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VOL. VII.—FEBRUARY, 1888.—NO. 5.

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Symposium,  
ON THE QUESTION OF CHRISTIAN UNITY.

BY REV. GEORGE CORNISH, LL.D.

THAT so much is written and spoken on the topic of Christian Union shows that this has become a living question; and whilst I do not entertain such sanguine anticipations of the practical outcome of all this discussion as some others appear to do, it is to me a hopeful sign of the times that Christian men of divers denominations, or of kindred sections of Christian communities, should manifest the desire of drawing closer together in the prosecution of their common work. In this country, we have already seen conspicuous instances of this in the organic unions effected by the various sections of the Presbyterian and Methodist churches, by which there is no doubt they have gained much in concentration of resources, and consequent power for good. Another conspicuous instance of this desire for union is seen in the prominent position which the Evangelical Alliance has won for itself both in the old world and in the new. The recent Conference held in Washington was one of the most noteworthy gatherings ever seen on this continent, and its proceedings were characterised by a tone and purpose which promise well for the future. One would fain believe that this movement has its origin, in no slight degree, in the recognition on the part of earnest, practical men of the immense waste of spiritual power, as well as of material resources,

that exists in the conduct of our denominational and general missionary enterprises. In many places, even in this Dominion, there are to be found two or three, or more, men working in a field, which one man of ordinary capacity and diligence could occupy without being overtaxed, whilst districts of sparse population, but not less important, are left in a state of comparative neglect. Now such a state of things as this ought not to be; and one precious result of all our talk of Christian Union would be, that the different denominations should devise some plan for its removal and honestly carry it into effect. This would be a result for which all faithful labourers in the Master's vineyard would be devoutly thankful.

In a matter so important as this, it will be the part of wise men not to allow enthusiasm and sentiment to take the place of sober judgment; for, as all must see, this organic union can only take place, as in the case of the Presbyterian and Methodist communions already adverted to, within certain well-defined limits; in other words, there may be a union which is not union, but only the base counterfeit of union, and which will work harm only. The organic union, or church comprehension, of which we hear so much now-a-days may be in *form* realised, and yet *unity*, which is the vitalising principle, may be utterly wanting. True union can only be secured when built up on a foundation of sound principles, honestly recognised by all concerned therein: not a foundation so broad and comprehensive as to threaten the essential substance of Christian revelation and doctrine, and so cease to give any real support.

There is a savour of breadth and charity in the idea of a union based on what is called the Christian spirit, without any regard to Christian doctrine, and in accordance with which all could unite in maintaining the moral supremacy of Christ, and in enforcing the example of His life and death, but ignoring any attempt further to recognise and define His divinity. An organic union, reared on such a foundation, would be as a house built upon the shifting sand, and would be shortlived and powerless for the accomplishment of permanent good.

And now arises the question, what does this organic union, as commonly set forth, imply? It means, ultimately and logically, the combination and inclusion of all existing organisations in one, with vast numbers and unlimited resources and irresistible power over men's consciences. And then, what outward and visible form shall it assume? Shall it be that in which Sacredotalism is the prime and essential principle, and in which the priest stands forth the prominent figure



whilst the people are left in the background? Or shall it be the Presbyterian, or Congregational, in which all the members stand as brethren, with common rights and privileges, of one "Household of Faith"? If it is to be the former, the history of the past is not very re-assuring as to the results. We live in the immediate presence of an ecclesiastical organisation, which boasts of its vast numbers, its completeness and its far-reaching power over the life and conscience of men; and, as we all know, it is not an empty boast. Centuries ago, this church sought by methods we do not like to dwell upon, to make organic union a living, palpable thing, but failed in the attempt. This Sacerdotalism has not been confined to the Church of Rome in its manifestations and efforts; but its temper is the same everywhere and at all times. Claiming to stand between God and man, it unchurches godly men whose life and works bear witness to the purity of their faith, and it discredits their ministry and assemblies as things schismatic and unlawful, and therefore to be placed under the ban of condemnation. I need not say, that there are difficulties insuperable to very many of us in the way of union with such a spirit as this. On the other hand, did time permit, it would not be difficult to show that there are difficulties in the way of conformity to the type of any one single form of church organisation, and hence I regard organic union as an *impracticable* thing.

I regard it, further, as an *undesirable* thing. For, suppose it to be accomplished, with all the completeness its most sanguine advocates desire, and in no long time we should see a repetition of the history of the past, in ecclesiastical despotism, in corruption, and in ultimate decay of all true and saving power. In the nature of the case, it must be so; for the largest machine is not necessarily the most efficient; indeed, its unwieldy bulk only detracts from its strength and usefulness. It is with church organisations as with individuals:—external growth and development beyond a certain point, means weakness rather than power. But apart from all this, there have been from the beginning of the Church's life, differences of gifts and of operations, which are the outgrowth of divers types of thought and feeling, and these have found their embodiment in various forms of organisations and thus the variety of systems corresponds with the variety found in the minds, hearts and temperaments of men; and the attempt to force all spiritual life and activity into one common mould would destroy many of its most valuable elements.

Much is said and written about *Denominationalism*, as if it were, *per*

as an evil thing standing in the way of Christian union, and therefore a thing to be ashamed of and discarded. There is no doubt that denominationalism is more pronounced and conspicuous in these times than it was a century, or even half-a-century ago. But this I regard as the result of the quickened life of the churches, which has found scope for its exercise in the Foreign Mission field as well as at home, and is not a thing to be condemned, nor need it be a barrier to Christian unity. It has called into existence a large apparatus for Christian work, and, at the same time, to keep the apparatus working, it has evoked a liberality undreamt of in the olden days, and in no unworthy sense it has provoked to zeal and good works. There is, of course, the danger of unduly exalting this denominationalism, so as to make it our master, rather than our servant; but I look to a true appreciation of Christian unity to avert this danger.

If organic union be neither practicable nor desirable, what then should be our aim as members of the one great Brotherhood in Christ? Exactly what that good old word suggests;—instead of biting and devouring one another, to regard and respect each other as members of a common family, with common rights, privileges and duties; to let each find and do the work for which he is best fitted, and in the place where there is the largest and freest scope for doing it, putting no hindrance in his way, but rather rejoicing in his prosperity and success. And, truly, these are no holiday-times in which we live: for with the phenomenal growth of population, of wealth, and of the material resources of this age, there have come hand-in-hand the hideous forms of vice, unrighteousness, unbelief, lawlessness and poverty, which threaten to sap the very foundations of our social and religious life. If these evils are to be met and overcome, all the forces which the Church can call forth must be brought into well directed action, and it is in this, as I take it, that the oneness for which Christ prayed may be and is to be exemplified and accomplished. Here then is a field in which the practical, earnest souls in every section of the Church Militant may find scope for the exercise of their highest sanctified wisdom and skill, in the distribution and engineering of those spiritual forces which they have in their ranks, and by which the Kingdom of Christ is to be built up and extended on earth.

What are the practical considerations which arise from this prevalent yearning after unity are so admirably set forth in the words of another, that I cannot do better than quote them:—

“The saving of labour for other fields, the economy of money, the



grouping of little congregations under one pastorate, the arrangement of interdenominational pulpit services, so that each village centre would have an intelligent sermon once a week, the closer co-operation of diverse Christians in temperance and other moral reforms, the use of one another's college professors, without infringing on denominational susceptibilities, the employment of joint literature in its highest forms, the occasional merging of our annual conferences into one assembly, and a common fraternal understanding after the pattern of Abraham and Lot, that when one denomination erects its tabernacle to the right, the other shall go to the left;—these and other plans are more or less practical, and perhaps demand the thought and effort of Christian men to make them practicable."

To the same effect spoke the Boston *Congregationalist*, in an article on the recent meeting of the Evangelical Alliance:—

"The object of the Alliance is not to do away with the existence of different denominations. It does not seek yet—probably it never will—to form any one organically comprehensive church. But it is striving to make more evident and potential the great facts that all Evangelical believers are essentially united already, in their community of spirit and purpose, and are in duty bound to combine in action whenever co-operative effort can be proved to be the more economical and fruitful. It insists that the possibilities of such active co-operation now have become too numerous and too promising to be longer neglected. It urges that, in the almost utter hopelessness of success by means of separate efforts, in view of present conditions, there is an unmistakable indication of Divine Providence that the time has come for combined endeavor. There can be no denial that these positions now commend themselves to more Christians than ever have accepted them in the past, and especially to many who used to seem the most adverse to indorsing them."

It is my privilege to belong to a denomination which, though not so imposing in point of numbers and organisation and resources as some others in this land, has yet no need to be ashamed of its character and record, nor of the ecclesiastical ancestry from which it has sprung. It is a Church that has been militant and suffering on more fields than one; but it has never been indifferent to the blessing of the peace-makers, and has always been ready to stretch out hands of cordial fellowship with all who love our Lord Jesus Christ in sincerity. And in concluding this paper, I may say, that every member of this Church will hail with profound and grateful satisfaction any

movements which may lead to a general understanding and *modus vivendi*, on the part of all Evangelical Churches, on the momentous question of how they can best work together to bring the masses of the people in this vast country of ours, from the Atlantic to the Pacific, now and in the future, to the knowledge and Love of our common Lord and Saviour Jesus Christ.

GEORGE CORNISH.

Montreal.

### I AM WITH YOU ALWAYS.

Jesus art thou always with me ?  
 Ever watchful, loving, strong ?  
 Is thy helpful hand beneath me  
 All my weary way along ?  
 O ! the shame of my forgetting,  
 O ! the folly of my fears ;  
 Cease, my heart, thy fruitless fretting,  
 Back my bitter burning tears.

Jesus with me ! Yes, 'tis spoken,  
 And the promise must abide,  
 Though my blindness finds no token  
 Of his presence at my side.  
 Yet when trials cluster round me  
 Faith discerns his beaming face,  
 Heavenly radiance then surrounds me,  
 Doubts and terrors fly apace.

Up my soul ! the promise grasping  
 Cast aside each needless care,  
 Christ thy hand is kindly clasping,  
 Find in Him companion rare,  
 Faithful friend who will not leave thee  
 Till thy trials are all past,  
 Till the pearly gates receive thee  
 And thou reach thy home at last.

REV. N. McI AY

Chatham, N.B

## THE FUTURE OF QUEBEC.

**I**F we could give a correct answer to this question we should answer a larger one, What is the future of the Dominion of Canada? We believe that by mutual co-operation and mutual concessions on the part of Quebec and the English Provinces, there is a possibility, a strong probability that we shall have a great sturdy northern Republic or Kingdom in North America. Many Canadians fondly hope that this may yet be realized, that there will be on the north of this Continent a united people with strong attachments to the great parent powers England and France, and to our kinsmen on the South, solving the great problems of popular government, social life and religious freedom. That this may become a fact and not a mere dream and theory, it is absolutely necessary that the people forming the component parts of the Dominion should understand and feel that all parts must be blended together in a common national feeling. To unite the people in this national feeling is the great and difficult task before the Canadian statesmen. This work could be easily accomplished were it not that Quebec refuses to assimilate. Quebec is the weak link in the lengthy chain of British Colonies in North America. How to strengthen this link, how to bring it in line with the other Provinces, or how to put the other Provinces in line with it is yet an unsolved problem. Attempts have been made, but hitherto, all efforts have been lamentable failures. The end in view seems further away than at any previous time. The Confederation of the Provinces in 1867 was one of the greatest of these attempts. This Confederation was entered into by many with no small assurance and with great hope. Twenty years have passed over us since then. To-day Quebec is more alien to the rest of the Dominion than it was twenty years ago. It is less in sympathy with the other Provinces and probably in less love with Britain than it was in 1867. The Provinces are not yet blended. They are restive, jealous and impatient of one another. These are not promising qualities in a people who are looking for national greatness. The control given by the British North America Act to the various Provinces over their own local affairs has brought into prominence what is distinctive in the different inhabitants. Their provincial peculiarities are being crystallized. At present the autonomy of the Provinces is earnestly advocated. This autonomy means less

and less sympathy between them. It will result in the building up of so many independent provinces who feel restive under federal control. They desire to transfer more and more of their allegiance direct to the Imperial Government which is not likely to disturb them in carrying out their own purposes independent of their results towards the well-being of the whole Dominion. The result of this must necessarily be isolation and rivalry and the cultivation of race and religious prejudices. This is now most strongly manifested by Quebec where the predominant feeling seems to be that Quebec is for the French and the French for the Roman Catholic Church. French and Roman Catholic to the majority of French Canadians are synonyms. For a Frenchman to become a Protestant is to become a traitor not only to the Roman Catholic Church, but to his nationality as well.

Confederation has led the French Canadians to go back to their old traditions, to revive old aims, projects and antipathies. So soon as France and England got a foothold in America, they introduced the rivalries and antipathies of Europe to American soil. The policy of the French in America can be understood only when it is illuminated by the light of old feuds and animosities. Old rivalries and prejudices became blended with and gave color to the religious endeavors of the clergy. The Roman Catholic Missionaries always had in view not only the preservation and edification of the people in the Old Faith, but also the checking and the overthrow of English heretics. They determined to make the New World Roman Catholic. The most strenuous efforts were made to thwart all Protestant designs at colonization. Laval, the first bishop of Quebec, wanted no colonists from Rochelle which was the stronghold of the Huguenots. The Huguenots were not allowed to remain in the Province during the winter without a licence. They were forbidden, while there, to exercise their religion. The Jesuits and other missionaries displayed wonderful zeal in converting the Indians not only that they might be Roman Catholics but that in this way they might also alienate them from the English. Again there was on the part of Laval and his clergy the most haughty impatience of the control of civil government. Time and again this proud ecclesiastic came in conflict with the civic rulers. He effected the removal of more than one governor and many civil officers. He shewed a persistent determination to secure the supremacy of the Church in the colony. He would be



satisfied with nothing less than the complete subjection of the State to the Church.

These designs upon Protestant colonization and those strenuous attempts in behalf of the supremacy of the Church seem to have been the chief aims and the prevailing sentiments in the early history of the Province of Quebec. The efforts to check the English were in vain. The Puritan with his sense of individual freedom and his love of liberty could not be thwarted. He was inured to conflict. He contended successfully with more formidable opposition in the land whence he came. Before taking his leave of Europe he had sown the seeds of constitutional government and religious freedom. He came to America to scatter the same seeds in its fertile virgin soil. He was more than a match for the wily hierarchs of Rome and the feudal Lords of France. His principles preponderate in the councils of the great North American Continent to-day. They are gradually leavening the great mass of society. But the struggle is not yet ended. Quebec fell before Wolfe. It became a British Colony. A large number of British colonists and United Empire Loyalists settled in it. Now, in Quebec there are two races professing two different religions. Quebec is a British colony in name but not in heart. There is no attachment to Britain among the masses of French Canadians. They are French in sympathy and in manner. They are intensely Roman Catholic. The clergy are as impatient of civil control as was their first bishop, Laval. They have probably as much to do with the removal and appointment of public officers as he had. Quebec in material prosperity and in the intellectual attainment of its people is far behind the Province of Ontario. The people are still living in the past governed by mediaeval superstitions and customs. They have not to any great degree availed themselves of the inventions and scientific improvements of the present century. They do things pretty much as they did them in the days of Laval. Their thoughts roam in the same shadowy regions of myth and superstition. The farmers in districts that have been settled for more than two hundred years thresh their grain with tread-mills. They pay almost idolatrous homage to their priests and bishops. They have belts and other species of clothing to protect them from the devil. They carry crucifixes, and cross themselves to escape contamination from heretics. Many of them believe if they open the Bible the devil will spring out of it. They at times take a circuitous path to avoid coming too close to a Protestant house of worship believing it

to be haunted with evil spirits. They have images and pictures in their homes to ward off the evil spirits. They see apparitions. They, at times, see the Almighty in the Church. They believe that the bells of the churches make an annual journey to Rome that they may receive the Pope's blessing. Their priests and bishops have power to raise the dead.

Wherever there are a considerable number of English settlers these customs and beliefs are considerably modified. They have adopted to a degree the methods of work and the modes of life of the English. They are not so superstitious. The British settlers have in many ways proved a great blessing to the Habitants. They have shown them better ways of carrying on their operations. But the old antipathy exists still. The Protestants are an eye-sore to the clergy and people. They would be delighted to see all the British migrate to other lands. The church would be jubilant. It was jubilant once before over the extirpation of Protestantism and freedom in their mother land when the Reformation movement was checked, and France despoiled of her best blood by the massacre of St. Bartholomew. Over that massacre there was ecclesiastical rejoicing. So now history is repeating itself in the strenuous efforts that are being put forward, to destroy all that is hopeful of promise in Quebec. The Protestant population is being squeezed out of the Province. The Protestants cannot endure the ultramontane fetters imposed upon them by the Government of Quebec. They are leaving the Province. For their own good the sooner they leave the better. But it is unfortunate for Quebec that she is driving away from her the spirit of progress and enterprise. The Protestants were removed from France by massacre and persecution. They are driven from Quebec by forces not less effective. Will the result to Quebec be the same as it was to France? Will the Priests in their struggle to get rid of Protestantism cause Quebec to be flooded as France has been with Infidelity? Catholicism will not meet the aspirations of a growing civilization. In the course of time the people will cast Romanism away. What will they take in its place? Quebec appears to be working in the footsteps of France. By a power unwisely placed in the hands of the church by treaties or otherwise, the Protestants are being quickly disposed of. This is the present condition of Quebec. In anticipating the future it is necessary thus to revert to the present.

Quebec, now, like all Roman Catholic countries is poor and unprogressive. At the installation of Archbishop Fabre in Montreal a

priest in grandiloquent language drew a comparison between Roman Catholic and Protestant countries. He spoke of Germany as a great country with strong independent thinkers, but which, unfortunately, had lapsed from the Church, but, in his opinion, was now shewing signs of returning to her bosom. He spoke of England as having been slumbering in heresy for three hundred years but was now shewing signs of awakening. He lifted up the Province of Quebec and Ireland as two of the most dutiful of the children of the Church. He might have spoken of Spain and Portugal and other places seldom heard of because they are sleeping quietly and thoughtlessly in the arms of the Church. He forgot to tell that Germany became great, independent and almost irresistible during those many years of apostasy. He did not say that England became the mistress of the world's commerce and foremost in colonization during that sleep of activity in the last three hundred years. He did not point out or explain how it is that Quebec has so much poverty and ignorance as compared to Ontario with its wealth and intelligence. Nor did he shew how the woes of Ireland can be traced to the supremacy of the Romish Church. We invite comparisons of this kind. They shew us that somehow ignorance, poverty and subservience characterize Roman Catholic people.

The Romish Hierarchy is tightening its grasp on Quebec. The Protestants there are disheartened. Many of the would be champions of the Protestant faith are timid and apologetic. They claim to be good Protestants, to be its champions in Parliament and elsewhere, and in the same breath they urge Catholics to be obedient to their spiritual guides, although they believe these to be blind guides. They are good Protestants, but many of them contribute as much and sometimes more to the support of Roman Catholic institutions than they do to Protestant ones. They lick the very feet of priests and bishops whom at heart they despise. It is doubtful if a man with strong Protestant principles can be in public office in Quebec. On the floor of Parliament, on the hustings, everywhere, the French politicians never fail to tell their hearers that this is a Catholic Province, that they are under a Catholic government. Each party submits the name of its candidate for Parliament to the approval of the Bishop or Priest. Even pronounced (?) Protestants are deputed to consult with the Bishop as to the course to be taken, and some of them feel highly honored to be thus occupied in the surrender of one of the most cherished principles of Protestantism by acknow-

ledging the right of the Romish Hierarchy to determine who our civil rulers shall be and what course they are to pursue. Each candidate vies with the other in giving the Bishop or Priest a handsome sum of money on the eve of an election. Of course this is done from religious motives and for charitable purposes. In every speech made special pains are taken by the candidate to convince the people that he has the approval of the Church in prosecuting the campaign. If anyone ventures to remonstrate with these subservient politicians and suggest that we are too much under the control of the ecclesiastical power he is assured that "It is true they have a good deal of power." If they are asked why not act independently of the Church he is told "you know they will be after us." If any Frenchman has liberal tendencies or any sympathy with civil institutions free from the control of the Church, his hopes for a position in the civil service are very shadowy. If he has succeeded in getting into the civil service, he is ill at ease. The hawkish eye of the Church is upon him and the arms of the Church moves the civil machinery. If inadvertently he incurs the displeasure of the Church in the method in which he manages a Brass Band, by some mysterious process he is removed to another place where he will be harmless.

This is Quebec now. It is completely under the control of the ecclesiastical power. The civil service as administered in Quebec by the Dominion Government is controlled by this power. The Hierarchy rules Legislative Council, Legislative Assembly, City, Town and Township Councils. Quebec has a powerful State Church, the Roman Catholic Church. In passing we may say the same of Ontario. Here too we have a State Church and strange to say, it is the same Church, the Roman Catholic Church. It receives money out of the Provincial Treasury for the support of its separate schools. These schools are sectarian schools. They are appendages of the Church. No other denomination has similar privileges extended to it.

What, then is the future of Quebec? So long as it remains as it now is abjectly at the feet of the Pope its destiny will be that of all Papal countries. There will be splendid churches and convents well equipped with swarms of priests and nuns, attended by devout semipagan worshippers who see visions, tell beads, make pilgrimages to shrines and send Peter's pence to Rome. This is going to be the future of Quebec if she retains her mediæval customs and thoughts. She will crush the hopes of our promising young Dominion. She



will cripple her so that she shall grow a sickly child without nerve or ambition. The future of Quebec is of intense interest to us all. She is part of our country. We must not be accused of invading territory not ours when we demand of her that she come in line with modern institutions and civilization and march with us to national greatness. It is said that because of Treaties and Imperial legislation Quebec is doomed to the destiny indicated. Are treaties and legislation so sacred that, if they are unjust and arbitrary, and obstacles to progress, they cannot and must not be touched? Are we to suffer for all time because of the unwisdom of our ancestry? Have we no powers to break fetters with which they have bound us? The tithing and taxing powers which the Church possesses makes her mistress of Quebec. Those who know the vastness and the power of the machinery of the Romish Church know the use she will make of the powers given her by legislation. By the pressure she can bring to bear upon the faithful, through her power of withholding absolution and imposing penance, she can command an enormous wealth. With Quebec as a basis of operations and as an unfailing resource for money she can extend her convents and other institutions to every corner of the Dominion. We ask all liberal-minded Roman Catholics as well as Protestants whether this is a proper condition of things. Is it justice that so much of our fair Dominion should be thus completely under the control of the Roman Catholic or any other church? We want our fellow citizens of the Roman Catholic Faith to be placed upon an equality with ourselves in this regard. We do not desire them to part with anything we are not ready to give up. We wish for no immunities or privileges we are not willing to concede to them. We have no desire to place them under any disabilities. Our policy must be attractive and fair, a policy that shall commend itself to liberal-minded men in the Protestant and Roman Catholic Churches, a policy that shall be just and impartial.

We have seen that hitherto, we have failed to unite our people in a national, patriotic feeling. Confederation has failed. We believe the union can be effected. It must be done by a levelling process, by removing all causes of irritation and of jealousy. The difference in language is not the greatest difficulty with which we have to deal. Of late, in Quebec and in Ontario there have been manifestations of religious antipathies and uneasiness at what is believed to be an undue deference to the Roman Catholic Church. We believe this dissatisfaction is well grounded, and at the same time that it endangers the peace

and prosperity of our country. Every careful observer, we think, will come to the conclusion that there is one, and only one, remedy for this disorder. *The Church and the State must become independent of each other.* This we know will revolutionize much that now exists. It would involve the abolition of tithes, taxing for ecclesiastical purposes, separate schools, religious teaching in the public schools and exemption from taxation of ecclesiastical property. We see no reason why the Dominion of Canada should not have one national system of education. We see no reason whatever why the education of the people should not be transferred from the local government to the central government. We think the education that suits the people of Ontario would be as well adapted to the people of all the other Provinces. Education must be secularized. It would be beneficial to the Church and the school that the latter should be emancipated from Church control. It is true the charge of godlessness will be hurled at such schools. But surely the study of Language, Literature, History, Mathematics, Man, Nature is not a godless pursuit. That many if not all of our great factories are not opened and closed with religious services does not constitute them godless institutions.

*It is beyond all doubt that religious instruction is the most necessary and important to the youth of any country.* It is true that with no book should the children be more familiar than with the Bible. It is the function of the Church to impart religious instruction. It is time we gave up looking to the State for it. It is not the function of the Civil Government to impart Religious Instruction. In asking it to do so the Church is departing from the spirit of Christianity. Where the Civil Government attempts to teach Religious Truth it encroaches upon a field which does not belong to it and it will surely fail. Many believe doctrines like these are dangerous and irreligious. Is the state to recognize no Religion? If not what is to become of all we cherish so highly? What will become of Christianity if it is ignored by the State? In reply to this we would ask, what became of Christianity when the State not only ignored Christianity but used its great power to destroy it? It grew, remained pure and advanced in its conquering career. Where it sought the alliance and patronage of the State it became corrupt and perverted. There is now, in Ontario, much discussion in reference to Religious Instruction in the Public Schools. So long as we have Separate Schools there is no reason why the Bible should not be taught in the Public Schools. Many maintain that Separate Schools have come to stay. If they

are an abnormal growth on Democratic Institutions, if they are a disease upon the body politic, as we believe they are, the sooner they are abolished the better. Let us not waste our strength in bootless and disagreeable attempts to get religion taught in the Public Schools. Let us rather unite our forces in the spirit of Christianity to secularize our public schools, to abolish separate schools, tithes and tax exemptions. Until these ends are gained there will be irritation, there will be a truckling of politicians to the Hierarchy. We shall never have peace and good will among the people when the different religious bodies are seeking favors from government. Absolute freedom in religious matters is the logical outcome of Protestantism. Having thus secured the mutual independence of Church and State, Christian Institutions will become stronger, our people will become united, Quebec will be liberated from its medieval fetters; Ontario will be relieved of religious animosities. We are convinced that unless a course like the one indicated is taken, Canada as well as Quebec is doomed. There is before them no greatness. They will be governed by small and narrow ideas, and will ever be disturbed with religious bitterness and jealousy.

Let us sweep away forever all ecclesiastical privileges and immunities. Let not musty old Treaties stand as obstacles in the paths of Christianity and modern civilization. It is from the Christian standpoint we are writing. There is now more or less conflict between the civil and ecclesiastical powers. It manifests itself everywhere, in schools, colleges and social circles. The candidate for an ecclesiastical position is regarded as out of sympathy with the general aspirations of humanity, as indifferent if not opposed to the struggle going on for obtaining a social equilibrium. This conflict between the Church and civil government is impairing the usefulness of both. Let the Church and civil government move parallel and independent of each other, each lending its powerful support to the general good of man and we shall have no misgivings in regard to the future. The great battle between Roman Catholicism and Protestantism will be waged with the hands of the combatants united, the battle between the powerful Roman Machine and the Truth of God, the conflict between Paganism and Christianity. For at the risk of being charged with narrowness and bigotry, the writer maintains that the Roman Catholic Church is a pagan church. It would entail a powerful strain upon his charity to call it a branch of the Church of Jesus Christ. This conclusion has not been arrived at hastily. It is a truth that has

been forced upon him and which has been accepted with great reluctance. Before coming in close contact with the Roman Catholic system he contended more than once that it was a branch of Christ's Church. Better acquaintance with it has forced him to abandon that position. A religion that teaches a consecrated wafer to be God, not as some suppose a representation of Jesus the Son of God, but the body, soul and divinity of our Lord, a religion which teaches that when one partakes of the consecrated wafer, one is literally eating Jesus Christ, body, soul, divinity; a religion which asks its professors to prostrate themselves before that consecrated wafer and worship it as God, cannot by the utmost stretch of charity be regarded as other than gross idolatry. Unless such practices are idolatrous we must confess ignorance as to the nature of idolatry.

We believe the Roman Catholic Church which now has control of the Province of Quebec is out of harmony with the genius of modern civilization and christianity. Yet we have faith in Quebec. We have faith in Providence. The people of Quebec are fit for better things. They are our brothers and fellow-citizens. We desire to remove all barriers that now cause irritation. If after these are removed the Lower Canadians continue Romanists we trust we have humanity enough to respect them for possessing honest convictions. If they, voluntarily will contribute more than they do now towards the support of their Church we shall have no occasion to find fault. If they establish schools for the teaching of religion, so long as they contribute to these of their own accord we shall not complain. We accord to the Roman Catholics of the Dominion the same conditions which we ask for ourselves. We want to be placed upon common ground. We fear not the consequences. We know truth will triumph. We ask our Roman Catholic fellow-citizens to meet us on this ground. Towards them we cherish no bitterness. We believe them to be sadly in error. We believe they will soon cast their errors away. We do not believe Quebec will continue Roman Catholic. There are signs of awakening. Its long slumber will soon be ended. There were precursors to the great Reformation of the 16th and 17th centuries. The Reformation did not begin with Luther. It did not originate in his great soul. Like all great men he had fore-runners who prepared the way for him. There was deep dissatisfaction and uneasiness before his time. There was darkness and gloom. But the embers of discontent were glowing under the ashes. These were ready to kindle into flame when the proper



material came into contact with them. Luther seized the material, removed the ashes and he found in his hand a torch which he lifted high until it lit Europe. Before his time there were discontented men, but they were timid. They were reluctant to meddle with old systems and institutions. They tried to reform the clergy, to rid them of sensuality and crime. Attempts were made to purify doctrine. These efforts to put new cloth on old garments and new wine into old bottles proved sad failures. It was only when men went back to the simplicity of Apostolic teaching for doctrine, and the soul was brought to feel its individual and personal responsibility to God that the true remedy was discovered. There were schisms and rivalries in the Romish Church. The same is true of the Romish Church of Quebec to-day.

We must be patient. We must be bold. The Reformation had its origin in many small streams, streams which appeared to have no affinity for each other and were flowing in various directions. But they were phases of the same movement. They had their source in the same fountain, discontent with existing conditions. They were forcing their way to the same ocean, the ocean of truth. They at length united and became the mighty river of the Reformation. From the time that the first voices were raised in protest at the corruptions of the Church until the loud blast of Luther awakened Germany and Europe would seem a long time. From the course of events then we should learn lessons of patience and determination. Chiniquy and McGlynn have lifted their voices. Others will follow. Protestants must commend their religion to the world. They must be strong and fearless. They must let their faith have full exercise. They must have faith in their religion. Christianity needs no government patronage to prop it. It stands self-supported in the affections and life of believers. The services of the sanctuary, the Sabbath School and the home are the nurseries of religion. Through these agencies the Truth must be taught. To these we must look for religious training. With these we must work that we may have a religious, God-fearing people, who will seek for their rulers men who are good and true.

To conclude:—If there is no readjustment of the anomalous privileges allowed to ecclesiastical bodies in Quebec, the future of Quebec, as well as of the whole Dominion, will be one of weakness and retrogression which is the inevitable destiny of all countries held under papal control. If on the other hand our Statesmen, Catholic

and Protestant, grapple fearlessly with this delicate matter and secure the mutual independence of Church and State, the future glory and prosperity of our country are assured.

D. CURRIE.

*Glencoe, Ont.*

### KING REDWALD'S ALTARS.

When Edwin reigned in Britain,  
And Redwald reigned in Kent,  
The news of Christ's religion  
Throughout the country went.

Edwin embraced it warmly,  
Unquestioning, content.  
"I will not be too hasty,"  
Said the canny King of Kent.

"It may be Christ is strongest,  
And the Devil safely pent,  
But till I am quite certain,"  
Said Redwald King of Kent,

"I'll give to neither worship  
Unqualified assent.  
My temple has two altars  
(Oh, canny King of Kent):—

"The foremost and the biggest  
To Christ henceforth is lent ;  
But the small one in the corner,"  
Said Redwald King of Kent

"I'll keep burning to the Devil,  
That he may see I meant  
To do him no dishonor,"  
Said the canny King of Kent.

Christians rule now in Britain,  
And Christians rule in Kent ;  
And men suppose the Devil  
Is dead, or safely pent :

But in some secret corner  
The most of them consent  
To give him one small altar,  
Like Redwald King of Kent.

HELEN JACKSON,

*in The Century.*

## STRONG POINTS OF OUR POLITY.

THE Presbyterian system of church government has been shewn by many able writers to be in harmony with the Word of God, and to be the nearest to the model laid down by the Apostles. It is not, therefore, my intention, in the limits of this paper, to discuss the origin of Presbyterianism, or its harmony with apostolic teaching, but simply to point out some of the features of our polity, which have made it, under the providence of God, a blessing to mankind. Some one has very truly said: "It is the weakest part of a church's creed which she holds alone, and it is the strongest part, that which she holds in common with other churches." Now, if this be true, then our system of church polity must be very strong indeed, for we find the chief principles of Presbyterian polity permeating almost every system of church government that at present exists in the world. There are different names by which church politics are distinguished, but after a careful analysis it will be found that it is possible and practicable, to arrange all forms under one or other of the classes, Episcopalian and Presbyterian. But while this is the case, it has come about by other churches adopting Presbyterian principles, and not by us throwing away the distinctive features of our time-honored polity. Let us, then, briefly consider some of the strong points of Presbyterianism, and which are worthy to be preserved and handed down from generation to generation. Now, before beginning to enumerate the strong points of Presbyterianism, it is well to state, that we do not claim that these points are found in our church alone. We claim that they belong to our polity, but some of them are found, and it may be the majority of them are found, in other churches, and when such is the case, we rejoice that others see eye to eye with us in the management of Christ's Kingdom upon the earth.

(1.) The first point to which we invite attention is *the importance which our church attaches to the office of the Christian ministry.*

The Presbyterian Church has always held that an efficient ministry is essential to the true carrying on of the Lord's work, and of building that work in such a manner that the work will be permanent. This Church, holding these views, has constantly endeavored to provide for such a ministry. First by prayer and supplication the Head of the

Church has been approached, that He might send out labourers to labour in His harvest, and those whom he has called have been trained for the work by our colleges and by the oversight of the Presbytery, until, in the providence of God, they have been set apart to their work, as workmen who need not to be ashamed, rightly dividing the word of truth.

By such training and oversight an efficient ministry has been, by God's blessing, the strength and bulwark of our church. Sometimes people may blame us for our conservatism in the educating of our ministers, but when we consider the importance of the work, surely, even with all the training they receive, they are not, they cannot be, too well equipped for the work of feeding the flock of God. When we remember that the Apostles enjoyed the personal instruction of Jesus for three years we see the importance of culture for the work of the ministry. From our history in the past, from the record of heroes who have done noble warfare for their Master and for His Church, we are entitled to enumerate as a *strong point* in our polity, an efficient ministry in the Church of God.

2. *Again, all office holders in the church are chosen by the congregation to whom they are to minister, or in the minor offices, by the representatives of the congregation.* This feature of Presbyterianism in the choice of ministers, elders or deacons, is most remarkable, and is exercised as an inalienable right by the congregation. The Presbytery cooperates with the congregation in the choice of a minister and by its counsel and efforts seeks to help the congregation to come to a wise decision. But never does the Presbytery veto the choice of the people, unless it is clear that the choice is one which would be injurious to the best interests of the Kingdom of Christ. No congregation under any other form of church polity exercises greater liberality in the choice of its officers than the congregations belonging to our own church.

One result of this very wise policy is, that the people themselves, having the choice of their officers in their own hands, are careful in making a choice, and are more willing to abide by their own decision, and for this reason the tie that unites pastor and people is more binding and is therefore better able to bear the strain it may be called upon to endure, by any *difficulties which may arise in the congregation*, than by any other mode of providing for the settlement of a minister over a congregation.

In the choice of the people, and the consent of the officers chosen, we see one of the strong points of our polity, and which has proved a



source of strength and blessing in the history of very many congregations..

3. Another feature of strength in our polity is a *plurality of elders in every congregation*. The reason why our church is called Presbyterian, is because it is governed by elders, and the word Presbyterian is an anglicized form of the Greek word *presbuteros*, meaning an elder. In our church, the spiritual interests of a congregation are not entrusted to the care of one man, but to several, whose duty it is to co-operate with the minister, or elder, who labors in word and doctrine. In the multitude of counsellors there is safety, and therefore the interests of Christ's church can be better promoted when there are several men of piety, wisdom and prudence to take counsel with the minister for the welfare of the flock. The men thus chosen by the people are called ruling elders, and through them a bond of union is established between the pastor and the people. The importance of the elder's office can not be over-estimated. By the co-operation of the elders, the minister's hands are strengthened, and the labor of overseeing the congregation is now efficiently performed. In large congregations especially do we see the benefits arising to the flock in having a plurality of elders to overtake the work that ought to be done. The elders who bear rule, and who thus share the responsibility of governing the church, have done noble service and are still to be numbered amongst the most faithful of the servants of the Lord.

(4.) Again, *the principle of representation by which the Church is made to feel its unity* must be considered as a feature of our strength. The points to which we have already referred, although important, make no provision for the binding of congregations into a visible unit. Unity is strength in every department of secular life, and church life and work is no exception in this respect. Here too unity is strength. Isolated congregations may be a light in their own localities, but when aggressive work is entered upon, in fighting the giant evils or in the work of evangelizing the world, then unity is essential to the achievement of success. And such a unity is obtained under the Presbyterian polity, that it is possible and practicable for one whole church to act in concert in furthering the interests of the church at home and in sending the truth abroad.

This unity is obtained by the principle of representation. The first link in the chain of unity is formed by the Presbytery. The Presbytery is a union by representation of all the congregations within certain limits. For example, the Presbytery of Quebec comprises all

the congregations within certain specified limits. In a Presbytery, each congregation has two representatives, viz, the minister and one elder belonging to each church. Now the representatives, in council assembled, have power to act for all the congregations represented. The next link in the chain of unity is formed by the Synod, which is a union of several presbyteries, each congregation having two representatives, as in the Presbytery. The next link in the chain is formed by the General Assembly, which is a body composed of representatives from all the presbyteries, and whose decisions are binding upon every congregation in the church. Thus by the principle of representation a simple and yet beautiful method is practicable for obtaining unity, and corporate action. By thus uniting the scattered forces of the church, the strong are enabled to help the weak, and the enemies of truth and righteousness are made to tremble, when the Church thus united marches against them in her might. By such unity heathen darkness will yet be dispelled, and vice and wickedness will flee away.

(5.) Another strong point in the polity of our church is *fidelity to the whole truth of God as revealed in his word*. This fidelity to truth has always been a marked characteristic of the Presbyterian Church, and for which she has on many occasions been made to suffer the fires of persecution. This fidelity is seen in the form of her church government, which is acknowledged even by those who belong to other churches, to be nearest the model of the Apostolic Church. But her fidelity to truth is seen most clearly in her teaching as set forth in the official standard of the church. She stands forth to-day as a fearless defender of the truth of God. For example, our church teaches and believes that God is the Sovereign, and that man is a free and responsible agent.

She rejects neither God's sovereign election, nor man's free-will, but fearlessly holds to both, and leaves the reconciliation of the seeming paradox with God. Arminians may reject God's sovereign election, because they cannot reconcile this truth with man's free-will, and fatalists may reject free-will because they cannot reconcile it with election, but the Presbyterian Church, holds both truths, because thus hath God revealed, and she believes that the revelation of God is wiser than the wisdom of man. And who will question that this fidelity to truth has been her strength in the past, for them who honor God's truth God will also honor. In her defence of the Bible against enemies, in her regard for the Sabbath, and in her fidelity to the

whole truth of God, consolatory, hortatory or minatory ; our church stands pre-eminent among the evangelical churches of the present day. May this characteristic of our polity ever continue to be the crown and glory of our beloved church.

(6.) Another strong point of Presbyterian polity and which we could not leave out without being guilty of a grievous oversight is *the parity of the elders.*

In our church there are two classes of elders, viz, *ruling elders*, or those who are elected by the people for the work of ruling the church, and elders who besides ruling, labor in word and doctrine. Now it is a principle of Presbyterianism that all elders, when assembled in council, stand on an equality. In the episcopal form of church government, there are various grades amongst the officers of the church, some exercising comparatively little authority and others again clothed with almost despotic power. But in our church the elders in council have equal power and authority, the only difference being the difference of gifts, with which God has endowed them. The great advantage of this principle is that it is a bulwark of freedom, for by its exercise it prevents the power of the church becoming centered in any individual. The abuse of power by men in the past makes it abundantly plain that liberty and purity of doctrine will be best maintained by the presentation of this true presbyterian principle. In the Presbyterian Church the power is centered in many rather than in one. There is in our church no provision made for a pope. One is our master even God, and we all are brethren.

The tendency of such a principle at work in the church of God is the development of a spirit of Christian independence. Where there are various degrees of authority, there is a danger of a spirit of sycophancy creeping in, seeing that often the way of success lies in flattering those in authority. But wherever the principles of Presbyterianism are faithfully observed, when elders remember their equality, there can be no sycophant spirit manifested, but the breath of freedom and independence will permeate the councils and decisions of the church. Such has been in fact the fruit of this principle in the past, as manifested in the fearless spirit that has filled the elders in contending for the truth, and for the freedom with which Christ makes his people free.

(7) There is still another point which must be enumerated as a feature of strength in our church, viz. : *the Catholicity of spirit which reigns in the Presbyterian Church.* There is in the minds, perhaps, of

a few, the idea that the Presbyterian church is exceedingly narrow, and that in her fold a spirit of bigotry is cherished. Now, if such a feeling is entertained in any quarter it is entirely unwarranted, either from our teaching or from our practice. The church is as broad as the truth of God, and as liberal as the grace of God warrants us in making it. The Presbyterian church is faithful to what she believes to be the truth, but always exhibits a spirit of charity and forbearance to those who differ from her. And while she exacts from her officers an acceptance of her doctrines, yet it is a fact that the terms of church fellowship for private members are as free in the Presbyterian church as in any church existing at present on the earth. All she asks of a private member is faith in the Lord Jesus Christ, and obedience to Him, and conformity to the rules of the church. What easier terms of communion could be proposed? And while she holds that system of truth, which she believes is committed to her care, she is willing to recognize as brethren all who acknowledge Christ as their only Saviour and Redeemer. We believe there is less bigotry amongst Presbyterians, and more of the charity that sees good in others, than in any other branch of the Christian church. And thus, in a spirit of true catholicity, she is willing to meet with other churches and discuss in the spirit of love any proposals for closer unity between the various branches of the church of God. In her catholicity of spirit she is stretching out her hands to help those in darkness, wherever they may chance to live, or whatever may be their color. And her catholic spirit is seen in her form of government, for her principles are such that they take root and flourish in Palestine and in Formosa equally as well as in Britain or America,

And what is the reason Presbyterians consider these points in their polity strong? It is because they are founded upon a good foundation—the foundation of truth. Truth is strong, and whatever is true is strong and abiding. These principles, founded on the truth have been tried, and their strength have been proved by the experience of two thousand years,—may more, for the principles of Presbyterianism are found even in the Mosaic dispensation. We have such faith in these principles that we look upon them as the meeting ground of the church of the future, embracing all the various branches of the church of Christ. We do not say that all will become exactly conformed to the present type of Presbyterianism, but it will be no doubt, by an embracing of the principles of Presbyterianism, that further union may be expected. Such hope is not mere chimerical, for,

even now, in other forms of church government we see the principles of representation and of parity beginning to assert itself and not only in church courts, but in the parliaments of the world, the principle of ruling by representation is becoming stronger every day. Let us then as Presbyterians, hold fast to the grand principles of our polity, which have already done so much for the welfare and enlightenment of the world. These principles have always been associated with freedom, and those who cherished them were always noted for their hatred of tyranny and their love of liberty. Let us then be the faithful keepers of the trust committed to our care, and stand firm for the maintenance of those principles we so dearly cherish.

A. LEE.

*Sherbrooke, P.Q*

## THE CAMBRIDGE BARD.

**H**ENRY Wadsworth Longfellow may be said to have been the first truly great poet of American birth; and if a popular vote were taken to-day, it would be found that he still holds the highest place in the hearts of the majority of the English speaking people on this continent. He lived at the right time and in the right place and was the legitimate outcome of his age. The early days of New England were not favorable to the cultivation of the fine arts. The laborious life of the early settler, the absence of educational advantages, and especially the opposition of Puritanism to anything beautiful tended to hinder rather than encourage acquaintance with that spirit of poetry whose

“Silver voice is the rich music of a summer bird,  
Heard in the still night, with its passionate cadence.”

But when Longfellow appeared these depressing influences had to a great extent been removed. Increased wealth gave the opportunity for leisure and study. The extreme asceticism of the Puritans was becoming toned down by the influence of new blood and education; and now one of their own sons “adapts the beauty and sentiment of other lands to the convictions of his people, in such a way as to satisfy them, that loveliness and righteousness may go together.”

To trace the descent of a man of genius, through the generations of the musty past, is not always an interesting task. But the genealogy of this poet is quite fascinating. He inherited the best blood of both Pilgrim and Puritan colonies. On his father's side he was descended from William Longfellow, who came from Yorkshire, England, and settled in Newbury, Mass., in 1678. William, being a patriotic English Puritan, joined in the expedition against Quebec under Sir William Phipps, in 1690, and on the return trip was drowned at the Island of Anticosti. His son, Stephen Longfellow, was “The Village Blacksmith” whom his poetical descendant thus describes:—

“His hair is crisp, and black and long:—  
His face is like the tan,  
His brow is wet with honest sweat,  
He earns whate'er he can,  
And looks the whole world in the face,  
For he owes not any man.”

The Blacksmith's son graduated at Harvard, and became a Grammar School Teacher, and afterwards Clerk of the Court in the town of Portland. He was noted for his penmanship and his wit. The clerical Longfellow was succeeded by a surveyor, who afterwards became Judge of the Court of Common Pleas. The son of the judge and the father of the poet was a lawyer of some note who was sent to Congress in 1822. And so the line of descent on the father's side passes down through the battlefield, the forge, the Academy, the Bench, and the Legislative Halls, to the Laurel Crown of the "Poet of grace and sentiment."

On the maternal side of the house, Longfellow looked back to the landing of the *Mayflower* and all the sacred associations surrounding that historic vessel. His mother was a descendant of "the damsel Priscilla, the loveliest maiden of Plymouth," who did not think it out of place to say to the young John Alden who was sounding the praises of "Miles Standish, the Captain of Plymouth," "Why don't you speak for yourself, John?" To John and Priscilla Alden were born eleven children, and among their descendants there are at least two of the most noted American poets, Henry Wadsworth Longfellow and William Cullen Bryant. Longfellow was born on the 27th of February, 1807, in the beautiful sea-board City of Portland. The surrounding forests and the numerous trees in the streets, which give it the name of the 'Forest City,' are referred to in his poem entitled "My Lost Youth."

"I can see the shadowy lines of its trees  
And catch, in sudden gleams  
The sheen of the far surrounding seas  
And islands that were the Hesperides  
Of all my boyish dreams.  
"I remember the black wharves and the ships  
And the sea-tides tossing free,  
And the Spanish sailors with bearded lips,  
And the beauty and mystery of the ships,  
And the magic of the sea."

The warlike preparation during the war of 1812 are thus referred to:—

"I remember the bulwarks by the shore,  
And the fort upon the hill;  
The sunrise gun with its hollow roar,  
And the bugle wild and shrill."



Another tragic reminiscence was the sea-fight between the British brig Boxer, and the U. S. brig Enterprise, in which both captains were killed:

" I remember the sea-fight far away,  
How it thundered o'er the tide;  
And the dead captains as they lay  
In their graves, o'erlooking the tranquil bay  
Where they in battle died."

In this beautiful city he spent his school days, and having passed through the Portland Academy, he entered Bowdoin College, Brunswick, at the age of 14. In the descriptions which we have of Longfellow as a student we see the main characteristic of the future man. His old Professor, Dr. Packard, describes him as "a light-haired, agreeable, well-bred, and well-mannered youth." His classmate, Mr. Thacker, of Boston, says he was "pure in his taste and morals, his character was without a stain." And a more noted classmate, who afterwards became a warm friend, viz:—Hawthorne, said that he was "a tremendous student and always carefully dressed."

It was during his college course that he first began to court the muse, and even then he experienced some of the woes as well as the joys of young authors. His first poem was entitled "The Battle of Lovell's Pond." It was printed in a Portland newspaper one morning, and the same evening the Chief Justice invited him to his house, to meet his son, a rising young poet, just returned from Harvard. The Judge rose in a stately manner during the evening and said to his son, "Did you see a poem in to-day's paper on 'The battle of Lovell's Pond?'" "No sir," said the boy, "I did not." "Well sir, it was a very stiff production; get your own poem on the same subject and I will read it to the company." The poem was read aloud, while the perpetrator of the "stiff production" sat, as he said, very still in a corner. At another time, the editor of the U. S. *Literary Gazette*, in which paper many of his early poems were published, advised him to give up poetry and buckle down to the study of law. But others did not agree with the Chief Justice and the editor. Early in his college life his writing began to attract attention. It is related that "a version of an ode of Horace, which he wrote in his sophomore year, so impressed one of the examiners, that, when afterwards a chair of modern languages was established in the college, he proposed as its incumbent, the young sophomore, whose verses had so pleased him." Longfellow graduated with honors in a remarkably talented class, and

at the age of nineteen found himself a College Professor, with leave to go to Europe and complete his studies. Having spent three years in visiting France, Spain, Italy, Germany, Holland and England, he returned in 1829 and assumed the duties of his Professorship. The impressions received by the poet during this tour were given to the world two years later in a prose romance entitled *Outre-mer*. In September, 1831, he was married to Miss Mary Storer Potter, a singularly accomplished young lady, who, it is said, could calculate eclipses, quote the poets and discuss metaphysics. Soon Longfellow's fame as a poet and as a practical instructor reached Cambridge. He had prepared and used with success grammars and other text-books of Modern Languages and was recognised as a rising man. His faculty for acquiring foreign languages was remarkable. He said one evening late in life that he could not help being struck with the little trouble it was to him to recall any language he had ever studied, even though he had not spoken it for years. He had found himself talking Spanish, for instance, with considerable ease a few days before. He said he could not recall having even read anything in Spanish for many years, and it was certainly thirty since he had given it any study. It was the same with German. 'I cannot imagine,' said he, what it would be to take up a language and try to master it at this period of my life. I cannot remember how or when I learned any of them, to-night I have been speaking German without finding the least difficulty."

In 1835 he was appointed as "Smith Professor of modern languages and literature," in Harvard College, with leave of absence for travel and study. With his young wife he again visited Europe. But in the midst of his success a great sorrow crossed his path. The beautiful wife of his youth was taken away from him in Rotterdam, Nov. 29th, 1835. It is this lovely woman who is commemorated in the touching poem, entitled, "The footsteps of Angels."

" And with them the Being Beauteous,  
Who unto my youth was given ;  
More than all things else to love me,  
And is now a saint in Heaven."

The following Spring and Summer were spent in the Tyrol and Switzerland, and in November, 1836, he entered upon his duties in Cambridge. It happened that Mrs. Craigie was at that time keeping lodgers in one of those square, roomy, New England houses, and one which had connected with it some historic associations, for General George Washington had used it as his headquarters after the Battle

of Bunker's Hill. Thither the young Professor wended his way. He lifted the huge knocker and inquired for Mrs. Craigie. The lady appeared, and the young gentleman inquired if there was a room vacant in her house. She gave him to understand that there were vacant rooms but that he could not have any of them. Longfellow asked the reason and received the answer, "Because I don't lodge students." "But I am not a student," he remarked, "I am a Professor in the University." "A Professor!" "Professor Longfellow" said the would-be lodger. This altered the case and the poet was soon installed in the room that had once been occupied by the Father of his Country. Naturally the thought that Washington had once lived under that roof was pleasing to this child of New England, and he thus refers to it in a later poem.

"Once, ah once, within these walls,  
 One whom memory oft recalls,  
 The Father of his country, dwelt.  
 And yonder meadows broad and damp  
 The fires of the besieging camp  
 Encircled with a burning belt.  
 Up and down those echoing stairs,  
 Heavy with the weight of cares  
 Sounded his majestic tread.  
 Yes, within this very room  
 Sat he in those hours of gloom  
 Weary both in heart and head."

So our poet at the age of 29 found himself comfortably settled at Harvard with the most desirable surroundings, and under few obligations which did not assist rather than impede his chosen ministry of song. In 1839 he published 'Hyperion,' a romance founded on his second trip through Europe, as "Outre-mer" was on his first. "Under the form of a slight love tale it is the diary of a poet's wandering in a storied and picturesque land, the hearty home-like genius of whose life is peculiarly akin to his own." It was a story of the poet's inner life, of his thoughts as well as his travels.

In the same year his first book of poems "Voices of the Night," was published and his fame as a poet established throughout the whole English speaking world. It contained "The Psalm of Life," "The Reaper and the Flowers," "Footsteps of Angels" and five other pieces. A number of "Earlier Poems," which the author playfully reclaims in a note from their vagabond and precarious existence in the corners of newspapers,—gathering his children from wanderings in

lanes and alleys, and introducing them decorously to the world. A few translations completed this little volume. These "Voices of the Night" have in them a moral earnestness, as well as a poetic beauty, which penetrates the common heart and causes them to be loved wherever they are read. Longfellow himself tells us that he was honored with an invitation to Windsor Castle, while in England, but that no foreign tribute touched him more deeply than the words of an English hod-carrier who came up to the carriage door and asked permission to take the hand of the man who had written "Voices of the Night." Thus his first collection of poems found a welcome, as all his subsequent collections have, in every heart, from the Queen upon her throne to the hod-carrier in the street.

In 1841 he published another collection entitled "Ballads and other Poems," containing "The Skeleton in Armor," "The Wreck of the Hesperus," "The Village Blacksmith" and some other short poems. "The Spanish Student" and "Anti-Slavery Poems," followed shortly afterwards.

In May, 1843, the poet writes in his Diary, "Of late my heart has quite turned my head out of doors and my correspondence suffers in consequence." The fact was that he had fallen in love with Miss Francis Elizabeth Appleton of Boston. He had met her some six years before in Switzerland, and perhaps even then she had helped to cure the wounds of bereavement and had awakened a hope for renewed domestic happiness. Now she was a woman of stately presence, cultivated intellect, and deep reserved feeling, possessing every grace of mind and person that could charm the heart of a poet. They were married, and the Craigie House was purchased as their new home. The first two weeks of their married life were spent there and then they started off for a somewhat extended marriage tour. They visited Portland and the old Longfellow home, and then went to Pittsfield, the residence of Mrs. Longfellow's relatives. "This was the "Old fashioned 'country seat," which contained "The old Clock on the Stairs." On this trip he got the thought for another of his most splendid productions. On their return they visited the Springfield Arsenal. While there Mrs. Longfellow said that the barrels of the guns reminded her of the pipes of an organ, but that they gave forth most mournful music. She grew quite eloquent against war and urged Henry to write a Peace poem. The result was "The Arsenal at Springfield," in which he thus enlarges upon his bride's suggestion :—

“ This is the Arsenal. From floor to ceiling  
 Like a huge organ rise the burnished arms,  
 But from the silent pipes no anthem pealing  
 Startles the villages with strange alarms.

\* \* \* \* \*

“ Down the dark future, through long generations  
 The echoing sounds grow fainter and then cease,  
 And like a bell with solemn sweet vibrations  
 I hear once more the voice of Christ say, “ Peace.”  
 Peace, and no longer from its brazen portals  
 The Blast of war’s great organ shakes the skies,  
 But beautiful as songs of the immortals  
 The holy melodies of love arise.”

The poet now settled down in his new home where he spent the remainder of his life. From this time forward there was a steady flow of poetical productions issuing from his study. In 1845 “The Waif” was published, in 1846 “The Belfry of Bruges,” and in 1847 “The Estray.” In the same year the most noted of all his longer poems, “Evangeline,” was published. No one thinks of Longfellow without thinking of “Evangeline.” The origin of the poem was as follows:—“Mr. Hawthorne, the novelist, came one day to dine with the poet and brought with him Mr. H. L. Connolly. At the table Mr. Connolly told a story of a young couple in Acadie, on whose marriage day all the men in the Province were summoned to assemble in the church to hear a proclamation. When assembled they were all seized and shipped off, to be distributed through New England, among them the new bridegroom. His bride set off in search of him, wandered about New England all her life time, and at last, when she was old, found her bridegroom on his death bed. The shock was so great that it killed her likewise.” Hawthorne was not drawn to the story and did not think that he could make anything of it, and so waived his claim to Mr. Longfellow, who was greatly impressed by it. Longfellow got the climax for “Evangeline” from Philadelphia. He was passing down Spruce street one day when his attention was attracted to a large building with beautiful trees about it inside a high enclosure. He stepped in and examined the place. The charming picture of lawn, flower-beds, and shade which it presented made an impression which never left him, and when he came to write “Evangeline” he located the final scene, the meeting between Evangeline and Gabriel, and the death, at this poor-house, and the burial in an old Catholic graveyard not far away. In 1850, a collection of

poems "The Seaside and the Fireside" was published and in 1851 The Golden Legend appeared.

In 1854 Mr. Longfellow resigned his Professorship and so freed himself from the exhaustive and not very remunerative occupation of teaching.

In 1855 the novel and beautiful song of "Hiawatha" was published and was at once a grand success. In 1857 the poet formed one of the original party which started the *Atlantic Monthly* and during the remainder of his life was a regular contributor to that magazine. In 1858 that beautiful romance of the Pilgrims, "The Courtship of Miles Standish," was published and with it 22 poems classed as "Birds of Passage."

Having spent eighteen years of almost unalloyed happiness, enjoying a favorite's share of fortune, his grief must have been all the greater when on the 4th of July, 1861, the mother of his children, who had made his home a little Paradise, was burned in his presence. He felt the loss keenly. His friends sympathized with him but he said little. A note sent to his publisher about this time gives us a glimpse of his feelings. He says, "I am sorry to say *no* instead of *yes*; but so it must be. I can neither write nor think and I have nothing fit to send you but my love which you cannot put in your magazine."

The remainder of his life was that of a literary man of leisure. From time to time new songs appeared from his pen. "The Tales of a Wayside Inn," "Flower de Luce," "New England Tragedies," "The Translation of Dante's Divine Comedy," "The Divine Tragedy," and a number of shorter poems, followed one another. His seventy-fifth birth day, the 27th of February, 1882, was specially celebrated in Portland, under the auspices of the Maine Historical Society. Papers were read on his descent, life and writings. One writer says that such an ovation was never given to any author in America. During the day flags were flying everywhere, and the vessels in the harbor hoisted all their colors. It was a grand holiday, and business was generally suspended. It must have been a source of satisfaction to the old man as he came near his end, that he still held a place so near to the hearts of the people of his native City and State. He died on the 24th of March and was buried in Mount Auburn Cemetery. The sweet singer was gone and men felt like putting the words of Evangeline's pastor into the mouth of the poet himself.

"Forty years of my life have I labored among you and taught you  
Not in word alone but in deed to love another."

Longfellow's whole life teaches us the power of love, the lesson of kindness and gentleness. He was kind to everybody. Even the most obtrusive sight-seer received a friendly welcome. And the number of this class who found their way to his residence was not small. In one particular case his friends objected urgently but the poet only answered good humoredly "If I did not speak kindly to him there is not a man in the world who would." On the day that he was taken ill, six days only before his death, three school boys came out from Boston to ask his autograph. And this lover of children welcomed them heartily, showed them through his house, wrote his name for them, and sent them away happy.

As a poet, Longfellow possessed all the best qualities of the Anglo-Saxon race. He inherited the high morality of the Puritans, he was trained under the best influences of New England, and he went for inspiration and guidance to the poetry of Germany, the very cradle of the Saxon race. His words always came home to the hearts of the people because they were spoken from the heart of a true man. No one has described so well as Longfellow himself the character and influence of his own poetry.

"Come read to me some poem  
Some simple and heartfelt lay,  
That shall soothe this restless feeling  
And banish the thoughts of day.

Not from the grand old masters,  
Not from the bards sublime,  
Whose distant footsteps echo  
Through the corridors of time.

Read from some humbler poet  
Whose songs gushed from his heart  
As showers from the clouds of summer  
Or tears from the eyelids start.

Such songs have power to quiet  
The restless pulse of care  
And come like the benediction  
That follows after the prayer."

C. W. WHYTE.



## The Mission Crisis.

### SHALL THE FRENCH BE EVANGELIZED BY ENGLISH MISSIONARIES ?

THE able article by one of the JOURNAL'S staff upon this subject, concludes that:—"The French should *not* be evangelized by English missionaries if we wish to accomplish the maximum of results with the minimum of effort." This conclusion looks very well in theory, but if put into practice would bring much good work to a stand still, and much more that is contemplated, soon to be abandoned forever. If Mr. McAll, upon landing in France in 1871, had theorized as Mr. Clay does, the McAll Mission would still be a thing of the imagination, instead of the foremost mission in the world, as it is now regarded.

When that Scotchman began his labours, his knowledge of the French tongue could be pressed into two sentences: "God loves you", "I love you." Moreover, he was already fifty years of age when he undertook the work in Paris. Now why, in view of his advanced years, his ignorance of the French language, in view of the supposed prejudice against English Missionaries, in view of the many French Protestant workers in and around Paris, did he not logically reason as Mr. Clay does? Why did he not say: As I am an Englishman, I should *not* undertake this work, and, even if I were to attempt it, I would be doing violence to the great principle that the 'maximum of results' should always be pursued 'with the minimum of effort'? But he said nothing of the kind. He saw the need and went to work. In my opinion the question of the hour is:—Why do not English Missionaries join their French brethren in French work? Is it not a fact, that a large part of the effort put forth by our College to prepare French students for French work is labor in vain, as far as Canada is concerned? It must be very discouraging, to all interested in French work, to note, that while fifteen French graduates appear on the Calendar of 1886, no less than *nine* are now labouring in the United States, where the need of workers is small indeed, when compared with the wants of Quebec Province. There is some consolation in the thought that a few of our French brethren yet remain loyal to their perishing countrymen. But when we look at the vast harvest

waiting, to be reaped we may well ask, how can this little band overtake the work? If our church, faithful to her trust, is determined to occupy this field, and hold points already taken, she must now press into her service English as well as French students, or the day of her opportunity will soon be forever passed.

To say that English missionaries should *not* undertake French work, in view of the crying need of this field, goes directly against the call of the Master for more laborers.

As to the supposed prejudice of the French against English missionaries, it is local rather than general. In Russell, here, it is quite the reverse. Last winter we sent a French colporteur, who is a fearless and devoted worker, among the French of this county, to sell Bibles and distribute tracts, and in less than a month he was forced to give up the work, so intense was the prejudice against the French convert. Just now, the Secretary of the Bible Society, who has had ample experience, is endeavoring to secure the services of one or more English colporteurs who can speak the French language.

This, surely, is proof that the prejudice talked of is more imagined than real, in some quarters. A striking example of hostility towards the French missionary appeared not long ago in France. (I quote from the "Presbyterian Record.")

"In one of the McAll meetings, presided over by Dr. Newell formerly a pastor in New York city and later of the First church of Newburyport, Mass., while a Frenchman was speaking, a big man rose in the audience with clenched fists, to beat the life out of the speaker, because he urged the claims of the Lord Jesus Christ on the consciences of men. Dr. Newell, fearing a conflict, went down into the audience and laid his hand gently on his shoulder and explained the religion of Christ a little, when the man said: "You are an American and America has always been a friend of the French; you may say what you please, but I won't suffer a Frenchman to talk that way about our obligations to Jesus Christ." That man promised to come back and has been a tolerably regular attendant on the services ever since."

It is encouraging to see the missionary spirit pervading the halls of our Colleges to such an extent as appeared last session. Many of our students, I doubt not, are anxiously waiting the call to foreign work. But what field of labor do you see, fellow students? Is it the white field of Africa or the whiter harvest of Quebec Province? All the elements of a foreign field lie directly at your doors. I know you do

not look beyond, because distance lends enchantment to the view, or on account of the increased glory which attends foreign work, but, because everyone else is looking over the sea. Let me ask you to pause and look around and "Behold the fields are white to harvest!" Christ still says; "Begin at Jerusalem."

Besides, when we consider how comparatively small the obstacles are in the way of this real "foreign" work, the English missionary should have no hesitation in joining hands with his French brother to reap the waiting harvest.

In acquiring the French tongue, the difficulties are few, when compared with the task of learning any one of the languages spoken by the heathen. Dr. MacKay, of Formosa, I remember, told us that the syllable *to*, in Chinese, has eight different tones, while each tone has a different meaning. This is a fair example of the many obstacles to be met with in that language, which an English learner of French knows nothing of. Again, we should not overlook the important fact that adaptation to the French character is an easy task compared with the great difficulty which must always be experienced in the endeavour to gain the confidence of say, an African or a Chinaman.

The whole secret lies, not in whether the missionary is French or English, but, has he that desire for the salvation of souls which will impel him to become French to the French, even as Paul, the prince of missionaries. If he have such a spirit, be he French or English, he is bound to succeed in French work. Behold, then, ye English students the work your Master, Jesus, calls you to do,—work that has within itself all the elements of heathen darkness!

Not long since, it was announced that Knox and Queen's have each resolved to send a missionary at their own expense. Shall our College be behind in this good movement? Let the College Missionary Society locate its foreign field in the Province of Quebec, and forthwith select, from among the foreign-field candidates, an English missionary for French work, and let the graduates help support him. As one of the Alumni I will gladly contribute \$10 per year to his support. I cannot do better than close this paper with Father Chiniquy's appeal to the Protestants of Ontario: "Your forefathers conquered the French on the Plains of Abraham with fire and sword, Go ye forth again to conquest, armed with the sword of the Spirit. Go forth in love and kindness of heart, and win the French Canadian people from their idolatry and superstition to your own pure faith."

## MEDICAL MISSIONARIES.

**W**ITH regard to the advantages of a scientific medical training in mission work, whether abroad or in our large, densely crowded cities at home, nothing need be said. By general consent it is admitted that the missionary who can relieve physical suffering, much more readily melts down prejudices, gains the confidence, and reaches the hearts of the people, than he who has not acquired this art. In the past it was customary for the intending medical missionary to take a literary and theological training as the great essentials in his education, and sometimes only a brief and imperfect course in the study of medicine as an adjunct, under the impression that a limited knowledge of medicine would do for the heathen. Now, while it is true that a very limited medical knowledge, plus caution and common sense, will enable a person to do a great deal of good and relieve much suffering, it is safe to assert that anything short of a thorough training such as is given in our best medical schools would expose the missionary to much anxiety and doubt, and to discouraging failures which would operate more or less against his success in gospel work. The old adage "whatever is worth doing is worth doing well," is fully exemplified in the case of a medical missionary isolated from other physicians and obliged to assume the sole responsibility for the cases which he receives. This fact is now fully recognized by several of our mission boards, and hence the prevailing sentiment now is that it is not best to unite in one man both professions. The medical man is expected to possess, not a professional theological training, but 1st, a Christian character which commands the confidence of the Missionary Society, with the assurance that he is willing to make his medical practice subservient to the interest of Christianity; and 2nd, to have such a thorough knowledge and command of the doctrines of the gospel and the way of salvation, that he can communicate an intelligent view to any enquiring about their spiritual welfare or willing to listen to the gospel message. Such a medical man may work in conjunction with a preaching missionary or might work as a pioneer in a new field.

My own impression is that whenever possible our missionary societies should endeavor to send out a medical man and a theologian.

missionary to occupy the same field, and thus combine the utility of both. The advantages of such a method will be apparent.

1. Men can more readily be obtained for such work than if it were sought to unite both professions in one man.

2. The efficiency of the work done would be much greater, and the results more than double what each could do separately.

3. Mutual help and encouragement in each other's work could be afforded.

4. That sense of companionship and protection so cheering and so invaluable in doing away with that sense of loneliness which, in spite of all, is so depressing to the missionary isolated from friends and fellow-countrymen.

5. The health of both missionaries (as well as of their families, if married) would be cared for—a consideration by no means unimportant.

But we are met with the objection that such a scheme would entail additional expense. Not if measured by the efficiency of the work and the results naturally to be expected. Even if it should cost more we are living in a progressive age, and our churches must keep up with the progress of the times if they are no longer to be considered as "playing at missions."

But in few portions of the globe to which missionaries are sent are the people so poor that they are unable to give some remuneration for medical treatment. And I see no reason why they should not be expected to give value for value, or why payment for such should in any way lessen their appreciation of the treatment received.

Indeed, in some places even in Africa, medical missionaries are self-supporting; in other places partially so. No doubt it would depend largely upon the nature of the field, the condition of the people, and the tact of the physician himself; but with a fair practice under ordinary circumstances enough should be returned to the Missionary treasury to support the Medical Missionary and cover the cost of drugs, if not more. And in more favored countries competent medical skill should realize much more, the balance of which would be employed to extend the work of civilization and Christianity.

JAMES R. CLOUSTON.

## THE INSUFFICIENCY OF BUDDHISM.

**T**O attempt to show the insufficiency of Buddhism in an article necessarily short as this must be, is an ambitious and difficult task. It may seem even audacious in view of the fact that a choice community of Americans in Boston,—ay, at the very “Hub of the Universe,”—have openly avowed themselves ~~as~~ Buddhists. But fairness demands that we should recognize truth wherever it is found; and in every system of human thought, it seems to me, we may discover elements of truth, as well as of error, so that it is really not surprising that those who persist in ~~el~~minating the Divine from Christianity should become devotees of the next best system—that is, the next best, regarded from a purely ethical standpoint—that exists. For not only does Buddhism rank next to Christianity,—it contains much that is directly parallel. The parallelism is, indeed, so striking, that to some minds it affords not a little perplexity. The Church of Rome, especially, has found so many of its own doctrines and practices revealed in the “Light of Asia,” that it boldly ascribes the whole system to the malignant agency of the Prince of darkness, transformed into an angel of light. And no wonder. The correspondence between the two is more than shadowy. Both have “a supreme and infallible head; the celibacy of the priest-hood; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors, and especially and principally to a virgin with a child; also prayers for the dead, with the use of a rosary; works of merit and superogation; self-imposed austerities and bodily inflictions; a formal daily service, consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and counter-marchings. Both have also fast days; religious processions, images and pictures and fabulous legends; and revere and worship relics, real and pretended.”

An equally striking correspondence is detected in the account of Shak-ya-Muni-Buddha's life, which is made to resemble in a remarkable degree that of Christ Himself. Buddha is described as “coming from heaven; being born of a virgin; welcomed by angels; received by an old saint; presented in a temple; baptized with water and afterwards with fire; astonishing the doctors with his understanding

and answers ; as led into the wilderness, and after being tempted of the devil, going about doing wonders and preaching. He was the friend of the poor and wretched ; was transfigured on a mount ; descended into hell and ascended into heaven." These remarkable coincidences, sceptics of course have not been slow to seize upon. They at once pointed out that Gautama must have lived at least six centuries *before* the birth of Christ, and sought to explain the phenomena by alleging that during the eighteen years intervening between Christ's twelfth and thirtieth years,—a period concerning which, it will be remembered, the inspired record is quite silent,—Jesus went to India, and after possessing Himself of the particulars of Buddha's life, returned to Palestine to become the barefaced imitator of the Indian Prince. The Church of Rome surmounts the difficulty, as already stated, by declaring that Satan, six centuries in anticipation of Christ's coming, counterfeited His history and religion in order that men, being seduced by the false, might refuse to accept, when presented to them, the true.

Fortunately, we are not compelled to resort to either of these theories. For reasons clearly stated by another writer in a former number of this magazine, we cannot, on the one hand, consider Christ a deceiver ; and while, on the other hand, it may be admitted that Satan is the instigator of *every* system of error, it is unnecessary to attribute these particular resemblances to, and perversions of, the truth to occult influences ; since it has been discovered that none of them are mentioned in the Buddhist writings earlier than the 5th or 6th century *after* Christ. So that in order to assert the paganism of Rome we are hardly justified in pointing to this religion in the Middle Kingdom, as if it had borrowed most of its errors from that source. There is rather more reason for believing that Buddhism borrowed from Romanism (since resemblances have been detected chiefly in the modern developments of each) and that " the so-called Light of Asia shines in a borrowed radiance from the Son of David," who is the true Light of Asia and of the World.

But quite independent of this, there is much in Buddhism which, from the very nature of things, could not have been borrowed and which yet calls for our approval. This may be said more especially with reference to its code of morals. Shak-ya-Muni laid down four principles which he regarded as fundamental. In spite of the luxurious life he had led in an Indian palace—and possibly in consequence of it—he became convinced that the normal state of exist-



ence is a state of misery, of sorrow, of unhappiness; and in casting about for the cause of all this wretchedness, he fixed upon *desire* as the real disturbing element. Desire, satisfied and unsatisfied, brought misery into the world and kept it there. *Desire* was fraught with sorrow. *Desire* made life unhappy. Therefore, he concluded, if desire could but be quenched, life's misery would cease, for, then man would attain to nirvana—a state of perpetual quiescence. But how to quench desire—that was the question. Ultimately he propounded a four-fold method of doing this. To quench it a man's life must be characterized, 1st, by proper wisdom, or faith; 2nd, by proper judgment or thoughts; 3rd, by proper language; 4th by proper actions. "Under these, the principles he laid down were five, in a negative form—not to kill, extending even to animal life; not to steal," (a good maxim for Boston Buddhists, by the way); "not to commit adultery; not to lie—this extending to the use of improper language; and not to use strong drink" (a good maxim for Christian lands as well); "and, positively, he enjoined six virtues—charity, purity, patience, courage, contemplation, science." Now, to none of the latter principles can we take exception. They are all sound, and embraced in Christianity. They all go to show that the law is written on the heart of man; that the "invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that, they are without excuse." But, while there is much that is good in the system, there is more that is bad. Let us briefly consider the points that are most assailable.

And we must attack it.

I. First of all, on its ETHICAL SIDE.

From this stand-point the most serious defect presented is

1. That it ignores *Conscience*.

The ethical system of Buddhism, so far as I am able to understand it, is not unlike the egoistic or selfish system which made Thomas Hobbes both famous and notorious—driving him to Paris in terror of his life. The Sage of Malmesbury started out on premises similar to those which Siddhartha adopted. He contended that in every performance, even the simplest, we are actuated by a specious motive of desire—desire to escape pain and enjoy pleasure; in short the great mainspring of all activity, individual and collective, is selfishness, or as some people prefer to distinguish it, self-interest. And just as Buddha declared that misery, sorrow, suffering, is the normal con-

dition of existence, the inevitable result of sentient being—so Hobbes declared that the state of nature (as distinguished from the artificial state brought about in Society) is a state of warfare—warfare, inevitable, continual and bitter; each man pitting his own interests against those of his fellows, and waiving them only when mutual concession to abstain from the exercise of certain common rights claimed by both at the same moment, is established and observed. Far be it from us to deny the partial truth involved in both instances; life is far from being unalloyed enjoyment or unbroken peace; but the error lies, in the one case, in making this imperfect condition to depend entirely upon the presence of desire, and, in the other case, in making the performance of every act, the simplest, depend entirely upon the wish to escape pain and secure pleasure. The fact is that much, if not all, our misery arises through an entire or partial failure to obey the dictates of conscience. It is the peculiar function of conscience to make distinctions between right and wrong, and that all men make such distinctions is evidenced by the occurrence in all languages (including those spoken where Buddhism prevails) of ideas of moral excellence and moral evil, as well as by the prevalence in all civilized lands of systems of reward and punishment, indicating that there are some actions which ought to be done and others which ought not to be done. This is the work of conscience. But Buddhism simply proceeds upon the supposition that all desire is undesirable. It takes no cognizance of the fact that desires are neither all alike right nor all alike wrong. It ignores the question of right and wrong altogether; and upon the broad assumption that all the misery in the world is caused by desire, often in itself perfectly innocent, seeks the ultimate extinction of desire of any and every kind. As a code of morals, therefore, it signally fails in that it ignores conscience and its function of declaring right and wrong.

2. This failure really arises from another. *It has no true standard of right and wrong.* This, simply because it ignores the existence of God. Buddhism originally came from India, but is now said to be more wide-spread in China than in the land of its birth. Originally, it was pure Atheism. Gautama used to say that he could not conceive of a Being who could create a world so full of misery as this is, and therefore he denied the existence of a Creator altogether. In India the system developed into Pantheism—nirvana corresponding to absorption in the Deity; while in China, it has come to assume the form of Polytheism. It will thus be seen that no immutable standard

of right and wrong can be adduced. The true standard is God's own nature: but in Atheism, the existence of God is absolutely denied; in Pantheism, God is regarded as devoid of personality, so that there can be no room for responsibility; in Polytheism, a multiplication of standards is obtained, so that the Buddhist is debarred from saying,

"Right is right, since God is God,"

because with him 'God' would stand for gods many, and one of these might be offended by obedience rendered to another; no two of his standards might agree. Buddhism, if it have a standard at all, must place it either in a series of antagonistic deities, or in human nature; and to do this is to make it mutable and good for nothing. Such a law must be ever shifting with the moods, the dispositions, the environments, of those from whom it emanates, and on that account can never have reliance placed upon it.

3. The insufficiency of Buddhism is further manifest in *the practical outcome of it*. In its favor, it must be said that it has never *deified* vice, nor *sanctified* prostitution, (as has too often been the case in Eastern lands), nevertheless it is confirmed at the mouth of more than one or two witnesses that the statement of the fourteenth Psalm describes with vivid accuracy the system in its practical working out: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works." Under it, the grossest immorality has been developed. But this I would not press too confidently as evidence of weakness in the system of ethics as such, since the failure may, and indeed must, have arisen not so much through imperfection in the system itself (for this we know to be directly opposed to immorality) as through its inadequacy to change human nature defiled by sin. It is a matter of fact that abominable scandals have occurred, more especially in connection with its monasteries and nunneries which have more than once been condemned and suppressed by the imperial authorities as hot-beds of immorality. It is true that at the time when Buddha appeared in *India*, his system was a revulsion from lower forms of heathenism, and elevation of thought and life was in a measure secured by it; but nowadays Buddhism is a mass of degrading formalities and inconsistent superstitions. Even the priests are densely ignorant and the majority of its votaries are said to know really less of it than many Europeans who have made it a study.

So much then for Buddhism on its ethical side.

II. Let us consider it now on ITS RELIGIOUS SIDE.

For it is well to remember that Buddhism is received by one-third of the human race, not as a philosophy, but as a religion. Buddha described himself as "the father and mother of his helpless children; their guide and leader along the precipitous path of life; shedding the light of his truth like the sun and moon in the vault of heaven; providing a ferry-boat for passengers over this vain sea of shadows; as a propitious rain-cloud, restoring all things to life; providing salvation and refuge, by directing men into the final path that leads to the 'Eternal City.'" Let us then, inquire, did the path he pointed to, in very truth lead to the "Eternal City" or away from it? Most assuredly the latter, since it only led away from Him who is the Light of it.

1. For in the first place we may instance *its materialism*.

It gives no proper recognition to the soul. Indeed it does not recognise spiritual existence at all. It denies that there is a soul in man, a permanent self separable from the body. And as a consequence of this it regards life as material, involving decay. Buddha's last words were, "Beloved, that which causes life, causes also decay and death. Never forget this; let your minds be filled with this truth. I called you to make it known to you." But it may be asked, Does not the doctrine of transmigration, which in these days has come to occupy the most prominent place in Buddhism, involve the idea of a soul? One would think so; but such is not the case. Life is looked upon as something material, and therefore may change and dissolve like anything material. And this was the whole essence of the salvation Buddha had to proclaim. "*Life involves death*. Wherever there is life, decay must follow. In every form of existence there are already the germs of dissolution. To get rid of decay and its accompanying misery we must get quit of life; of life, not merely in this present world, but of life in every form. For in the Buddhist philosophy there is no such conception as a purely spiritual existence. He is a heretic who holds that a man has a soul or permanent self separable from the body. Whatever is material is subject to change and dissolution, and there is no life which is not material. These are postulates, the ultimate facts on which Buddhism proceeds. As long therefore as man is, he must be miserable. His only salvation is, not to be. There is no cure. The only escape from evil is escape from existence. The great problem comes to be, how to commit suicide—suicide not of that pitiful and delusive kind which rids a man of life in one particular form, but which rids him of existence in every form.

The ultimate good to which the individual looks forward is annihilation; the consummation of all things which is to be prayed for and striven after is absolute universal nothing." Now, with materialism like this we must as Christians take issue. And apart altogether from revelation we know that though physicists have often given us analyses of matter, they have never discovered in matter the phenomena of thought. They have never, for instance, found in it, hope, fear, joy, sorrow, volition, a sense of personal identity or anything akin; and these being yet unaccounted for in their analyses, we properly relegate them to spirit. And if with our modern medical science we can persuade the Buddhist that these frail bodies of ours undergo a complete change every seven years, while the sense of personal identity remains unaltered, he must (so be it that he is an intelligent Buddhist) admit that *life* has not been changing, though the physical frame, the material body, has, and that consequently this life or spiritual entity must be quite a distinct factor from the body.

2. And then in the next place Buddhism as a religion *fails to teach the true nature of sin*. This was to be expected since it admits of no personal God against whom sin can be committed. While it professedly seeks to purge the outward life, it does nothing to remove the pollution within, denying indeed that there is any heart, any soul, from which evil can proceed within. As a consequence, missionaries assure us that their great difficulty lies in convincing the heathen of their guilt; a difficulty which we shall all have to encounter whether we stay at home or go abroad.

3. A third defect in Buddhism as a religion—and it is the most serious of all, being the very root of all—is that *it presents false views of God*. Space forbids anything more than a mere comprehensive statement of this defect.

In a general way it may be said that Buddhism, and for that matter all heathen systems, both of philosophy and religion, fail utterly to reveal a Saviour and sanctifying Spirit; and it is especially unsatisfying in the dim, shadowy allusions which it makes to the future state.

The task I have now tried to accomplish of showing the insufficiency of Buddhism has been far from a self-imposed one. I was requested to undertake it by the Montreal Foreign Missionary Volunteers, and hardly realized its magnitude till I began to consult the voluminous authorities upon the subject. It is told how a learned

divine across the waters once waxed so eloquent over the excellencies of Buddhism that some one passing out of the door was forced to exclaim, "Almost thou persuadest me to be a heathen!" This is matched by the story of the Unitarians sending a missionary to China who actually *was* persuaded to be a Buddhist heathen. But, until the defects just pointed out, namely, the denial of spirit, the belittling of sin, the dishonoring of God, silence as to the true way of salvation—have been remedied we must still regard the "Light of Asia" as woefully insufficient.

I have, then, tried to suggest how we may refute the system theoretically; but after all, as our own Professor of Apologetics recently remarked in the class-room, there are not many infidels converted through Apologetics—often the most powerful argument with them is that of a consistent example; so that if any one would prepare to meet Buddhism effectively the surest course of preparation will be by seeking spiritual life "more abundantly" in order that by Christ-like lives we may convince the followers of Buddha that we follow a Greater than he.

Only the power of the Holy Spirit can really be depended upon for meeting Buddhism, and that power, in terms of the great commission is at our disposal. The Saviour still says, "Ask and ye shall receive." If we have been finding it our greatest difficulty in preaching especially to the heathen at home in cushioned pews—to make *them* feel their sinfulness: we may depend upon finding this difficulty as great and greater under the Buddhist system. Our true work, wherever we go, shall be to promulgate the great cardinal doctrines of Christianity—to preach the Gospel to every creature,—but in doing so, we shall have to tear down as well as build up. To us, as to Jeremiah, the Master says, "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down"—all eventually in order "to build and to plant." And the only question that arises is as to the manner of doing it. Shall we be destructive, before we are constructive? Or shall we first and always sow the seed of positive truth, in the expectation that, like the single parasite that took root in the walls of a massive building, and in the course of time brought the whole structure crashing to the ground, even so the word of God shall not return unto Him void . . . but shall prosper in the thing whereto He sent it," both to the down-pulling of every refuge of lies and to the up-building of the truth in Jesus. Whatever we may conclude regarding methods of warfare, the

conviction must surely force itself upon our minds and hearts that we are called not so much to attack and refute every heathen system that prevails the wide-world over, as to preach in a positive and persevering manner Christ and Him crucified, relying on the power of the Holy Ghost, whose it is "to reprove the world of sin and of righteousness, and of judgment."

J. H. MACVICAR.

*Presbyterian College.*

## MISSIONARY FACTS.

**I**T is important in the discussion of great questions to know the facts. Facts are the best kind of arguments. Robert Burns said truly:

“Facts are chiefs that winna ding  
And daurna be di-puted.”

All Christians should be well versed in Missionary Facts. Ministers and students should have a store of these by them convenient for reference at all times. In advocating Missions, various classes of persons are met with. There are Facts to suit all classes.

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**FORGOTTEN FACTS.**—That the heathen are lost *now*. That the command “Go ye into all the world, and preach the Gospel to every creature,” is *as imperative* as the command “Do this in remembrance of Me.” That the world is open to the Gospel now. That the Christian Church *could evangelize the world* before the year 1900. That “there is *none other* name under heaven given among men,” whereby the heathen can be saved but the name of Jesus. That the church “which soweth sparingly shall reap also sparingly,” and conversely, that the church which soweth bountifully, shall reap also bountifully.

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**DISCOURAGING FACTS.**—An Indian Brahmin has lately published a tract on infanticide. In this tract he shows that the murder of 12,549 infants has been made public during the last fifteen years. This, we are told, represents only a fraction of the murders committed.

There are about 600,000,000 women now living; 80,000,000 are confined in Zenanas and harems; 21,000,000 of these are widows.

In a single year 8,751,557 gallons of spirits are imported into Africa. The sources of supply are England, Germany, Portugal, and the United States.

The Soudan in Africa is 2,000 miles long, 500 miles broad, and contains about 60,000,000 of a population. Mohammedans have proselytised these. The Protestant churches of England and America have sent out to this wide field two missionaries. One of



these, "a Soudanese lad," saw his father murdered before his eyes, was afterwards sold into slavery, was at last rescued, brought to England, educated, and is now back to Africa as a herald of the cross. Surely the church will speedily send *at least one missionary* for every million persons in the Soudan.

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CHEERING FACTS.—Early in 1887, it was laid on the heart of Rev. J. Hudson Taylor, and his noble band of China Inland Mission workers, to pray that God would send 100 new labourers into the field during the year. Mr. Taylor said "Now, we are asking God, and *we know* He will send them. If I could see a list of the names of the one hundred it would not add to my assurance one iota. I could not believe my eyes more than I believe the promises of God." On Oct. 26th, the Secretary writes: "You will be glad to know that 64 of the 100 have already gone, and that more than 30 others have accepted." And yet men doubt whether God hears prayer.

"And so, Mr. Morrison," said a New York merchant to Robert Morrison, on his way to his mission field in China, "You expect to convert the Chinese Empire?" "No, Sir," said the young missionary, "*I expect God will.*"

Property to the value of \$130,000, and yielding an income of \$5,000, has recently been donated to the Board of Missions of the Methodist Episcopal Church, U.S. The Donors asked only for an annuity of \$500 each for himself and wife. Are there not men and women in Canada who *could* "go and do likewise?"

Comparisons are frequently made between Christian and non-Christian communities as to the amount of crime, &c., in each. Christians should welcome such comparisons.

As a result of inquiry into this matter in the Madras Presidency, India, the following facts were elicited. In the city of Madras itself, it was found that out of every 447 Hindus one was a criminal; one out of every 700 Mussulmans; but it takes 2,500 Christians to make one. Out of every 100,000 Hindus throughout the 31,000,000 of the Presidency there are 49 criminals; 62 out of every 100,000 Moham-medans; but only 16 out of every 100,000 Christians. If the population of the Madras Presidency were all Christians, there would be 12,000 fewer criminals every year than now.

Christianity has won the respect of the whole community in Southern India. Such facts as the following speak for themselves: A Hindu collector entered a large town to collect some debts. He

obtained his money, tied it round his waist, and was troubled as to the keeping of it. He was afraid, being a stranger, in a strange town, that the money might be stolen, and that he might be murdered. Meeting an Evangelist, and knowing by his dress that he was a Christian, he said: "Sir, I should like to stay at your house, if you please, to-night." "Oh! but," said the Evangelist. "My dear Sir, I am a Christian. You are a Hindu; there are thousands of Hindus here." "Yes, it is just because you are a Christian I want to stay with you. I can trust a Christian but I cannot trust a Hindu." Yet men can be found who write on "Why I am a heathen!"

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FINANCIAL FACTS.—At present fully ninety-seven per cent. of all moneys collected for religious purposes is spent in the Home field. About *three per cent.* for the world's evangelization by the most Christian nation in the world, in this wonderful 19th century.

Judge Tucker, of Futtepoor, served long in India, giving to Missions \$200 per month. Being remonstrated with for his liberality, he replied:—Here are 86,000,000 adult population; 5,000 die daily, every day's delay means 5,000 souls." Would that all judges viewed the question thus.

The wealth of church members in the U. S. of America, in 1880 was 8,723 million dollars. Of this one-sixteenth of one-per cent, or one dollar out \$1,586 is given in a year for the salvation of eight hundred million heathen.

In 1881 the 1,200 members of the United Presbyterian Board in Egypt—most of them very poor men and women, raised more than \$17 each, for the support of churches and schools. Look on this picture, then on that. Christians in rich America give 50 cents each to Missions. Christians in poor Egypt give seventeen dollars each for missions, and yet America is considered a Christian nation!

What have Missions done for China? Let the following extract from a letter from Mr. Denby, the U. S. Minister at Peking, to the Secretary of the Presbyterian Board answer: "I have made it my business to visit every Mission in the open ports of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians and almoners of the Chinese. All over China they have schools, colleges and hospitals. They were the early and only translators, interpreters, and writers of Chinese. To

them we owe our dictionaries, histories and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honour a class which, for very inadequate pay, devotes itself to charity and philanthropy.' It surely pays to invest in such an enterprise. Of what other system could all this be said truthfully? Shall not money and men be forthcoming to carry this glorious Gospel to every nation and tribe on earth?

MURDOCH MCKENZIE.

*Presbyterian College.*

## Partie Française.

### INSTITUTS PROTESTANTS DE LA POINTE-AUX TREMBLES.

**D**E tous les moyens d'évangélisation qu'ont employé les Eglises Protestantes parmi nos compatriotes de la foi Romaine, l'éducation de la jeunesse a été jusqu'à présent celui qui a donné les résultats les plus satisfaisants. Il y a bientôt quarante ans que furent fondées les écoles qui font le sujet de ces lignes. Leur nécessité était encore plus apparente alors qu'aujourd'hui. Il était rare de trouver dans les campagnes, parmi les cultivateurs, quelqu'un qui sut lire ou écrire. L'Eglise de Rome fidèle à son antique principe de tenir le peuple dans l'ignorance pour mieux pouvoir le dominer, avait bien ici et là des écoles, mais l'instruction donnée n'allait guère au delà du "Petit Catéchisme." On n'a qu'à consulter les Registres d'état civil des paroisses rurales, pour s'assurer que les "croix," y remplaçaient la plupart du temps les signatures. Les Baptistes avaient ouvert à la Grande Ligne d'Acadie, une excellente école, sous la conduite d'une des plus dévouées missionnaires qui ait jamais existé, nous parlons de feu Henriette Feller. Les autres Eglises ne voulurent pas rester en arrière. L'Institut de la Pointe-aux-Trembles fut fondé. A peine l'édifice était-il construit, qu'on avait déjà plus de demandes d'admission qu'on ne pouvait recevoir d'élèves. Ce n'était pas tant l'espace qui manquait, c'était l'argent nécessaire à l'entretien.

Malgré les difficultés nombreuses de l'entreprise, on fut assez encouragé pour persévérer. On ajouta bientôt un second bâtiment pour l'éducation des jeunes filles. Jusqu'à l'Union des Eglises Presbytériennes, ces écoles avaient été entretenues par les Eglises Protestantes, sans distinction de secte. Après l'Union elles passèrent aux mains de l'Eglise Presbytérienne du Canada, et prirent un nouvel essor. Au jour actuel, elles se trouvent beaucoup trop petites pour le nombre d'élèves désireux d'y être reçus. Il n'y a place que pour environ cent trente, il y a eu cet automne trois-cent demandes d'admission.

Le Comité de l'Evangélisation Française, a bien résolu d'ériger une aile, et de hausser la bâtisse centrale d'un étage, mais les dix ou

douze mille piastres nécessaires pour cela ne sont pas encore en main et il ne serait pas prudent de s'endetter. Il est seulement nécessaire de faire connaître l'importance de cette Institution et ses succès annuels, et cet argent se trouvera.

La prédication de l'Évangile, amène chaque années des recrues à nos Églises Françaises. La plupart de ces convertis du Catholicisme sont d'excellents membres de nos congrégations. Mais si nous cherchons des frères ou des sœurs, bien au fait du contenu de l'Évangile, et inébranlables dans leur convictions religieuses, nous les trouvons le plus souvent dans les anciens élèves de la Pointe-aux-Trembles. Ce sont ces derniers qui forment presque partout le noyau solide de nos églises. C'est d'entre eux que sont sortis bon nombre de nos pasteurs et colporteurs.

C'est encore grâce à ces écoles, que l'on trouve aujourd'hui dans tous les comtés de notre pays, des familles Protestantes, centres de lumière et d'intelligence de leur voisinage. La qualité de l'éducation reçue à l'Institut de la Pointe-aux-Trembles se voit par le fait qu'un nombre déjà considérable des anciens élèves, s'est distingué dans les professions libérales et dans les affaires. Chaque enfant qui y a passé quelques mois, porte l'Évangile à sa famille lorsque la session est terminée. Nos cantiques sont chantés par ces voix jeunes et fraîches aux voisins, pendant la veillée. Il est arrivé à notre connaissance, que la nièce d'un prêtre de paroisse, qui était aussi organiste dans son Église, charmée par l'air et les paroles du cantique: "O cieux! unissez-vous...", le copia et l'enseigna au chœur, qui le chanta à la fête de l'Ascension, comme partie du service, un honneur que n'aurait guère espéré l'auteur, le Dr. C. Malan de Genève, auteur du livre "Pourrais-je entrer dans l'Église Romaine tant que je croirai toute la Bible?"

La population Catholique a profité indirectement par l'existence de nos écoles. Son clergé a été forcé de s'occuper un peu plus que par le passé, de l'éducation du peuple, et nous sommes persuadés qu'il y a bien des villages où il n'y aurait aucune école digne de ce nom, si ce n'avait été de la crainte de nos écoles missionnaires.

Mais ce n'est pas seulement à la Pointe aux Trembles que notre Église devrait avoir des écoles du genre de notre Institut. Il en faudrait une à Québec, au centre même du fanatisme Romain: qui a plus besoin des influences de l'Évangile de paix, que ces hurleurs et assommeurs de femmes qui se sont distingués dernièrement dans leurs attaques brutales de l'Armée du Salut. Il en faudrait une autre

dans les Provinces Maritimes, où il y a un grand nombre de descendants des anciens Acadiens qui ne connaissent d'autre religion que le paganisme baptisé de Rome. Il en faudrait encore une autre au centre de ces quatorze paroisses Françaises Canadiennes du comté d'Essex en Ontario. Quoi! nous dira-t-on vous pouvez à peine entretenir un Institut, et vous en demandez quatre! Exactement!—mais nous le faisons en supposant que l'Eglise Presbytérienne a le désir de convertir le peuple Français Canadien à l'Évangile, et non pas seulement de "jouer aux missions," en s'imaginant qu'une vingtaine, ou même une trentaine de mille piastres par an, est plus qu'assez pour ce but. Avec quatre Instituts, enseignant en moyenne mille élèves par an, nous aurions avant vingt ans, cinquante milles Protestants Français Canadiens, si non plus. On nous offre des élèves, et nous sommes obligé de les refuser. Pas de place—pas de fonds. Les résultats étant à proportion de l'exiguité des efforts, ceux qui cherchent des excuses pour ne rien contribuer, disent: Il n'y a rien de fait.

Nous terminons en recommandant à tous ceux qui s'intéressent à l'avancement du règne de Dieu dans ce pays une visite aux Ecoles de la Pointe aux Trembles. Nous le recommandons spécialement aux pasteurs Presbytériens qui ne croient pas au succès des Missions Françaises.

C. A. DOUDIET.

*Montréal.*

## DES ELEMENTS DE LA DETERMINATION MORALE.

**J**E me propose, dans ce travail, d'analyser le phénomène de la détermination morale chez l'honnête homme, le fanatique et le méchant, trois variétés inégalement intéressantes de l'espèce humaine, mais qui ne laissent pas, chacune à sa manière, d'offrir au moraliste de précieux enseignements.

I. A tout seigneur tout honneur. Commençons par les honnêtes gens.

En présence d'un acte moral à accomplir—devoir de sincérité, de probité, de renoncement, de sacrifice—que se passe-t-il dans votre esprit ?

“Je suis, dites-vous, tenu de faire le bien et de fuir le mal. C'est la loi de ma nature, je le sens. Il est évident pour moi que je ne dois ni mentir, ni voler, ni médire, ni refuser mon aide à quiconque en a besoin. Je puis me dérober à ces obligations ; mais, en faisant ainsi, je ne saurais m'approuver moi-même. Je ferai donc mon devoir.”

L'honnête homme qui est en même temps religieux, ou simplement philosophe spiritualiste, ajoutera à ces raisons de faire le bien deux autres motifs d'un ordre plus élevé encore, à savoir, que l'obligation morale est une loi divine, et que cette loi recevra une sanction dans la vie future.

II. Des honnêtes gens passons aux fanatiques. Ceux-ci tiennent le milieu entre les premiers et les coquins. Ils touchent aux uns et aux autres. Car il y a deux sortes de fanatiques : ceux qui ont pour unique souci de servir leur religion, et ceux qui se servent d'elle en la servant. Leur trait commun est un étrange aveuglement sur les vrais intérêts de la religion qu'ils ont à cœur de pratiquer et de propager.

Je vois le type des fanatiques honnêtes dans Saul de Tarse. Saul fut l'âme de la persécution des premiers chrétiens. Comment se déterminait-il à jouer ce rôle ? Nous l'apprenons de lui-même. Il avait la passion de la gloire de Dieu. Or, il jugeait que les disciples de Jésus blasphémaient Dieu en faisant d'un crucifié le Messie. Et le blasphème, selon la loi, devait être puni de mort. Il n'hésita donc pas, dans son zèle, à réclamer les fonctions d'exécuteur des

hautes œuvres divines. Ses intentions étaient excellentes, son jugement était en défaut. Ce fanatisme-là, fort dangereux, est cependant respectable. C'est celui de Calvin laissant exécuter la sentence portée contre Michel Servet par les magistrats de Genève, au nom de la loi. Paul s'en est tour à tour accusé et excusé. "J'agissais par ignorance," dit-il. Comme il cherchait sincèrement la vérité, il la trouva. Dieu lui fit la grâce de l'éclairer. Saul le persécuteur devint Paul l'apôtre.

Philippe II me paraît être le type des fanatiques qui se servent de la religion en la servant. Tout convaincu qu'il semble être, ce personnage fait horreur. Champion de la foi catholique et débauché sans vergogne, fervent et cruel, il assouvit à la fois ses haines et ses passions. Par quels principes prétendait-il justifier sa double conduite? Comme d'autres qui valaient mieux que lui, il se sentait obligé de travailler à la gloire de Dieu. La gloire de Dieu, pour lui, c'était le triomphe du catholicisme et l'extermination de l'hérésie protestante, par tous les moyens en son pouvoir; il jugeait que la fin justifie les moyens et que l'absolution du prêtre efface tous les péchés. Corrompu jusqu'à la moëlle, il fut abandonné de Dieu et exécré par tous les honnêtes gens.

III. Continuons à explorer les profondeurs où se prennent les résolutions; descendons dans l'âme d'un coquin. Il y fait noir, mais pas assez pour que l'observateur attentif n'y puisse découvrir les ressorts de la volonté.

C'est, par supposition, un employé de banque qui nous servira de type. Homme de société, paré de vices brillants et coûteux, son traitement ne saurait suffire aux exigences de sa vanité. Il lui faut le superflu pour jouir du nécessaire. Que fait-il? Il s'approprie un jour les fonds qui lui ont été confiés, ou il succombe à la tentation de commettre un faux.

Comment s'est-il déterminé à tomber jusque-là? Il n'est pas difficile de s'en rendre compte.

L'idée du vol, la première fois qu'elle s'est présentée à son esprit l'a sans doute effrayé. La nécessité d'une dissimulation de tous les instants, la perte de sa réputation, le déshonneur qui rejaillirait sur sa famille, la réprobation du monde, tout ce cortège du crime lui donnait à réfléchir et le faisait reculer. Puis, comme il redoutait moins la faute que ses conséquences, il a fini par sacrifier l'honneur à l'intérêt, le devoir à la passion.



Marquons les étapes de sa lamentable chute. Ce malheureux s'est peut-être contenté d'étouffer la voix de sa conscience et, les yeux fermés, ou en ne regardant que l'objet qui le fascine, il s'est précipité dans l'abîme... Ainsi font bien des criminels. Ceux-là ne sont pas incapables de repentance ; tout espoir de relèvement ne leur est pas interdit.

Mais il arrive aussi—et assez fréquemment—que le coquin se détermine en connaissance de cause, et tente de justifier son crime à ses propres yeux avant de le perpétrer.

“ Je me sens obligé, se dit-il, de faire le bien et de fuir le mal. Mais d'où me vient ce sentiment de l'obligation morale ? Ne serait-ce pas un phénomène purement subjectif ? N'est-il pas le résultat de l'éducation que j'ai reçue ? Autrement instruit, ne sentirais-je pas différemment ?

“ On me dit que Dieu a gravé cette loi dans mon âme, qu'on la retrouve partout et toujours, qu'il ne m'est pas permis de la transgresser. “ Conscience ! conscience ! s'écrie J. J. Rousseau, le sophiste, instinct divin, immortelle et céleste voix ; guide assuré d'un être ignorant et borné, mais intelligent et libre ; juge infallible du bien et du mal, qui rends l'homme semblable à Dieu ! c'est toi qui fais l'excellence de sa nature et la moralité de ses actions ; sans toi je ne sens rien en moi qui m'élève au-dessus des bêtes, que le triste privilège de m'égarer d'erreurs en erreurs à l'aide d'un entendement sans règle et d'une raison sans principes !”

“ Verbiage que tout cela ! Il faudrait d'abord savoir s'il y a un Dieu. Or, qui l'a vu ? Qui l'a entendu ? Que de savants illustre nient son existence ! Pourquoi voudrais-je y croire quand tant de philosophes en repoussent l'idée comme puérite et prouvent, par des raisons démonstratives et convaincantes, qu'elle n'a pas d'objet réel ? Pourquoi ne pas admettre au contraire qu'il n'existe point, qu'on l'a inventé à l'usage du vulgaire, et pour parler net, des imbéciles dont la nombre est si grand ? Dieu est assurément un épouvantail dressé par les riches pour protéger leurs coffres-forts et par les ambitieux pour assurer leur pouvoir. Pas si sot de le prendre au sérieux.

“ Et si Dieu n'existe pas, il n'est pas l'auteur de la loi morale. C'est clair comme le jour. L'obligation de faire le bien et de fuir le mal est donc manifestement une illusion née de l'enseignement que j'ai reçu ou transmise par l'hérédité. Elle ne s'impose qu'aux esprits superficiels ou timorés. Je ne suis pas de ceux-là, certes !

“ En outre, Dieu n'existant pas, il ne peut y avoir de sanction à cette fameuse loi morale. Récompenses ou châtements dans une autre vie, contes à dormir debout. *Credat Judæus Apella.* Moi, non. La vie présente est seule réelle et seule assurée. Pourquoi n'en jouirais-je pas de mon mieux ?

“ On insiste, on me parle toujours de la distinction absolue du bien et du mal. Il n'y a rien d'absolu ; tout est relatif. La morale est une convention. J'ai lu cela quelque part, dans des livres très savants, dans Renan, je crois, ou dans Herbert Spencer, ou dans Hœckel...Je l'ai vu aussi dans mon journal du soir. Il n'y a donc pas lieu d'en douter.—Et puis, le mal pour moi, c'est la misère ou la gêne ; le bien c'est le plaisir, c'est *mon* plaisir. Si je ne le trouve plus que dans la caisse qui m'est confiée, est-ce ma faute ? Je prends donc la caisse...et la fuite. Si on me prend à mon tour, eh ! bien, tant pis pour moi. Tout finit avec cette vie ; au besoin, mon revolver m'assure la délivrance.”

Ces trois classes d'hommes—les honnêtes gens, les fanatiques et les méchants—figurent l'ensemble de l'humanité. De leurs déterminations morales nous pouvons donc tirer les conclusions suivantes :

L'homme est et se sent tenu de faire ce qu'il croit être bien et de fuir ce qu'il sait être mal. Réalité ou illusion, la loi morale s'impose à lui.

Il distingue nettement le bien du mal, même lorsqu'il nie que cette distinction soit absolue ou qu'il en renverse les termes ; la différence entre le vol, par exemple, et le respect de la propriété d'autrui lui paraît certaine.

C'est par le raisonnement qu'il applique la notion générale du devoir aux circonstances particulières de la vie. Toutes ses déterminations morales sont accompagnées d'un sentiment de satisfaction intime et de regret.

La *ferme* croyance au devoir est solidaire de la foi en Dieu et en la vie future.

Voici donc, en dernière analyse, ce que nous donne l'étude des déterminations morales :

Un fait universel et permanent : l'obligation morale ;

Un sentiment inséparable de ce fait : le sentiment de l'obligation morale dans sa plus haute abstraction, ou sentiment du devoir en général, sans application particulière ;

Un sens, le sens moral, organe des axiomes moraux (Tu ne déroberas point, tu ne mentiras point, tu respecteras l'honneur de ton prochain);

Des jugements, quand il s'agit de savoir ce qui est bien ou ce qui est mal dans tel ou tel cas particulier.

Une résolution, résultat du choix inexplicable de la volonté;

A quoi il faut ajouter, comme conséquence, un nouveau sentiment : la satisfaction d'avoir fait ce qu'on avait jugé être bien, ou le regret (quelquefois le remords) d'avoir fait ce qu'on avait jugé être mal.

Ce sont là les divers éléments de nos déterminations.

Un seul est au-dessus et en dehors de notre action : le *fait* même de l'obligation. Nous ne pouvons ni le supprimer, ni le modifier à notre gré. C'est une loi fondamentale et invariable de notre nature. Impératif catégorique, elle nous commande sans appel. Nous pouvons sans doute la transgresser ou n'en pas tenir compte; elle n'en subsiste pas moins. Nul homme ne pourrait s'en affranchir sans cesser d'appartenir à l'humanité.

Mais le *sentiment* de cette obligation, ainsi que l'homme lui-même, est ondoyant et divers, car tout sentiment est de sa nature plus ou moins vif, plus ou moins délicat, plus ou moins élevé. Les honnêtes gens l'endorment quelquefois, les scélérats parviennent, dit-on, à l'étouffer à force de persévérance dans le mal. Qu'il en soit ainsi, c'est ce que semble prouver l'exemple de quelques grands criminels.

Le *sens moral* s'émousse plus facilement encore. Les axiomes moraux, perdant la clarté de l'évidence, tombent au rang de simples opinions. On voit des socialistes soutenir, en apparence de bonne foi, les théories les plus extravagantes sans soupçonner qu'elles renversent les fondements mêmes de l'ordre moral et social : le respect de la famille, de la propriété, de l'autorité... Il convient de remarquer toutefois que s'ils disent volontiers : tout ce qui est à toi est à moi, ils ne disent jamais, que je sache, tout ce qui est à moi est à toi.

Quant aux *jugements* que nous portons sur ce qui est bien ou mal dans les diverses circonstances de la vie, ils sont le produit du raisonnement, et par suite, ils sont extrêmement variables. Les passions, les préjugés, la faiblesse d'esprit, la paresse interviennent dans leur formation. La volonté y entre pour sa bonne part. Les jugements moraux dépendent de la rectitude de l'esprit et de la droiture du cœur.

Ainsi s'expliquent tant d'opinions étranges, tant de coutumes diverses et contraires, tant de mœurs qui nous confondent.

Par exemple: M'est-il permis d'aller au bal, à l'opéra. au spectacle?—Question qui se rattache à une autre plus générale: *Est-il permis d'aller au bal, etc.*—Est-il permis à un homme d'épouser la sœur de sa femme défunte? M'est-il permis de le faire? La conscience ne décide rien à ce sujet, c'est la réflexion, c'est le raisonnement. Puis la nature de l'acte étant connu par la raison ou par la révélation, quand on l'accepte, la conscience intervient pour commander ce que nous jugeons être bien, défendre ce que nous estimons être mal, permettre ce qui paraît être indifférent, c'est-à-dire ce qui n'a pas de caractère obligatoire ou prohibitif, et plus tard, approuver ou condamner les résolutions prises, indépendamment du reste de leur valeur intrinsèque.

Enfin, les résolutions à prendre relèvent exclusivement de notre volonté. Elles peuvent être à notre choix ou conformes ou contraires à la loi du devoir, tel qu'il nous apparaît. Et c'est là le fondement de la responsabilité.

Mais notre responsabilité remonte plus haut encore. Elle s'attache nous l'avons vu, aux jugements que nous formons, au sens moral que nous pouvons aiguïser ou émousser, au sentiment de l'obligation que nous pouvons aussi développer ou étouffer, à tous les faits qui constituent notre nature morale.

Nos déterminations résultent, dit-on, de notre nature morale. Cela est vrai, le plus souvent; mais n'oublions pas que de cette nature nous sommes nous-mêmes en grande partie les auteurs. A nous donc il appartient d'écouter la voix de la conscience, d'affiner le sens moral, de faire un bon usage de la raison, et d'éclairer la raison par l'Évangile que Vinet, dans une parole profonde, appelle fort justement "la conscience de la conscience."

D. COUSSIRAT.

*Montréal.*

## Editorial Department

### THE CHURCH-GOERS AND NON-CHURCH-GOERS OF MONTREAL.

DR. PIERSON, the great authority on missionary endeavour, often says sharp things, but seldom without good cause. Last summer the *Daily Witness* re-printed an article from his pen in which the following passage occurred :—" In Montreal is a superb church edifice, built by a few wealthy families for their own luxurious enjoyment, where the aristocratic members are ' fanned with eloquent sermons, sprinkled with the lavender of ease, and swung in a hammock, one end of which is fastened to the cross, while the other is held by the fingers of mammon.' The common folk have quaintly styled this, ' The Pullman Palace Car Church.' Are they wrong in the impression that the poor, maimed, halt, blind, are not bidden to the Gospel feast, as there spread, and they are not expected to ride to heaven in that car?"

Dr. Pierson is a rash man. Had he submitted his ' copy ' to the censorship of certain cautious dignitaries in this city, he would never have allowed those sentences to find their way into type. He would have been told it was " most unwise " to publish such an insinuation—it would only " injure the cause of Christ"—and so on. Fortunately, Dr. Pierson did not consider it necessary to court such censorship ; and as we imagine his shoulders are broader than ours, we allow him to assume the whole responsibility for a certainly daring statement. Only we cannot refrain from mentioning that at the time his words were quoted by the *Witness*, speculation was rife in religious circles as to *which* church he meant. No one dreamed of questioning the truthfulness of his charge : so far from it, everyone was anxious to discover on what particular corner of St. Catherine or Dorchester streets—since nearly all our Protestant Churches lie within that radius—the " superb church edifice " was situated.

Now, figures may mean a great deal or a very little, according to their reliability, and the connection in which they are used ; and some may, therefore, be inclined to question the value of the census reported on another page. This census was taken on a day when the weather might be described as " soft " but not inclement, and it may consequently be regarded as *approximately* setting forth the average number of church-goers in the city—more especially of those who are not " fair-weather Christians." That it gives a fair idea of the Protestant population of Montreal, however, is open to serious question. Some have estimated the

number of Protestants in the city as between fifty and sixty thousand, and the number of sittings in the Protestant churches as not much over thirty-five thousand. How much reliance can be placed on this estimate we are not prepared to say: but it seems clear that our churches are not doing all that could be done to reach a numerous class known as "lapsed Protestants", to say nothing of taking the light into Romish homes. A city missionary of some experience reckons that there are in the lower levels of the city at least *two thousand families* who never enter a place of worship, and points with alarm to the fact that the congregations are one by one moving northwards and westwards and leaving the central part of the city destitute of church ordinances, while saloon-keepers step in to take their place. The devil seems to have the field pretty much o himself when only 13,000 worshippers gather together on a Sabbath morning, while all the week long 1,200 saloons and 700 houses of ill-fame are in full blast.

Are the churches wholly free from blame? Is there not considerable force in what Dr. Pierson says: "To heathen abroad, we send our best men and women,—trained scholars, linguists, physicians, preachers, teachers; our costliest apparatus and means of grace; and our success in evangelizing is three-fold as great as at home! To the heathen at home we offer a dainty gloved hand or finger-tip, as though we feared contamination; do not identify ourselves with the spiritual want and woe about us, and then wonder at the indifference of the masses to our churches." It has come to our ears on good authority, that two of the city pastors have confessed, with humiliation, that there are "not more than half-a-dozen servant girls" in their congregations; and that even these manage to preserve their *incognito*

Of course, the question of the relations of the rich and the poor in the house of the Lord is one not altogether devoid of difficulties. Good and learned men, whose opinions must be respected, have even advocated drawing a line of demarcation between the two classes, contending that the rich should worship in an edifice not inharmonious with their daily surroundings, while the poor should assemble in a building more in keeping with their humbler circumstances. And this, simply in order that both may worship with ease and comfort—the allegation being that the rich feel out of place in the company of the poor, while the poor feel still more out of place in the company of the rich. Such a proposal seems contrary to the spirit of Scriptural Christianity which says, "Let this mind be in you which was in Christ Jesus," "who, though *He* was rich, yet for your sakes became poor." "Let the rich and the poor meet together; the Lord is the Maker of them all."

In this connection we cannot refrain from a further quotation:—"It is often said that the Gospel has lost its hold on the masses. Has it ever in these days had hold of them? Never have we seen the Church even

trying vigorously to lay hold of the people. How can it be true that her hold is relaxed? We have sent out a few distributors of Bibles and tracts to people, many of whom cannot read. There have been a few visits by missionaries and Bible readers, along the alleys of our great cities; services have been held often in places so unfit that to go is to forfeit respectability. Churches and chapels have been built for the poor, and invidiously known as 'mission churches.' When we build elegant structures for ourselves, and those cheap chapels for the poor, the very contrast seems to say to the lower classes, 'We hold you at arm's length.' It is hard to understand the Christian philanthropy that forms Sabbath-schools for the children of poverty and calls them 'ragged schools,' as though to taunt poverty with its 'rags.'"

That is a pregnant saying, the light shines farthest that burns brightest at home. After the meeting of the Inter-seminary Missionary Alliance in Montreal, last session, more than one member went away remarking on the apathy shown by the church-going people towards the cause of missions, as indicated by slim attendances at those meetings which were thrown open to the public. If our light were burning brighter at home it would shine farther.

# The College Note-Book.

## STUDENT LIFE.

THE first quarterly meeting of the Montreal Presbytery was held in the David Morrice Hall, on January 10th. The meeting was fairly well attended.

The graduating class in Theology this year is well filled, numbering some twelve or thirteen members. Six of these are taking the honor course, with the view of proceeding to the degree of B.D. in course.

Caste is often regarded as an institution peculiar to Hindostan, yet an unexpressed sentiment seems to pervade our ranks in regard to distinction of academic standing. Before leaving for vacation a student arose at table, and after a slight reference to his position as a senior, requested that some freshman should carry his valise to the railway depot. It is almost unnecessary to state that his request was readily and cordially responded to (in the negative) by the freshmen present.

The cause of missions in our College is hopeful; a missionary band has been formed among the students of the various Theological colleges, embracing some fifteen members. Meetings are held once a month, when papers are read on the different phases of missionary work. This is a result of the impulse given to the missionary cause by the visit of Mr. Forman last year; all the members of the band are looking forward to the foreign mission as the field of their future work, and are thus joined hand in hand

to strengthen and assist each other in their preparation for the work.

The seductions of the somnific god have overcome the stern precepts of the ancient sage, and Theo and Artsman, alike forgetting that—

“Early to bed and early to rise

Is the way to be healthy and wealthy and wise.”

bow their heads under the lulling influence of his sceptre. A motion for the re-consideration of the Sabbath breakfast question was made a short time ago, and a resolution passed transferring the hour of breakfast to 8 o'clock, and now the “sweet restorer” extends her sway till the warning notes of the 8 o'clock bell break the chains of slumber that bind the weary student to his couch.

“Echoes from the Halls” have not been purposely omitted from this issue, but fail to appear only because none have reached us, for “The wind from Thule freezes the word upon the lip,” and the echoes fall



around one in flakes of frozen wit. Only such as were laden with the fire of a more devoted spirit have broken the silence of the Halls. One is a murmured sob of "sore-heads and sore hearts," joined with the word "conversazione," and another is a fragment of a broken dialogue. "Our ther —." Then the voice died away. Again, "Arthur's very low to-day." "Very sad." "Very."

Despite the efforts of the college authorities the temperature of the rooms has been exceedingly low for the last week or two. In fact, were it not for the warmth of our hearts and tempers—we mean *that* temper<sup>s</sup> the severity of the weather, we would fare badly indeed. Some have complained that on rising in the morning they have sometimes been so stiff as to necessitate being laid out on the window sill in the sun till they thawed out, and one even went so far as to assert that his gas jet had frozen solid.

In apology for the seeming want of connection between the heading of this department and the first item under it, in reference to the Presbytery meeting, it may not be out of place to mention that although the meeting there referred to may not have done much towards making up the life of the students, yet some of the students contributed greatly towards making it lively for some members of the Presbytery. A band of devotees of the nicotine god, having retired to the room of one of the students to perform their mid-day devotions, some mischievously inclined students took it into their heads to lock up the jury, as it were, and fastened the door of the room in which the gentlemen were seated. Their devotions finished, they essayed to leave the room, but found to their chagrin that it was impossible. Unheeding the voice that would cry with the old man, "Try not the pass!" they breathed "Excelsior" and tugged amain until the door yielded sufficiently to pass a knife through and cut the gordian knot, and soon "unwounded from the dreadful *close*, but perfumed all," they made a tardy appearance at the afternoon session.

## HOW MANY GO TO CHURCH IN THE CITY OF CHURCHES?

THE STUDENTS MAKE A COUNT.

A FEW weeks ago the editorial staff of this JOURNAL decided to take a census of the average church attendance of the Protestant population of Montreal. The fifteenth ultimo was selected, a day which proved satisfactory in every way, inasmuch as the weather neither offered special induce-

ment to any who might not otherwise be tempted from their homes, nor did it detain through inclemency any who desired to go. The churches were counted in the morning only, and the statistics have no bearing on their evening attendance. Each church was visited by one or more students and the numbers are the result of actual count. The work was undertaken less a comparison of the different denominations of the city than as a comparison of the church-going population, with the nominally Protestant portion of Montreal. The students of the sister colleges kindly consented to assist us in the task, and the following is the result of the census:—

PRESBYTERIAN CHURCHES.		CONGREGATIONAL CHURCHES.	
	No.		No.
St. Andrew's Church	350	Calvary Church	300
Chalmers' "	272	Emmanuel "	300
Erskine "	449	Zion "	85
Crescent "	702		
Knox "	290	Total	685
American Presbyterian	500		
Inspector St. Church	73	CHURCH OF ENGLAND.	
Eglise du Sauveur	50		No
St. Gabriel Church	245	Christ Church Cathedral	430
St. Joseph "	270	Grace Church	222
St. Mark's "	157	St. George's "	543
St. Matthew's "	302	St. James the Apostle	220
St. Paul's "	526	St. John the Evangelist	240
Stanley Street "	202	St. Jude's Church	203
St. John's "	51	St. Luke's "	124
Taylor "	200	St. Martin's "	253
Melville Church	174	St. Mathias "	141
Victoria Mission*	132	St. Stephen's "	216
Nazareth St. Mission*	73	St. Thomas' "	111
		Eglise du Redempteur	37
Total	5,018	Trinity Church	180
		St. Mary's "	49
		Total	2,969
		Reformed Episcopal	133
METHODIST CHURCHES.		BAPTIST CHURCHES.	
	No.		No.
St. James St. Church	460	First Baptist Church	170
East End "	240	Olivet "	369
Mountain St. "	203	French Baptist Church	52
Dominion Sq. "	356		
Douglass "	171	Total	588
First French "	30		
West End "	225	OTHER DENOMINATIONS.	
Sherbrooke St. "	300		No.
Wellington St. "	271	German Protestant	35
Dorchester St. "	39	New Jerusalem (Swedenborgian)	12
Cote St. Louis "	34	Unitarian	160
St. Henri "	74	Lutheran	36
Des Riviers St. "	31	Salvation Army Barracks	180
Point St Charles	71		
Total	2,496		
Total number of Protestants in attendance at Church		13,213	

\* Churches marked with asterisk hold evening services only.

## PERSONAL.

THE Rev. T. Bennett, '76, during his recent trip to Britian, visited most of the scenes of martyrdom both in England and Scotland. He is turning the information thus received into practical use by delivering a course of lectures on "the Church of Scotland," to large audiences in Taylor Church, on Sabbath evenings. It is gratifying to know that the membership of this church has doubled during the two years of Mr. Bennett's pastorate. The building has recently been enlarged by taking in the vestry and library rooms, yet more pews are still in demand.

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The congregation of Millbank, under the care of the Rev. W. M. MacKibbin, M.A., '75; are contemplating the erection of a new church with a seating capacity of about 450. Although this congregation suffered from a long vacancy, and although Mr. MacKibbin has only been a little over two years its pastor, yet in that time 70 members have been added to the communion roll. We deeply regret that Mr. MacKibbin has been suffering for some months past from a severe illness from which he has not yet fully recovered.

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We are pleased to hear that the congregations of Russeltown and Covey Hill, have presented their pastor, the Rev. N. Waddell, '87, with a fur coat.

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The Rev. J. MacLaren, '86, informs us that the congregations of Carp and Kinburn have cleared off all indebtedness, and have a balance in the treasury with which to begin the work of the New-year.

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The Rev. D. H. Hodges, '86, reminds us that we know but little of the difficulties with which the missionary in Manitoba has to contend. His congregation covers an area of about twenty square miles. He travels every Sabbath a distance of thirty-two miles and preaches three times. Our graduate makes the village of Oak Lake his head-quarters. It is situated 133 miles West of Winnipeg, and is surrounded by a good farming country. Our church was the first to break the virgin soil and to lay the foundation of what may yet be a large and flourishing congregation. The first meeting was held in the C.P.R. Station room. Soon this became too small, and they adjourned to the Section house which a brother Lutheran kindly placed at their disposal. Here they convened their meetings until two years ago when they erected a neat little church. In this village church, Mr. Hodges has an average attendance of 75. Last Summer they erected a manse and stable, half the cost of which was paid when completed, and the rest covered by subscriptions.

A vague rumour is afloat that there is to be re-union of all the graduates at the close of this session. Such a gathering would be alike beneficial to graduates, professors and students, as well as to the church at large. The tie which binds the graduates to the college would thus be strengthened and counsel could be taken touching mission work in this province and also in the foreign fields.

The Rev. C. MacKillop, B.A., 78, has been appointed inspector of the schools belonging to the Lethbridge district, N.W.T. Whilst Mr. MacKillop takes a deep interest in educational matters, yet a glance at the annual report of the congregation will show that he has not been neglecting his work proper. The membership at the commencement of Mr. MacKillop's ministry, a short time ago, was only 16 and it is now 51. The reports presented by the Board of Managers, Sabbath School, Ladies Aid Society and Session, were exceedingly satisfactory. On the suggestion of Mr. John Craig it was agreed to call the congregation Knox Church, Lethbridge, in honor of the Knox College Missionary Society under whose auspices it was organized.

J. H. HIGGINS.

# The Reporter's Pencil.

## PHILOSOPHICAL AND LITERARY SOCIETY.

THE opening meeting for this term was held on Jan. 13th. The business conducted was chiefly in connection with the management of the COLLEGE JOURNAL, which is published under its auspices. The supervision, however, extends little further than the election of the staff. The members have faith in the good judgment and ability of the persons of their choice, who are consequently left comparatively free to formulate their own policy, manage their own affairs, and take what stand they please on questions touching the interest of the College, and on the living issues of the day. This confidence on the part of the Society is recognized by the staff, which, in its turn, takes good care to adopt no course which does not commend itself to a majority of the members. Approval of the JOURNAL'S present policy, a recommendation to the staff about to be chosen for the next session, to the effect that its size should not be diminished, and a decision to issue the first number of next session on the 1st of November, instead of the 1st of October, as was done with this volume—these proceedings clearly showed the relation just stated. The new staff was then chosen as follows:—

Assistant Editors.—J. McDougall, B.A., and J. A. Nicholson, B.A.

French Editors.—J. E. Côté and C. Vessot.

Corresponding Editor.—C. W. Whyte, B.A.

Reporting Editor.—D. L. Dewar, B.A.

Local and Exchange Editor.—R. McDougall.

Business Managers.—D. J. Fraser, H. T. Kalem, and Jas. Robertson.

Treasurer.—James Naismith, B.A.

The appointment of an Editor-in-chief was put off to a subsequent meeting, and in this connection the Society decided in accordance with the suggestion of the retiring Editor-in-Chief, to abolish the unnecessary distinction of "Honorary Editor."

"*Resolved*, that secret societies are inimical to the welfare of a country." was the subject for debate. W. M. Rochester, B.A., M. McLennan, B.A., and J. McDougall, B.A. expatiated on the baneful influences of these institutions, whilst their beneficial operations were zealously set forth by M. J. McLeod, B.A. and H. C. Sutherland.

At the meeting of the Society held on the 27th January, C. W. Whyte, B.A., was elected Editor-in-Chief of the COLLEGE JOURNAL, and W. Russell, B.A., Corresponding Editor.

STUDENTS' MISSIONARY SOCIETY.

THE first regular meeting of the term was held on Friday evening, Jan-20th.

Two excellent papers were read one on "The Principles of Buddhism," by J. H. McVicar, which appears in this issue (see page 376. and the other on "South American Missions," by W. L. Clay, B.A. We refrain from giving an abstract of this paper, as it will be published in our next issue.

The Committee appointed to solicit subscriptions from the students for the French Mission School, rendered their report, according to which an aggregate of over \$600.00 has been subscribed, to be paid before the 1st of July next. This means considerable effort and self denial on the part of men who, in the majority of cases, find it no easy matter to bridge the financial straits of a college course.

We sincerely trust that their example will not be lost on the general public, and more particularly on those who have the means at their disposal, wherewith to combat the errors and superstitions of Rome, promote pure and undefiled religion, and so build up that righteousness which alone exalteth a nation.

The \$50.00 annually contributed by students for the support of two native helpers in the South Seas, was ordered to be sent in the name of the Society, which now becomes responsible for the collection and remittance of this sum.

We may here state that an additional \$30.00 has been raised this session which is to be employed in supporting a native assistant to the Rev. Joseph Annand, on the Island of Santo.

Regarding the matter of appointing a foreign missionary, it was decided to defer action, for this session at least, in view of what the Society has undertaken in connection with French work.

THE PRINCIPAL'S TALKS TO STUDENTS.

FOURTH TALK.

*Subject:—Our position on the Temperance Reform.*

This is a subject of the greatest public interest, which I consider at your request, and my view of its main features which I expressed before the Synod of Montreal and Ottawa, in 1885, is conveyed in the following propositions:—

1. *Drunkenness is a sin against God and a crime against society.* The first part of the proposition is established beyond doubt by many utterances of Scripture, and the second is forced home upon us by the countless woes of innumerable ruined families and by the enormous burdens

laid upon the body politic in supporting gaols, asylums, poor-houses, &c., rendered necessary by the prevalence of this crime.

2. *Good men, on religious and patriotic grounds, are bound to do their utmost to prevent and suppress this sin and crime.* True godliness, springing out of love to Christ and to the souls of men, manifests itself by inspiring determination and activity in opposing sin and crime and in promoting morality and holiness. It has a destructive and a constructive work to do—certain things to pull down and others to build up. The strongholds of Satan are to be shattered and the bulwarks of purity and righteousness established. It is no part of the mission of Christianity to plant and foster dens in which men become drunken and guilty of all manner of atrocities. Its letter and spirit and all its correlated forces are diametrically opposed to such.

True patriotism also must show its deep and practical abhorrence of that which lays waste the peace of households, the health, the industry and national prosperity of our great Dominion. If it be asked, how is this religious and patriotic work to be conducted? the answer is:—

3. *For the suppression of the evils in question we are to use the Gospel, the press, scientific lectures, the political ballot box, and public and religious education.* Different persons will, of course, show different degrees of skill and wisdom in the use of these appliances. We must never forget the fact that the Gospel is God's great remedy for sin, and the preaching of it in its purity and fulness is essential to the safety and prosperity of any nation. Any lower platform than this we decline to accept. It is a good thing to make men sober—the first thing to be done when we find them in a state of intoxication, in order that they may give a rational hearing to saving truth; but it is better to be the means of saving their souls in God's appointed way that they may remain sober. Good to say to a man as he is about to enter a rum hole, withdraw thy foot—there is death in that place—"do thyself no harm"; but better to persuade him to "believe in the Lord Jesus Christ" that he may be saved. The two courses of action are not antagonistic, but quite compatible with each other. But the gospel is eminently practical, and carries those who obey it far beyond mere talk, leads them to strike heavy and decisive blows at vice and rascality wherever they appear. And action, firm united action, on the part of all christians, is just what is needed in this matter. Let our scientific men, like the late Dr. W. B. Carpenter, Dr. Richardson, and thousands of others, continue to speak out, and let others repeat, again and again, the unequivocal testimony of science which they deliver. Let us in our text books, our public schools and Sunday Schools, have the truth clearly taught on this subject. Let the uses and abuses of alcohol be understood. Let the nature of poisonous compounds which impair the functions of the vital organs of the body be made known. Let all citizens exercise their

right to tell our rulers, by their votes, what the moral sense of the country demands. Will any one say that in all this we are not acting in harmony with the principles of common sense and christianity, and promoting the highest good of the nation ?

4. *To persons in the enjoyment of ordinary health stimulants and narcotics are unnecessary and injurious.* There is nothing in these substances of the nature of food—nothing to enrich the blood, and, under the conditions supposed, to promote nutrition and build up the physical organism. A stimulant is that which excites abnormal or unnatural action. Alcohol, for example, taken into the stomach, according to Dr. Carpenter, “deranges the vaso-motor system; this derangement showing itself in disturbance of the heart's action, and in relaxation of the capillary vessels, which become filled with blood, especially in the nervous system and in the skin.” “The introduction of alcohol into healthy blood can do nothing but mischief.” Dr Richardson has shown that it deteriorates the blood by softening the red corpuscles and causing them to join together and stop the circulation. They stick fast, or become deposited as obstructions in the small veins in certain portions of the body. The liver, the brains, and other organs are deranged. Hence too the red eyes and nose of the whiskey and brandy drinker which advertise to the world his diseased condition.

A narcotic is defined as “an agent which, in medical doses, allays morbid susceptibility, relieves pain, and produces sleep; but which, in poisonous doses produces stupor, coma, convulsions, and, when given in sufficient quantity, causes death.” There are many substances which produce these effects, such as tobacco and various preparations of opium, &c. Without further discussing stimulation and narcotism, it seems self-evident that persons in ordinary health do well to abstain from the use of agents that induce such results. They can suffer no injury from this abstinence, and are pretty sure to be greatly the better of it. And if they are sick, or in a morbid condition of a serious nature, no sensible person would advise them to be their own physicians, or to go to a corner-grocer or the keeper of one of our twelve hundred saloons for a prescription. Advocates are accustomed to say that when a man is his own lawyer he has a fool for his client. It is equally true that when a man is his own doctor and makes the bar-room or the whiskey and brandy bottle his drug store he has a fool for his patient. I claim the right, the liberty before God and society, for every man as a rule, to abstain totally from stimulants and narcotics without risk of injury and with the certainty of very great advantage to himself and others. But I must go further than this :

5. *The law of love, which is the law of Christ, binds his followers to abstain from anything “whereby a brother stumbleth, or is offended, or is made weak.”—Rom. 14-21.* This law is plain enough. It is of universal



application, and holds us firmly in its grasp so long as there are brethren capable of stumbling, being offended and made weak through our conduct. The difficulty is to get men, and even Christian Ministers, to acknowledge that it is in force constantly and without intermission. They see that it is of temporary obligation, that they come under its power occasionally, now and then, but not always. One has recently published a sermon in which he teaches that young people should be total abstainers until they are 21 years old. He declares also that "it was a good thing for the priests to abstain from wine and strong drink when offering sacrifices or expounding the law, so as to have the brain clear and the judgment calm."

He concedes, still further, that we should abstain from wine when sitting at dinner among "a jolly set," beside a classmate, since our taking it might cause him to stumble and fall.

What have we to say to this view of the law of love? Does it fully and fairly express its meaning? We think not. If young people find it wise and good to abstain for 21 years, no valid reason can be given why they should do otherwise for the rest of their lives. It would be manifest folly to throw away the habits of restraint and power of self-government thus acquired and adopt a new course. And we are unable to discover any reason from common sense, science or scripture why a person should not do his utmost to have his "brain clear" and his "judgment calm," not occasionally or when rendering special services, but *always*, every day of his life; and this, it is acknowledged in the statement cited, is the effect of abstinence from wine and strong drink—surely a good rule, therefore, to follow constantly. The Rechabites were specially honored of God for having obeyed their father's command binding them perpetually to this rule; but had that command involved anything morally wrong and injurious they could not have received the Divine approval for obeying it, for that would be to commend them for wrong doing (Jer. 45). John the Baptist came neither eating nor drinking, and yet Jesus declared him to be, as a prophet—a revealer of God's mind and a teacher of the people—second to none ever born of women. He did not denounce him, as the fashion now is in some quarters with regard to total abstainers, as narrow, unsympathetic, and a misinterpreter of scripture, because of his abstemiousness. He freely accorded him the liberty which he exercised of limiting himself to the simple diet of locusts and wild honey.

But what of our being among a "jolly set" at dinner? We are told that we should then abstain lest our example should injure them. Their presence limits the liberty we might otherwise enjoy. Very good. But how can we separate the force of our example from such persons at any time, especially if we publish in the pulpit, on the platform, and in the newspapers our determination to be respectable moderate drinkers? Is

not this the same as if we were dining with them every day in the year, and setting the example which is confessed to be dangerous and injurious? Obviously the true course is that, in the untrammelled exercise of personal liberty and Christian charity, "we that are strong ought to bear the infirmities of the weak, and not to please ourselves." We ought to do so daily, constantly, not by fits and starts; for, whilst fearlessly maintaining the right of private judgment, yet, acting in the strength of divine grace, we are bound to exercise heroic self-denial, and thus evince the vital and practical nature of our faith and love as we "bear one another's burdens, and so fulfil the law of Christ."

Let us suppose that this Christian and patriotic work of temperance reformation is carried on in a devout and determined manner until what is contained in the five preceding propositions is accepted and manfully acted upon by a decided majority of the people, then it will certainly follow:

6. *That the enlightened Christian sentiment of the nation will express itself in law, and there will be well-considered and wise prohibitory enactments against what is known and confessed to be working ruin in the land; and there will be sufficient moral strength and courage to enforce them.* This is to be the issue, and may God speed its coming. Meanwhile there are not a few who seem to be alarmed at the restraints of law as if they were anti-christian and diabolical. They can complacently accept a license law, regulative enactments, to secure public revenue, to enable men to sell "villainous compounds" to poison their fellows, but they cannot endure the thought of an effectually repressive measure that will stop the destructive traffic. They point to the many instances in which dynamite has been used to destroy the lives and property of those who are zealous in seeking the suppression of the traffic and say, "See what your Scott Act is doing." We answer no, but we see the true character revealed of some who have hitherto made money on the ruin of households and of the bodies and souls of men. Then they add—"Your law is no use. Prohibition does not prohibit. We are old enough to have seen many such laws trampled under foot. You cannot enforce them."

We answer, we have seen the whole law of God treated with contempt, but we think none the less of it on that account, and we have no intention of giving it up and saying it is no use because men behave so outrageously. The wrecking of steam looms and spinning jennies, by lawless mobs of artizans, at the time of their introduction in England was not regarded as a conclusive reason for abandoning these beneficial inventions. And the murderous conduct of the users of dynamite is not to defeat the enforcement of wholesome and righteous laws expressive of the will and the wants of the people. Prohibition will prohibit,—and that effectually, when professed christians cease by word and conduct to be the apologists

of vice, and when our educational and religious forces develop a type of manhood with sufficient backbone to do what is right. But why not be content with moral suasion? Because God has joined law and moral and religious suasion together, and we dare not discard the one and exclusively adopt the other. At first God gave great prominence to prohibitory enactments. No fewer than seven of the precepts of the Decalogue begin with "Thou shalt not" And the gospel is not antagonistic to the law. Christ did not come into the world to relieve men of all restraints and to set them free to do as they please. God's method of governing men is still to forbid and to enjoin. Listen. "Make no provision for the flesh to fulfil the lusts thereof," is just as binding as the precepts to "crucify the flesh with its affections and lusts," and to "walk in the Spirit," and "Put on the Lord Jesus Christ." "Lie not one to another" is as essential as that we should "speak the truth in love." It was just as truly a Christian act on the part of the Church at Corinth to expel the incestuous man as to love one another. The act of prohibition, shutting out from their communion, was as essential as the cultivation of spiritual gifts among themselves. Indeed, they found it much easier to do the latter than the former. And so many find it now far easier to utter what are called liberal views and to talk piety than manfully to enforce laws repressing vice. Why should we not repress manufacturers and saloon keepers from working ruin to the health and peace and morals of the households of the land? Has not God said, "Be not drunken with wine, wherein is riot; but be filled with the Spirit." "Wine is a mocker, strong drink a brawler." "Woe unto him that giveth his neighbor drink, that addeth thy venom thereto, and maketh him drunken also."—Hab. II-15.

J. A. NICHOLSON.

## Talks about Books

It is but natural, in this season of the year, when kindly wishes abound, springing from warm hearts untempered even by Canadian snows, that genial feeling should express itself in verse. Mr. Arthur Weir, B. Ap., Sc., breaks the ice with his *Fleurs de Lys*, which Mr. E. M. Renouf, of Montreal, publishes at the price of one dollar.<sup>1</sup> The publisher has done his work well, for *Fleurs de Lys* is a book of whose external appearance any bookseller might be proud. The author almost disarms criticism in his preface, by telling us that the contents of this book were written between the immature years of twenty and twenty-three. These contents are a Jubilee Ode, *Fleurs de Lys*, Red Roses, and other poems. The spirit of the book is a good one, loyal, reverent and pure. The rhythm, except where the poet strains after effect, is harmonious, and the rhyme, as a rule, is all that can be desired. Red Roses are the best part of the author's work. Whether real or imitated, affection has not only given the poems under that title a loftier ring, but has also stimulated the writer's descriptive powers, especially in "Long Ago," rather an ambitious title for twenty-three years. In *Fleur de Lys* proper, the best poem is "The Captured Flag," which has a flavour of Macaulay. The Jubilee ode is marred by its impossible metre. "Champlain" reminds me unpleasantly of a voice shouting "In the Bay of Biscay O!" The second stanza begins:—

"Thus I murmur as I close  
Parkman, day being long since sped."

Now there is something of what a Frenchman would call *brutal*, in this introduction of my friend Parkman's name. Better add a whole verse to the poem to indicate by poetic circumstances the biographer of Champlain. When I was young, like the author, I wrote a few verses on Salaberry at Chateauguay. I was foolish enough to rhyme the name of the place thus:

"But steady nerves and brave, true hearts  
Beat back the foeman's proud array,  
So well our Frenchmen played their parts  
Upon the banks of Chateauguay."

Our poet adheres to the pronunciation of the *habitant*, and sings:—

"Quickly in the silent dingle  
Raise the *abatis*,  
Near where Outarde waters mingle  
With the Chateauguay."

Would it not be better to spell the word phonetically, *Shatigee*? There is a place, near Montreal, the name of which is pronounced *Salleroh*. Suppose a poet made that region his theme, and sang—

<sup>1</sup> *Fleurs de Lys*, by Arthur Weir, B. Ap., Sc. E. M. Renouf, Montreal.

“Fleeing from his mad endorsers  
Smith drove o'er the snow,  
Till his overheated coursers  
Stopped at Saint Laurent.”

How would it suit the fastidious public? There is some good thoughts and lines in Nelson's Appeal for Maisonneuve, but the concluding lines:

“Raise a statue to the founder of this great, historic town,  
Chomedey de Maisonneuve, or pity me and take me down”

irresistibly call to mind the Bon Gautlier Ballads of Aytan and Martin. There is good thought in Hope and Despair, in Equality, and in Life in Nature, though the latter savours a little of Pantheism, which, doubtless, the poet is innocent of. “Jules' Letter” is a prettily written ballad in imitation of the style of the Countess Dufferin, and “A Greater than He,” is a well versified Indian legend. As a sample of the poet's best style, the first verse of the maiden bears quotation:—

“The melody of birds is in her voice.  
The lake is not more crystal than her eyes,  
In whose brown depths her soul still sleeping lies.  
With her soft curls the passionate zephyr toys,  
And whispers in her ear of coming joys.  
Upon her breast red rosebuds fall and rise,  
Kissing her snowy throat and lover-wise,  
Breathing forth sweetness till the fragrance cloys.”

Mr. Weir has the afflatus, and if he be not drawn away by more serious studies from the pursuit of poetry, may yet contend for the laureateship of Canada.

A smaller volume of poems, also, very prettily got up by Hart and Company, of Toronto, is a Song of Trust and Other Thoughts in Verse, by W. P. McKenzie, B.A.<sup>2</sup> It consists of twenty-one short poems, mostly religious, with just a taint of morbidness, as if the work of one who had seen much of the dark side of life, yet who certainly has not lost faith in God. The poems are those of a traveller, dated from Lake St. Joseph, the Bay of Fundy, Baie des Chaleurs, Crow's Nest Pass, Canaseraga Valley, North Saskatchewan, and Clifton, N.B. The Song of Trust is a companion to Newman's Lead Kindly Light, breathing a spirit of confidence in the Great Leader. In the poem entitled “Earth Near Again,” the following passage occurs:—

“In western skies, suffused with ruby mist,  
How sweetly blush the clouds the sun has kissed  
With ardent good-night greeting! Half in shame,  
They turn their faces, glowing with love's flame,  
That we may see the beauties of the sky.  
Must we to them forever say Good-bye,  
When dark and chill of death creeps to our heart?  
Or must day's beauty of the cloud depart!  
White face in summer mirrored in the pool;  
White hand in winter giving snow like wool;  
The white, long-trailing garments of the Day

<sup>2</sup> A Song of Trust, by W. P. McKenzie, B.A. . Hart and Company, Toronto.

(Who round the wide earth takes his ceaseless way),  
 Outflowing 'neath the touch of artist wind,  
 That drapery doth hang and cincture bind.  
 See how, on varied currents of the air,  
 The clouds go floating, dark and fair;  
 Like sailing isles of foam, the feathery white,  
 Borne by dark waters, trembling in their flight.  
 Down rocky steep, or boulder-strewn incline—  
 Or motionless at the horizon's line,  
 Like white sea surge transfixed upon the shore;  
 Must sight of this return again no more?"

A very imposing, large, octavo book, of 175 pages, is the University of Toronto Song Book, published by Suckling & Sons, the music publishers of Toronto.<sup>3</sup> It includes all the songs that students delight in, embracing, of course, those utterly ridiculous ones, whose merit is that of the terrier, of whom the intending lady purchaser said, How ugly he is! and to whom the genial dog fancier replied, "Why, mum, that's the beauty of 'im." As some ancient products of my muse find a place in my Alma Mater Song-book, I am necessarily prohibited from saying anything of the many original songs and translations from the French and German, contributed by Toronto University men, from President Wilson down to poetical undergraduates, after whose names are written years that so far are not. A lady graduate is among these benefactors, or malefactors, as the case may be. There is an original temperance song among them, as an antidote to "The flowing Bowl," and "The Tavern in this Town." French Canadian songs are well represented, and so are those of old France and of Germany. Mr. J. E. Jones, B.A., the chief editor, has done his work very well, and the University is to be congratulated on the appearance of this literary production. McGill College has already a very good song book, but it will need to make a stride in the next edition, if it intends to keep in advance of Toronto.

I am indebted to the editor of the *Record* for several German publications. One of these is *Was ist Calvinismus?* by Dr. W. D. Smith, published by the Presbyterian Board of Philadelphia.<sup>4</sup> The translator's name is not given, but he seems to have performed his task faithfully. The work is in the form of question and answer on the part of a young Christian and a preacher, divided into twenty-two conversations. These contain a clear enunciation of the Calvinistic views set forth in the Westminster Confession. It is a most unhappy thing that a name given to the Reformed Protestants, by Roman Catholics and Lutherans, in derision, should have been adopted by English-speaking Protestants, and that thus a sect of Calvinists should have been recognized. Very few among our ministers are prepared to accept the whole doctrine of Calvin, or to homo-

<sup>3</sup> The University of Toronto Song Book; J. Suckling and Sons, Toronto.

<sup>4</sup> *Was ist Calvinismus?* von Ehrw. Dr. W. D. Smith; Philadelphia, Presbyterianische Publikations-behörde.

loga: his Institutes, the production of a young man of twenty-seven, and besides that, prepared as an apology for Protestantism to Francis, the French king. If the apostle Paul forbade early Christians to say "I am of Paul and I, of Apollos and I, of Cephas," we who know better than they should not say I am of Calvin, or of any other man. Were I to give title to a book, setting forth Scriptural doctrine, I should call it *Was ist die Wahrheit!*" or *What is Truth?* and not, *What is Calvinism?*

Two missionary papers came from Calir and Stuttgart in Wirtemberg. One is the *Calwer Missionsblatt*, the other the *Missionblatt für Kinder*.<sup>5</sup> Both are illustrated. The former deals with *The Woman question in Japan*, gives mission news from the Carolines, Mexico and the United States, and mission correspondence from Greenland and China. The *Juvenile Mission Leaf* is in its forty-sixth year, but has not grown much in that time. There used to be little, old-fashioned mission papers for children in Britain, but their race, I think, is run.



<sup>5</sup> *Calwer Missionsblatt; Vorlay der Vereinsbuchhandlung in Calir und Stuttgart. Missionblatt für Kinder—Doseolbe.*

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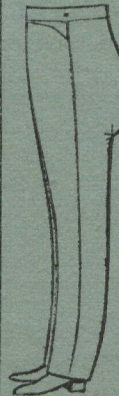
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