Chronicles of St. James Street Methodist Church, Montreal.

REV. PRIN. MACVICAR.—Lindsey's Rome in Canada, 2nd edition; Bert's Doctrine of the Jesuits.

GEOLOGICAL SURVEY OF CANADA.—Report for 1887–88, Parts 1 and 2, with Maps, Grammar of the Kwaguitl Language; Contributions to Canadian Palæontology, Part 2.

PRESBYTERIAN COLLEGE, HALIFAX.—Calendar 1889–90.

DALHOUSIE COLLEGE, HALIFAX.—Calendar for 1889–90.

QUEEN'S COLLEGE, KINGSTON.—Calendar for 1889–90, Examination Papers.

PROTESTANT COMMITTEE COUNCIL OF PUBLIC INSTRUCTION, QUEBEC.—The Jesuits' Estates Act.

PARLIAMENT OF CANADA.—Sessional Papers and Proceedings, 17 vols.

ROYAL SOCIETY OF CANADA.—Translations, vol. 6.

T. NICHOL, ESQ., M.D.—Terry's Hermeneutics.

WILLIAM DRYSDALE, ESQ.—Brown's Memorial of Argyleshire.

JAMES CROIL, ESQ.—Reports of Schemes of the Church of Scotland; Memoir of MacGregor; Remains of MacGregor; Record 1888–89.

REV. DR. REID.—Minutes of General Assembly, 1889.

SYNOD OF MANITOBA.—Minutes for 1889.

REV. T. J. GLOAG.—Closing Address as Moderator.

DEPARTMENT OF AGRICULTURE.—Statistical Abstract and Record, 1888.

MR. H. T. KALEM.—Armenian New Testament.

B. & F. BIBLE SOCIETY.—Annual Report, La Société Bible.

REV. JOHN WILKIE.—Collection of Himalayan Ferns, Photographs of Hindoo Scenes (21).

REV. JOHN NICHOLS.—A Glimpse at the Great Secret Society.

DAVID MORRICE, ESQ.—Binding 57 vols., Autobiography of John G. Paton, 2 vols.

C. F. LIBBIR & Co.—Catalogue of the Hart Collection.

CANADIAN INSTITUTE.—Proceedings April and October, 1889; Report.

THE LATE M. J. MACLEOD, B.A.—39 vols., including Dewar's Gaelic Dictionary; Stewart's Gaelic Grammar; Gordon's Gaelic Class Book; Cumming on the Miracles; Jacobus Notes on the Bible, 7 vols.; Underhill's Baptist Confession of Faith; Clarkson's Practical Works; Blair's Sermons, 5 vols.; The Homilist; Ogden's Sermons; Eight Studies of the Lord's Day; Brigg's American Presbyterianism; Hequembourg's Plan of the

Creation ; Milman's History of the Jews ; Lectures to Young Men ; Bickersteth's Christian Student ; Dodd's Sermons ; Eaton and Frazer's Bookkeeping ; Dalgliesh's English Composition ; Moliere's Misanthrope ; Simpson's Natural Philosophy ; Harper's Maritime Provinces ; Kamshead's Inorganic Chemistry ; Macadam's Chemistry of Common Things ; Arnold's Latin Prose Composition ; Lawson's Physical Geography ; Isocrates ad Demonicum et Panegyricus ; Haddon's Bookkeeping ; Campbell's Modern Geography and Atlas.

REV. A. B. CRUCHET.—15 vols., including De Pressensé Histoire des trois premiers siècles de l'Eglise, 4 vols. ; Dardier Lettre de Paul Rabant, 2 vols. ; Farrar Vie de Jesus ; De Jauzé Les Huguenots ; Œuvres de Boileau Legouvé L'Art de la Lecture ; La Lecture en Action ; Dreyss Chronologie Universelle, 2 vols. ; Cruchet Sermons ; Edits declarations et arrests concernant la Religion Réformée.

The total number of volumes donated was 587.

College Note Book.

STUDENT LIFE.

GOOD bye!

Got a photo for me?

What kind of a paper had you?

Where are you going for the summer?

What do you think of the new book of poems?

One of the quiet and peaceful denizens of the Morrice Hall, while practising gymnastics in the passage, inadvertently allowed one of his clubs to fly from his hand. It spoiled a neighboring pane of glass somewhat, but happily did no further damage. This shows how eager some of our students are to improve their physical powers. A hall set apart for gymnastic exercises would save the rest of the building from the unskilled, and therefore destructive efforts of such enthusiasts.

Mr. T. S. St. Aubin has been appointed by the Missionary Society to collect funds during the summer for the society's school in St. Jean Baptiste. Mr. St. Aubin has had a large amount of experience in work among French Canadians and is most enthusiastic. Should any of the readers of the JOURNAL receive a call from him, we bespeak for him a cordial and liberal reception. The school is now in a flourishing condition, and we hope that Mr. St. Aubin may be successful in procuring enough to enable us to put up a building which will give all necessary accommodation for teacher and pupils.

The Principal delivered a lecture to the Young People's Society of St. Paul's Church on Monday evening, April 14th.

The conversazine held on Friday, April 4th, was one of those pleasant, free and easy gatherings which everybody but a crank enjoys. It was given wholly by the students. The Faculty, Senate and Board of Management had nothing to do with it except that they did not hinder the use of

the building for that purpose. The students invited their personal friends and made no effort to procure the names of all who had ever assisted the institution financially. This may account for some disappointments in not receiving invitation cards. We fear, too, that some which were sent never reached their destination for some unaccountable reason. We are very sorry that we could not invite everybody, but before the students were fully supplied, every ticket was used. All present seemed to have enjoyed themselves to their heart's content. These pleasant meetings between town and gown are most refreshing to the tired student after the strain of lectures and examinations. We hope that they are neither unpleasant nor unprofitable to our visitors.

On Tuesday, the 1st inst., the members of the Faculty and the Rev. L. H. Jordan accepted the invitation of the steward and made their appearance in the dining hall. The tables were spread in honor of the occasion with a more than ordinarily sumptuous repast. The bill of fare was long and varied. The inexperienced freshmen got bewildered in the numerous courses, and even the sober senior had a smile floating around his mouth as he scented the odoriferous turkey and feasted his eyes on the pyramids of blushing fruit. When the meal was over, sundry sounds began to be heard, betokening a desire on the part of some of the students that the usual penalty required of visitors at the table be demanded of the distinguished guests of the day. The Principal was the first to answer to the call, and then the others followed in order. The addresses were exceedingly interesting, but they would lose much of their point if crystalized into print, and so we shall make no effort to report.

After the speeches were over, the company retired to Mr. Young's apartments, where, in the presence of a number of the students and the faculty, the sacrament of baptism was administered to our worthy steward's young daughter, Miss Isabella Morrice Young.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

THIS Society held its last meeting for the present session on Friday evening, March 6th. The President, Mr. Jas. Naismith, B.A., presided. The following officers were elected for the ensuing year :—President, Mr. Alex. MacGregor ; First Vice-President, Mr. R. MacDougall ; Second Vice-President, Mr. T. S. St. Aubin ; Recording Secretary, Mr. Donald Guthrie ; Corresponding Secretary, Mr. D. J. Frazer ; Treasurer, Mr. R. Tener ; Secretary of Committees, Mr. Pidgeon ; Councillors—Messrs. Bouchard, Cleland, Mahaffy, Rondeau and Russell.

The usual annual competition for prizes took the place of the regular programme. Result—Prize for public speaking, Mr. W. L. Clay, B.A. ; prize for English reading, Mr. C. W. Whyte, B.A. ; prize for French reading, Mr. Joseph Maynard ; prize for English Essay, Mr. R. McDougall.

THE MISSIONARY SOCIETY.

The closing meeting of this Society was unusually interesting and instructive. The programme consisted of two addresses, one being the closing speech of the president Mr. W. M. Rochester, B.A., and the other an address by the Rev. Principal MacVicar, D.D., who had kindly accepted an invitation to be present.

The Principal addressed himself chiefly to the graduating class in view of the proximity of their departure to their various spheres of labor. His remarks took the form of four counsels. (1) Teach your people the history of the church, and its educational and missionary work. (2) Shew your people the work still to be done. (3) Keep your people loyal to every department of church work ; and (4) keep your people intent on some direct spiritual work. Under the first head he gave a comprehensive epitome of the history of the Presbyterian Church in Canada and of its educational and missionary enterprises to illustrate the nature of the instruction which the people ought to receive. Some of these facts we present to our readers : St. Andrew's, Quebec, was the first Presbyterian Church in

Canada. It was organized in the year 1787. The first Presbytery was held in Montreal in the year 1805, and the first Synod in Kingston in 1831. It was composed of 19 ministers.

The Church has four missionary institutes—The Pointe-aux-Trembles School, Coligny College, Ottawa; Oxford College, Formosa, and Mr. Wilkie's school at Indore.

The share of Presbyterians in University work was also referred to. The great Universities of our land are chiefly Presbyterian. Some of the leading secular papers are also of that denomination. Speaking of the religious press reference was made to the merits of the journals produced by the colleges and also to the various church periodicals.

The Church has one thousand home mission stations. There are twenty-seven missionaries among the Indians, eighteen men and nine women. In the foreign field fourteen islands of the New Hebrides are occupied. Trinidad and Demarara have eleven missionaries. Formosa has fifty churches with a membership of 2,717 and only two missionaries, Dr. Mackay and Mr. Jamieson. Central India has eleven missionaries and eighty-four native workers.

THE ALMA MATER SOCIETY.

This Society held its Annual Meeting in the Reading Room on Thursday, April 3rd, at 2 p.m. The President, Rev. D. Mackay, B.A., of Fort Covington, N.Y., occupied the chair. After the opening exercises and the reading of the minutes, the following names were added to the roll of members, viz.:—Rev. James Watson, D.D., Messrs. W. J. Jamieson, D. M. Jamieson, J. K. G. Fraser, R. Frew, C. H. Vessot, J. A. Morrison and L. R. Bouchard.

The proposal to send out a Foreign missionary under the society was discussed. Every graduate had been invited by circular to express an opinion on this matter. While all who answered showed their deep interest in Foreign work, there was a feeling that money which would otherwise be given to the regular work of the Church, should not be diverted into smaller channels. Accordingly it was agreed that in the meantime no further action be taken.

The election of officers was then proceeded with. The following was the result:—Rev. R. Gamble, B.A., President; Rev. J. L. Morin, B.A., 1st Vice-President; Mr. J. A. Morrison, B.A., 2nd Vice-President; Mr. C. H.

Vessot, Secretary-Treasurer; Rev. S. Rondeau, B.A., Rev. T. Bennett, and Mr. J. K. G. Fraser, B.A., Committee. The following gentlemen were nominated as members of the college senate for 1890-91:—Rev. G. Whilans, B.A., Rev. T. Bennett, Rev. J. L. Morin, B.A.

Rev. T. Bennett took the chair, and Rev. D. Mackay moved the adoption of the new constitution, which appeared in the last issue of the *JOURNAL*. The various clauses were taken up *seriatim*, and the constitution was adopted by the society with a few verbal changes. Mr. Mackay was thanked by the society for his trouble in preparing it. The new constitution called for the appointment of two new officers, viz.: a Necrologist and a Bibliographer. Rev. A. B. Cruchet was elected to fill the former office, and Rev. Prof. Campbell, LL.D., to fill the latter. The Society ordered the printing and circulating of the new constitution.

A Resolution expressing the regret of the Society on hearing of the death of the late Rev. J. J. Forbes, of Ponape, was unanimously carried and ordered to be transmitted to Mrs. Forbes.

The next regular meeting of the Society is to be held in Ottawa during the meeting of the General Assembly, and a committee consisting of Revs. Gamble, Herridge, Rondeau, Morin and Bennett were appointed to make arrangements for the meeting and for a banquet in connection with it.

D. MACVICAR.

OUR GRADUATES.

Rev. W. K. Shearer has resigned the pastorate of Fitzroy Harbor and Torbolton, Ottawa Presbytery.

Mr. J. S. MacIlraith has accepted the call to Balderson instead of to Landsdowne as reported last month. He was ordained and inducted into his charge on the 16th of March.

During the month we had the pleasure of a visit from quite a number of our graduates. Among them were Messrs. Lee, Seylaz, Lefebvre, and Russell.

Rev. R. Johnston, B.A., preached on March 30th in London. He was on his way home to enjoy a few days of respite.

The debt on Knox Church, Mitchell, has been cleared off, largely through the efforts of the Ladies' Aid Society. The congregation now intends to take steps towards the erection of a new building. Since Mr. Tully became pastor of this congregation, nearly \$7,000 has been raised by it, in addition to the ordinary running expenses.

At the Annual meeting of St. Andrew's Church, Beachburg, it was decided to erect a new church, and at a later meeting, after the collector had canvassed the congregation, a site was selected, and a building committee appointed. The pastor, Rev. R. McNabb, has entered on the seventh year of his work in the congregation. On New Year's night he was presented by his people with a gold watch and chain, and a few months earlier Mrs. McNabb was presented with an address and a handsomely filled purse in recognition of her services as an organist.

It remains for us to make some reference to the graduates of the present year. All except one have already been licensed, and he will probably come up at the next meeting of Presbytery. Mr. W. M. Rochester and Mr. W. J. Jamieson have decided to go into foreign mission work. Mr. Rochester will have charge of Erskine Church for a few months after the present pastor leaves. Mr. Jamieson has taken a home mission field for the summer. Mr. H. T. Kalem has accepted a call to Dunbar and Colquhoun, Ont., and Mr. C. J. Hastings has accepted a call to Constable and Westville, N.Y. A call from Bristol, Que., is in course of preparation for Mr. S. D. Angel, and he is likely to accept. Mr. S. F. McCusker has been ordained by the Presbytery of Montreal and appointed as ordained missionary to Mille Isles. Mr. Jas. Naismith intends to spend the summer in New England, taking special courses in Harvard and Springfield to fit himself more fully for Y. M. C. A. work. Mr. W. A. Cook is supplying vacant congregations in Western Ontario. Mr. D. Jamieson has left for Manitoba, and Messrs. W. L. Clay and C. W. Whyte will follow him about the middle of June.

Talks about Books.

THE Presbyterian and Reformed Review for the first quarter of the year is learned and thoughtful as might be expected from its editors, but rather heavy. It is a pleasure to praise President's Pattons earnest, evangelical Address to Theological Students on Preaching which exhibits a totally different side of the anti-revision letter writer. Dr. Coe on the Biblical Meaning of Holiness hardly attains to the true standard, which is the moral character of God. That character is summed up in the word love, which, in its lower manifestation, maintains the harmony of the universe by purity and justice, by truth and benevolence. He who is perfect in the love of God is necessarily a holy man. A Tendency of the Times, by Dr. Kellogg of Toronto, faces the great problem of spiritual wickedness in high places, too much ignored. He sees Satan working to dethrone Christ in the hearts of men by so-called theological criticism, by literature and science, and regards the growing power of the Jew as one of his means for bringing in the reign of Antichrist. The same thought is found in Professor Godet's Etudes bibliques, 2nde serie, Nouveau Testament, in the essay on the Apocalypse. Mr. W. Brenton Greene, Jr., on Christian Science or Mind Cure, exposes the weakness and sinfulness of this pantheistic system. What right has man, especially Christian man forewarned that in this world he shall have tribulation, to escape the influence of that moral and physical evil by which the Divine blessedness is limited and which the Incarnate God endured? The review of Theological Literature is magnificent, and the remaining articles are well up to the standard. Finally, to use an Irishism, Dr. Shedd begins the number with a paper on The Meaning and Value of the Doctrine of Decrees. Logically Dr. Shedd puts the opponents of preterition to rout, and his position would be secure if God had not distinctly revealed that man's thoughts and, therefore, man's logic are not the measure of His. Like Dr. Hodge, he brings in common grace, which he allows to be the convicting operation of the Holy Spirit working more or less in every man, as a Divine gift to our humanity that relieves God of all responsibility for the death of him that dieth, at the same time insisting that it is utterly inadequate to lead to repentance and life. Such a work can only be effected by irresistible saving grace. What then is the meaning of the parables of the talents and the pounds? If any man uses the talent of common grace aright, will not more be given? "But He giveth more grace" says the apostle James, just in such a connection. The truth is, that this

little studied common grace is the foundation stone of anthropology. But for it, man would not be morally and spiritually free, he would be to all intents and purposes a devil, and the world would be a hell. Any doctrine that denies freedom in varying measure, yet a real freedom, in man, denies a fact of experience, divests our race of responsibility, travesties the universal gospel offer, and robs us of the image and likeness of God. There is one only God of the one only universe, and all are His creatures. He is Sovereign therefore, and Dr. Shedd is right in insisting on the sovereignty of God. If the Creator of all suffers limitation, that limitation must be self-imposed. Such limitation God does suffer whenever a devil tempts a soul to evil or a sinner blasphemes His holy name. Christ came into this world and under the power, in a measure, of the prince of this world, to make atonement for our sins, but also to reveal the Father who bears in His embrace all the mystery of iniquity, the loathsome, festering mass of demonic and human corruption, that are repulsive to His holy nature. All things will work together for good, the wrath of man and evil angels shall praise God, a greater good will come out of ill when the probation time is over. But in the meanwhile that the whole creation groans in bondage, the Sovereign Creator does not look coldly on. The Father feels for the children, or Christ would not have wept at the tomb of Lazarus and over a doomed Jerusalem. Throw away your logic, Brother Shedd, for it has been a stumbling block too long, and take to the real facts of revelation and experience. A little less Aristotle and a good deal more of Matthew, Mark, Luke and John, may lead you to rewrite your System, and that is a hard thing to do. But if a system is false, however logical, better turn it out than bolster it up. It is marvellous how logical sequence in science, philosophy and theology, has all along been mistaken for truth. The Bible is one of the most illogical, paradoxical books in the world, and therefore the old philosophers despised it. "It has no method" they said, knowing little of God's method. But it has spontaneity, and that is as far above method as life is above death. God is infinite Freedom; how shall man chalk out this path? Johannes Major, in the beginning of the 16th century, was called the last of the Scholastics. He was nothing of the kind. They are living now, and Dr. Shedd unless he mends his ways will deserve a place in their cemetery.

The Rev. John Mitchell, B.D., who left us in '81, and who has now an important charge in the old cathedral city of Chester, England, sends Mr. G. Bertin's paper on "The Races of the Babylonian Empire." It is accompanied with a plate of fifteen profiles from the Assyrian and Babylonian monuments. The third of these represents Kammarabi the king of Babylon, who introduced the worship of Merodach, or Baal Peor, to the valley of the Euphrates, and in whose portrait Professor Coussirat finds a striking resemblance to a well-known member of the Montreal Presbytery.

The likeness, however, is simply physical. Mr. Bertin finds four races in Babylonia, producing by intermixture many varieties. He calls them the Ground Race, and the Sinaic, Gurian, and Nairic races. The Ground Race, which he sees all over the world, he regards as belonging to a previous geological age, a kind of antediluvian survival of which the Bible knows nothing. Yet the Bible is a very important historical work, which neither Mr. Bertin nor anybody else has a right to put aside in that summary way. His Gurians or Akkadians and his Nairi were Hittites, and, as these same Hittites were the oldest occupants of the Sinaic Peninsula, the name Sinaic is very unfelicitous as a designation of the Semitic Arabs. These are unhistorical or ground races in all three divisions of the human family. The only historical Japhetic line that gave kings of men to the world is that of the Jerahmedites, and it is not yet known to which of the sons of Japheth it pertains. All the others have no place in history. The historical Shemites are the Hebrews in the two lines of Peleg and Joktan; and the only historical Hamites are the sons of Canaan, Sidon, the father of the Horites, and Heth, the ancestor of the Hittites. The oldest monarchs of the postdiluvian world belonged to the Canaanitic family, Nimrod only excepted. The Ground Race in the Babylonian Empire was probably Semitic, both Elamite and Ludite; in Assyria, it was Asshurite; in Syria, Aramaic; in Arabia, Hamitic Cushite; in Egypt, Mizraite. There is no history of Elam, Lud, Asshur, and Aram, of Cush, or of Mizraim. They are the Toms, Dicks, and Harrys of the world, peoples whose register was never kept and who have virtually no ancestors. In these later days of ours, the Ground Race is coming to the front in such names as Williams and Jones, English, Scott, Irish, Baker, Brewer, Dyer, and Taylor, while the Iroquois over at Caughnawaga can show pedigrees that would make a German prince or Spanish grandee die of envy. To return to Mr. Bertin's paper, the Ground Race in Babylonia was Semitic, with perhaps some Cushite admixture. Its earliest ruling class was Hittite, for such were Sargon of Agade and Kammurabi. These were followed by Sumerians, such as Ulam-Buryas and Burna-Buryas, and they were Celts. With them dwelt, as a priestly and counselling caste, the Japhetic Ionians and Magi, and among them were mingled Hamitic Horites of the family of Seir. The Celts are hybrids, being the posterity of Abraham by Keturah, a fair Japhetic princess from among the Philistines of Gerar. Zimran, her eldest son, named the Zinari or Pymri, and his descendants mingled freely with the early Hittite monarchs of Egypt, Babylonia and Palestine. Even Diarmaid O'Duimhue, the ancestor of the house of Argyll, with the love compelling beauty spot on his forehead, was, on his mother's side, an Amalekite. When we come to trace ourselves back into the past we shall find a strange mixture of original elements that ought to make us very cosmopolitan and charitable in spirit. A man also may have a good historical name and a

very poor moral one. The latter is the good name that is better than riches. If I knew all the readers of this Talk, I could tell them something about names, but as I do not it is safer to forbear.

The Sixth Annual Report of the Bureau of Ethnology at Washington has arrived, a large handsome volume of about 700 pages. It contains two elaborate articles, profusely illustrated, by Mr. William H. Holmes, on Ancient Art of the Province of Chiriqui, Colombia, and A Study of the Textile Art in its relation to the development of form and ornament. Professor Cyrus Thomas contributes Aids to the Study of the Maya Codices, a work in which, so far as America is concerned, he is *facile princeps*. M. Léon de Rosny is his European competitor. They have not yet found the complete key to these documents of ancient Yucatan, which must be lying somewhere in Java and in other parts of the Malay-Polynesian area. The inscribed stones of Easter Island exhibit analogies with the Maya characters. The Rev. J. Owen Dorsey, who knows the Dakota Indians well, furnishes the Traditions of the Osages, both in the original text and in English translation. These represent the Osages as deriving their bodies, but not their souls, from a red bird. Nearly 300 pages are devoted to Dr. Franz Boas' Account of the Central Eskimo, a very exhaustive and well illustrated article, or one might almost say, volume, were it printed separately. Mr. James Constantine Pilling, of the Bureau, also sends his Bibliographies of the Iroquoian and Muskogean Languages. In the latter he credits a professor of the Presbyterian College with eight titles, and in the former with ten, so that we cannot complain of being left in obscurity. These bibliographies are very thorough and exceedingly useful, apart from our humble contributions to them. Two separate publications of Professor Cyrus Thomas bear them company; both are on The Mounds of Ohio, and are well worth reading. To these is added Mr. Holmes' Textile Fabrics of Ancient Peru, which shews that the aboriginal Peruvians were skilful and artistic workers in woven cloths and embroideries "of divers colours of needlework on both sides," such as the mother of Sisera wished for him whom the Kishar swept away.

The last fasciculus of the Society of Biblical Archaeology which has reached us contains one solitary paper by Mr. Robert Brown, jr., F.S.A., on the Tablet of the Thirty Stars. It is written in Babylonian cuneiform, and is of no interest to the general reader, even if Mr. Brown had reached finality in his study of it, which he has not. It is worthy of note however in connection with this Society's Transactions, that Dr. Sayce's supposed Hittite tablet from Tell el Amarna had to come to Canada and to the Presbyterian College of Montreal in order to find its decipherment. The author of the Talks knew it was not Hittite, and had a strong impression, acquired from long poring over King Herti's Umbrian text, that the pronominal suffixes and similar grammatical constructions of the cuneiform tablet fitted a

Celtic language and no other. He submitted it to the critical eye of Dr. MacNish, when he was in the city giving the course of Gaelic lectures so highly appreciated by his intelligent class. As Gaelic, Erse, and Manx, Welsh, Cornish, and American have no terrors or secrets for the Doctor, he boldly faced Tarkhundara's clay epistle to Amenophis III, and declared it Celtic. Old Irish comes the nearest to it, but is still pretty far off. Nevertheless its meaning has been worried out of the letter, and Dr. MacNish is taking its case *en délibéré*. It is his opinion that neither Professor Sayce nor any other man has a right to call himself a Comparative Philologist who does not know Gaelic. It has not got back yet to the Garden of Eden, but the tablet is a good deal older than Moses. The Celtic Society will have an opportunity of discussing the merits of its translation.

When the reviewer entered into contract with the original editor of the JOURNAL, now serving God in China, to deliver a monthly talk about books, he stipulated for straw wherewith to make the literary bricks in the College edifice. Pharaoh reigns, and the straw is not forthcoming. Who Pharaoh is in the present case it is hard to say, whether the publishers who ought to send their books to be scarified; the benefactors from whom we want new books for the Library, or the General Assembly, that, by paying men of learning, subject to innumerable demands, the wages of a clerk, out of which it is utterly impossible to buy the books necessary for their work, places its professors at a great disadvantage. Mr. Croil of the Record sends an occasional welcome wisp, a good friend in Cote St. Antoine, who is not a minister but a constant reader of the JOURNAL, adds some more, and the rest of the straw, such as it is, comes from the Talker's friends and correspondents in Europe and the United States. But, stay! here lie upon the sub-editorial desk the Annual Report of Eiskine Church and two numbers of Life and Work. The latter are altogether too apogoeitic in view of the admirable Report they accompany, and, as the lectures are done, the examination papers in the printer's hands, we wash our hands of apologetic literature till the next session lays its responsibilities on the defenders of the Faith. Meanwhile O Pharaoh, produce the straw or prepare for a strike. The Talker has not pleased everybody. He never intended to do so. He owns some manuscript and others own more that, like the Queen in *Alia in Wonderland*, said "off with his head," but it is on his shoulders still, which is perhaps as well. A Scotchman, speaking of a soldier friend whom a cannon ball had bereft of that member, remarked "It wasna muckle o' a heid, but it, was a sair loss to him, puir man!" Many more kind words come, both orally and graphically, saying "Go on and help the cause of truth and righteousness." And this will we do, if the Lord permitt

JOHN CAMPBELL.

Through the politeness of Messrs. W. Drysdale and Company, I have received a copy of Dr. Morrison's *Great Hymns of the Church*. The book is very neatly printed; and the account which Dr. Morrison gives of the authors and origin of the various hymns is very instructive. It is gratifying to know that a minister of our church possesses the ability and the taste which Dr. Morrison has shown in his translation of these hymns into Latin verse. In the March number of the Knox College Monthly, there appears a notice of Dr. Morrison's book, wherein rather severe strictures are made on the style and Latinity of Dr. Morrison. Unfortunately for the reviewer, he did not pause to consider that the very sentences in which he finds fault with Dr. Morrison's style contain similar, if not greater blemishes, than those which he seeks to expose. The reviewer must have forgotten that so far as Latin verse is concerned, "A little learning is a dangerous thing." Were the case otherwise, he would not have written these words regarding the translations which Dr. Morrison has made of several hymns into Latin. "Were we to turn to what might be regarded as more important and examine some of the Latin translations, graver errors might be noted." Unhappily for the accuracy of classical learning in Canada, the writing of Greek and Latin verse has been virtually abolished in our universities owing in a large measure to the intrepid self-assertion of science. Is the reviewer of Dr. Morrison's book aware that the laws which the Latin poets of the Augustan age observed are not the laws that have governed the writers of Latin hymns since the days of Ambrose and Augustine with his *Psalmus Abecedarius*, which virtually effected a revolution in Latin poetry. Few perhaps are aware that celtic forms of versification with its rhyme and alliteration were introduced into Latin verse by Ambrose and Augustine, and that those forms, bringing with them as they do a certain license of grammatical constructions, have been deserved by subsequent writers of Latin hymns. It is always difficult to have typographical accuracy. In looking over the Latin translation of the various hymns that Dr. Morrison has published, I find in one place *spretia*, where *spretia* must have been intended. In the very low translation of *Leqd, kindly light, capio* occurs where *cupid* must surely have been intended. If the editor of this journal had more space at his disposal, I could easily make citations from the Latin of Dr. Morrison, which indicate great neatness of idiom and felicity of expression, and which, therefore, reflect great credit on the scholarship and diligence of Dr. Morrison. Those who have attempted similar translations, and those alone can know how difficult it is to achieve even moderate success. Dr. Morrison's numerous friends cannot be otherwise than hopeful, that he will continue the work for which he has rare aptitude; and that he will long be spared to enjoy the honor which has been recently conferred upon him.

WE have very much pleasure in inserting from the *Toronto Mail* the following review of Prof. Campbell's new work on the Hittites.—THE EDITORS.

“The Hittites: Their Inscriptions and History” is the title of a most valuable work which will be published within a few weeks in this city. It is by the Rev. Prof. John Campbell, M. A., LL. D., of the Presbyterian College, Montreal, whose previous writings on ethnological and philological subjects, more especially in connection with early Scriptural history, have gained for him the highest distinction at home and abroad as a scholar and original investigator. His essays on ‘The Origin of the Phœnicians,’ ‘The Horites,’ ‘The Shepherd Kings of Egypt,’ and other papers on cognate subjects have been recognized by Egyptologists as most important contributions to the literature of this important field of historical research. The appearance of the work which he now has in the press has therefore been long and anxiously awaited by those who were aware that he was engaged in its preparation. It embraces the results of twenty years’ close study, and is a worthy monument to the patience and learning of its author. Among its contents are: A translation of all the legible Hittite inscriptions, ten in number, now read for the first time, with grammatical analysis and historical notes; a connection by means of an ancient Hittite document of sacred and profane history from the dispersion of mankind till the fall of the Kingdom of Israel; a chronologically amended history of Egypt, Palestine, Babylonia, Assyria, and Medo-Persia; an account of the origin of Aryan institutions and empire; the history of Hittite dispersion in Europe and Asia; and the story of the peopling of the American continent. This brief outline gives but an imperfect idea of the scope and character of the work, which covers the history of a people, ‘without a record of whose exploits,’ Prof. Campbell says, ‘ancient history can hardly be said to exist.’ It is a work that will appeal most directly to the scientist, but from the perusal of which no ordinary reader of intelligence need shrink. Special pains have been taken, in fact, to make it interesting to ‘the educated reader of the English language.’ To America that portion of the book which traces the origin of the aboriginal tribes of this continent to Hittite invasion by way of the North Pacific ocean will be particularly interesting. But to all students of the Bible, of ancient history, and of anthropological science in all its branches the whole work will be full of the deepest interest. It may, in short, be said that it is one of the most valuable contributions that Canadian literature has yet received, and it will take high rank in the scientific literature of the world.”