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Symposium,  
ON THE QUESTION OF CHRISTIAN UNITY.

THE BAPTIST VIEW.

*By Rev. A. G. Upham, B.A.*

**I**N taking this part in the discussion of this great question I can speak only for myself, yet I think I understand the views of my brethren concerning it well enough not to misrepresent them.

*I. Baptists believe in Christian Unity.*

This might be expected, and go without saying from their fundamental principle, viz: That the Bible strictly interpreted is the only Standard of Christian doctrine and duty. For nothing is more clearly revealed in the Bible than the wish and will of our Saviour, the great Head of the Church, that all His disciples to the end of the world should be one. (John. 17: 21-23.) Put as the Baptists occupy a somewhat peculiar position in the Christian world and are often misunderstood, it may be well at the outset to affirm their sympathy with their brethren of other evangelical churches on this point. They believe in Christian Unity. They long as earnestly as others to see our Lord's prayer for this great object fully answered. They see the evils of sectarianism and deplore them, and they do not maintain a separate ecclesiastical existence (and an existence which often exposes them to misrepresentation and reproach), because they like to differ and walk apart from their brethren, but because they believe that loyalty to Jesus Christ requires it. And if ever the time shall

come when they can unite organically with any other body or bodies of Christians without being untrue to their convictions of duty to Christ, they will heartily welcome and seek such union. Meanwhile they are not indifferent to the current discussions of this subject as the following resolution passed unanimously by the New York State Baptist Pastors' Conference in the autumn of 1886 will show:—

“*Whereas*, There is among Christians a prevailing and increasing desire for a more through co-operation in works of faith and labors of love for the spread of the Gospel and the extension of Christ's Kingdom throughout the world; and *whereas*, So honorable and conservative a body of Christians as the Protestant Episcopal Church of America, in its General Convention now in session at Chicago, has entered upon the consideration of, opening communication with the various bodies of Christians in this land with a view of ascertaining if a disposition exists among them to promote organic unity upon the basis of the apostles' doctrine and fellowship and in the breaking of bread and the prayers: therefore,

*Resolved*, That we as Baptists profoundly sympathize with the desire thus expressed, and pledge ourselves to join all the disciples of our common Lord in the endeavor to obtain that unity ‘which can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church,’ as constituted by our Lord and His inspired apostles.

*Resolved*, That the prevalence of unbelief in every possible form, and of both organized and unorganized wickedness so alarming to every true Christian and philanthropist, demands such combined action for self-defence as well as for the extension of the Redeemer's Kingdom.” This may be taken as a representative statement.

II. *Essential Christian Unity in no small degree already exists.* With all the differences between the evangelical churches of Protestantism the Christians in them are essentially one, and their oneness manifests itself increasingly and in new ways year by year. The differences between them may be great, but the unity is greater. The things that unite us are more than the things that divide us. What is Christian Unity? It is of supreme importance to have clear ideas on t' is question. Not a little of the difficulty that envelops this subject in many minds is due to vagueness and confusion of thought at this very point. The popular idea is that Christian Unity consists in a general good feeling between the Christians of different churches toward one another as Christians, and we are thankful to believe that

this good feeling exists more generally than it once did. Whether the world is growing worse or better, the Christians of different churches are learning to treat one another better, to have a more cordial respect for one another's conscientious convictions, to speak more kindly of one another, to rejoice more sincerely in one another's spiritual successes, to adopt one another's methods of worship and work, and to co-operate more freely in preaching the Gospel of the common salvation to lost men. We thank God, and take courage. But is this Christian Unity? No, it is one result or manifestation of it, but Christian Unity itself is quite another thing. Let us hear the prayer of our Lord for this as He pours it forth in thrice repeated cry:—

*“Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me, I have given unto them: that they may be one: I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.”* (John 17: 21-23, Revised Version.)

Strictly speaking, this is not a prayer for *union*, but for *unity*, and it has primary reference, not to the relation of Christians to one another, but to their common relation *in Christ*. “That they may be one, even as We are one,” “that they also may be *in Us*.” This it is for which our Lord so earnestly prayed, the unity of all of His followers in Him, a unity so absolute, so blessed, so vital, so complete, that nothing short of His perfect unity with the Father can fitly represent it. More than a merely outward combination of forces, more than a mere manifestation of mutual good-will, it is a life, a perfect oneness of thought, feeling, counsel, purpose, will, manifesting itself in a perfect oneness of character and conduct, of worship and work. It springs from the indwelling of His Holy Spirit in the hearts of all of His own, and it appears in the reproduction of His life of holy love and glorious self-giving in their lives. Through this *visible* unity of His disciples the world might see the Crucified One living on earth after He had gone back to Heaven, and know that the Father had sent Him.

Now, is there nothing of this unity on earth to-day? Are not all true believers in Christ essentially one in Him? One in their faith which is the root and substance of all personal religion? One in their hope of salvation through Him? One in the great object of their

efforts to make Him known to all the children of men? Is there not a Christian character on earth as distinct from character that is not Christian as Christian nations and races are from the rest of mankind? Doubtless each denomination through its peculiar methods of training produces a type of character that is peculiarly its own. It is not difficult to distinguish a Presbyterian from a Methodist, or a Baptist from an Episcopalian. But with all these differences of species there is a common genus. There is a Christian character common to them all, the fruit of the Spirit of Him who dwells in them all. And His Spirit is continually bringing Christians of different denominations nearer to one another, by the power of a common love and increasing loyalty to their common Lord. His great prayer may not be fully answered, but it is being answered, and because Jesus said, "I know Father that Thou hearest Me always," we may well believe that all of His own will yet "be perfected into one." That which has already been attained may not be the Christian Union that many desire, but it is something a great deal better,—it is Christian Unity, or an approach to it.

III. *An Organic Union of Christian churches to be permanent and valuable must be based upon unity of conviction.* Organic union is good, but it is not the greatest good. Liberty is better, Truth is better, and until Christians can agree in the Truth as it is in Jesus, no schemes for organic union can or will succeed. Much that is said and written upon this general topic seems to overlook this. No sooner is the question of organic union opened than there is talk of mutual concessions and compromises. No one seems to suppose that all Christians can be brought to agree in everything; it is assumed that on some points they can only agree to disagree, and so each one looks about him to see what his brother can give up and (in his opinion) ought to give up. The best that is dreamed of is that the churches should come together as some of them do at a union evangelistic meeting, with a tacit understanding of agreement in the truths essential to salvation, but holding all others in abeyance, agreeing for the sake of presenting a solid front to the world to say nothing about them.

But supposing such a union were formed and all the evangelical churches of Protestantism were merged in one great organization which should tolerate as many differences within itself as does the Roman Catholic Church, would our Lord's prayer for unity be any more fully answered than it now is? Not a whit. "That they all

may be one, *as Thou, Father, art in Me, and I in Thee.*" This is the Divine pattern of Christian unity which Christ has left for His followers from which they may not depart a hair's breadth. But who supposes that the relation between the Son and the Father is one of mutual concession and compromise? What believer in the Trinity would ever speak of the Son as holding one view of truth and the Father another? Who would say that they agree to disagree on certain minor points for the sake of appearing to the world as one? The thought is shocking and it would be too bad to express it were it not for the sake of showing the folly of any such union between the churches as sometimes appears to be proposed. "*I and My Father are one,*" said Jesus, and although the Father and the Son are different in personality, it is their oneness in being and substance which the Son has made the pattern and type of the relation which should exist between all of His own and Himself, and inferentially between one of His own and all the others. It may be a unity in diversity, but it cannot be a union with discordant differences. As men are now constituted and situated it is difficult to believe that they all can be brought to think alike in everything. Unity in diversity is the law of nature and of life, yet any outward union of Christ's followers that is to be permanent and valuable must be based upon a unity of conviction in Him. Christian Unity of a higher type than that to which we have yet attained must precede Organic Union. Supposing such a union were formed now, how much good would it do? It would have to be on the basis of mutual concessions and compromises. But who would decide how these should be made? And what Christian would lay aside one conscientious conviction save at the word of the Lord of the conscience? Some of the best men and women in the churches whose convictions have been reached through many struggles and prayers would hold aloof from such a union if they did not openly oppose it, while the mass of weak brethren and sisters would become still weaker through the loss of what few convictions they now have. The sacrifice of convictions and the strain upon consciences that would be involved would be so great as to more than counterbalance the supposed gain. If such a union were formed to-day the process of disintegration would begin to-morrow. At present therefore I believe that organic union is impracticable, and hence undesirable. Something has been accomplished in this direction in the consolidation of various denominational fragments into one great body, like the Presbyterian Church in Canada. Something more may

be done in this line among other bodies such as the Regular and the Free Will Baptists between whom in the Maritime Provinces negotiations for union have been for some time in progress. But that Episcopalians should give up their Episcopacy, and Presbyterians and Methodists their strongly centralized church governments, and Congregationalists and Baptists their Independency is hardly to be expected very soon. Pulpit exchanges between ministers of different denominations are pleasant and profitable to ministers and churches alike, but while they emphasize the essential unity of Christians, it is an open question how much they do to prepare the way for Organic Union. Certainly I should not expect a Presbyterian minister to be less Presbyterian because he did me the honor to exchange pulpits with me, and I am sure I should be as much of a Baptist on coming out of his pulpit as when I went into it. Neither of us would respect the other if either of us yielded one honest conviction for the sake of politeness, although both of us would be constrained by the law of Christian courtesy to preach only that truth in each other's pulpit which in such large measure is common to both. So with union evangelistic meetings. Conducted by such a wise man as Mr. Moody, they are good and do good, but do they help on organic union very much? It is to be hoped that we are all better Christians for Mr. Moody's visit to Montreal last October, but are any of us less denominational? Is any one who had any denominational principles before those meetings less inclined to hold them firmly now? No, those meetings emphasized the essential unity of Christians, that is all. But if Organic Union ever comes to stay it will be not only because all Christians love one another as Christians, but because they are united in the Truth.

IV. *Christian union, both essential and organic, is retarded by the practical refusal of many Christians to be guided by the acknowledged teachings of the New Testament in all points of doctrine and practice, and by them alone.* I say the *practical refusal*, lest otherwise any of the followers of Christ should seem to be charged with wilful disobedience to Him. Theoretically all Protestant Christians are governed solely by His will as revealed in the New Testament. That the Bible and not the Church is supreme, is the principle that distinguishes Protestantism from Roman Catholicism. Yet, when the subject of organic union is under discussion, mention is apt to be made of the necessity of a "return" to something. Witness the quotation in the first of the resolutions near the beginning of this article. But

a return implies a departure, and what is it from which "all Christian communions" have departed? And whither must they all return in order to organic unity? "To the principles of unity exemplified by the undivided Catholic Church," say some. Agreed, if by this is meant the Church (or rather the Churches) established by our Lord and His inspired Apostles. These are Baptist sentiments everywhere. Baptists believe that Christ alone can make laws for His Churches, and furthermore that all of these laws are revealed in the New Testament, explicitly or implicitly. They care very little for Church Standards, Creeds, or Confessions of Faith, however venerable, but they care very much for the New Testament and they mean to be guided solely by this in all things. "Why then," it is asked, "do you maintain the odious practice of close communion? Where is the New Testament warrant for that?" Our answer is that in the present condition of the Christian world we feel obliged to take the position we do in this matter by the principle involved in the Great Commission of our Lord, (Matt. 28:19) according to which the Divine order of things in the establishment and extension of the Redeemer's Kingdom on earth is, (1) Discipleship, (2) Baptism, (3) Church life,—an order which is theoretically admitted by all evangelical churches. But how can this Divine order be maintained if the items of it are reversed, or if any one of them is altogether omitted? How can our Lord's Kingdom come and His will be done on earth as it is in Heaven if Baptism precedes discipleship, or if the Lord's Supper, which is the peculiar privilege of Church fellowship is received by the unbaptized even though they are disciples? There can be but one answer to these questions by evangelical believers, and there is but one. No evangelical church in America, so far as I know, receives those whom it considers unbaptized as regular communicants at the Lord's Table. All such churches admit that Baptism is the *formal* as discipleship is the *moral* prerequisite to the Lord's Supper. The difference between the Baptists and other evangelical churches is not as to the terms of admission to the Lord's Supper, but as to what constitutes Christian Baptism. And yet if the New Testament alone is followed, how can there be any difference of faith and practice on this point? Where is the New Testament warrant for infant baptism? or baptismal regeneration? or for anything as baptism except the immersion of a professed believer? Representative men of all denominations agree on this last point. Lexicographers, Exegetes, Historians, Theologians, Ministers of the first rank in all communions

unhesitatingly declare that immersion alone was the primitive baptism. And yet many of them usually practice something else! By what right? Who has given any man or men the authority to change an ordinance of Christ? And how can there be organic union until all practice what all acknowledge to have been His baptism? "The odium of retarding unification" belongs not to those who steadfastly practice this, but to those who have departed from it. Ours is a case of close baptism, not "close communion," and when other evangelical churches are governed solely by the acknowledged teachings of the New Testament as to the *subjects* and the *act* of baptism, "close communion," falsely so-called, will vanish away, for the necessity of our present practice will cease. Our practice may seem very narrow, but if it were broader, we should go farther than many of our good brethren of other denominations are willing to go. For whereas they admit as regular communicants at the Lord's Table only such as in their opinion have been baptized, we by admitting such as have been sprinkled or poured upon should be sitting down with those who in our opinion are unbaptized. And how could we be true to the Great Commission of our Lord and do this? The fact is a great deal too much is made of the Lord's Supper as a test and sign of Christian fellowship, whereas primarily it was not instituted for this at all. "THIS DO," said our Saviour, "IN REMEMBRANCE OF ME." This, and only this. He said not a word about Christians recognizing one another and showing love to one another as Christians in this ordinance. But if others would join with us as members of His Body in remembering Him, why will they not at once receive His Baptism and come and welcome? All churches agree that immersion is Scriptural Baptism. All cannot agree on anything else. If others are as anxious for organic union as they profess to be, let them receive the Baptism of Jesus Christ and His Apostles, and one great barrier that now separates millions of His followers from those whom they love as brethren will be broken down.

Does this seem like saying, "We are right, you know; come and join us?" It is not so intended. It is meant rather as an invitation to others to return to the acknowledged teachings of the New Testament on one point, and if there are points wherein *we* need to return we wish to know them. Only if organic union is ever to include the Baptists it must be *on the basis of the New Testament alone* and in an agreement upon the teachings of the New Testament. Forms and ordinances are of comparatively little importance, but the principle

of Christ's absolute and sole Lordship over His Churches is vital. "There is one Body, and one Spirit, even as also ye were called in one hope of your calling: one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all." God speed the day when all who love the Lord Jesus Christ in sincerity shall abide in His Word, and know the Truth, and be made free.

A. G. UPHAM.

*Montreal.*

STRENGTH IN WEAKNESS.

"How can I preach to-day?" I sighing said,  
As languidly I laid my weary head  
Upon the Vestry mantel. All was still;  
The bell had ceased. The beadle waiting, stood,  
Then anxiously inquired if I was ill;  
"I answered "No." And then in dreamy mood  
I entered with him, climbed the pulpit stair,  
Sat down—the people thought I bent in prayer.  
Perhaps I prayed, although no words did lend  
Expression to my yearnings. Then I preached,  
And prayed, and felt relieved when I had reached,  
The accustomed benediction at the end  
Of my performance! Oh, how sad I felt,  
And sick at heart! And in my grief I knelt  
And poured my disappointment in the ear  
Of the Master whom I long to honor more,  
And then I heard a footstep coming near—  
A sob—a timid knocking at the door.  
"Come in!" "Oh, sir, you'll pardon me for speaking  
A word or two; but, oh, I could not go,  
After so many years of weary seeking,  
Until I just had come and let you know  
How much the tender words that you have spoken  
Have comforted a heart that's well nigh broken!  
God bless you for them sir. She said no more,  
But pressed my hand, and vanished through the door.  
Again I knelt. "O Father pardon me!  
And teach me more and more to trust in Thee!"  
Long time I wrestled there; and, as I prayed,  
Methought a tender, loving Hand was laid  
Upon my head; and, as I walked along  
Towards my home, my spirit sang this song:  
"Behold, when I am weak then I am strong!"

*John Pollock.*

## Contributed Articles.

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### SIGNS OF NATIONAL DEGENERACY.

**S**YMP TOMS of national decay are for a time unobserved by those who suffer from them. It is with the nation as with the individual—"Gray hairs are here and there upon him, yet he knoweth it not." The great silent intellectual and moral forces which mould the destiny of communities for evil are usually unheeded until they become decidedly pronounced in their action, and then, when too late, multitudes express regret for the past and alarm for the future. It is greatly better to be forewarned, and, in laying the foundations of national life, as we are doing in Canada, to shun the things which make not for distinction and honor, but for shame and disaster.

Among these may be classed want of reverence, which assumes many forms. It may be with regard to things sacred or secular, relations which are wholly public or strictly private. When parents are refused the reverence due to their position, household government, which is at the basis of society, is overthrown. When truth and honor are treated in this fashion the issues are the lies and frauds of business and politics. When law and international relations are objects of scorn, instead of sacred awe and respect, we have social disorder, vice, violence, murder and warfare. When reverence for woman dies in the heart of a man or a people, coarseness and vulgarity in speech and behaviour predominate. And above all, when religion, founded upon and regulated by common sense and revealed truth, is despised and becomes the subject of jest and profligate wit, we may be sure that the person or nation thus characterized is speedily hastening to utter ruin.

Kindred to this evil is contempt for the past. This is the fruit of ignorance as to its treasures of thought and wisdom. Extensive and critical knowledge of history is not a strong point with those who feel independent of what has been. What is, and what is to come, may be very precious, but it is not rendered more so by scornfully ignoring or reproaching the past. Everything does not grow worse by growing old. The names William, Thomas, Mary and Elizabeth are none the worse of having been borne by our grandfathers and grandmothers. Some things grow better by the lapse of years. Thus truth becomes more fully attested, and rendered more potent to our

consciousness. We all prize highly an old song, an old violin, and an old friend. They gain sweetness as they pass along the course of time. And it is surely an indication of weakness and inordinate self-esteem to set the thinking of one little brain over against all the intellectual efforts of the millions of past centuries. It may be desirable and possible for the reformers of our day to push forward the line of discovery and progress far beyond its present limits, but in doing so it is well to mark where our predecessors left off, to give them credit for what they were, and what they did, and to avoid the dishonesty of claiming as our own what rightly belongs to them. Besides, if they were so incorrigibly stupid as to deserve nothing but contempt, we are their lineal descendants, and probably retain some traces of our ancestry. The truth is that while we have made strides in physical science, they surpassed our best efforts in other departments. In oratory, poetry, music, sculpture and painting we are chiefly copyists; and the jurists, historians, philosophers, moralists, theologians, statesmen and warriors of other days are not doomed to oblivion as having their glory eclipsed by the brilliancy of our achievements.

Contempt of the past assumes its worst form when directed against Divine Truth and Biblical Institutions. This shows a lack of appreciation of the grandest thoughts on record—the thoughts of God—and of the agencies that do most to advance and conserve the highest interests of man. We need not deny, in maintaining this position, that Socrates, Plato, Seneca and Cicero and our modern Solons and physicists have had lofty conceptions of truth on a certain plane, but their thinking, according to their own confession, left very much undetermined, and Moses, David, Paul and Jesus Christ discoursed luminously on themes of which these sages of the schools were profoundly ignorant. Unaided reason struggled for centuries to solve the deepest intellectual and ethical problems, and its conclusions were obscure and self-contradictory. The world by wisdom knew not God, and man's future destiny and true aim in life remained an enigma. But when holy men spoke as they were moved by the Holy Ghost, they shed a clear light upon these mysteries, and gave forth practical deliverances which are decisive and infallible. In the Decalogue illustrated by the sermon on the mount, in the whole Word of God, and especially in the life and lessons of His Incarnate Son, we have what for intellectual and moral culture is vastly superior to all that has been produced by mere human reason. This is the verdict of universal

history; for where the Bible is unknown nations are sunken in unfathomable depths of ignorance, barbarity and vice, and where it is accepted and acted upon, enlightenment, true civilization, scientific progress and moral purity prevail. Here we might particularize and specify Biblical Institutions. Who, for example, can estimate the elevating power of a vast army of evangelical preachers and teachers? The lessons of the Christian home, of the school room and pulpit, the Scripture readings, the prayers and songs of the Sanctuary do more to purify and refine society than is usually acknowledged. And how salutary and promotive of the weal of soul and body is the rest of the Lord's Day. It cannot be dispensed with without irreparable injury to the health, physical vigor, intelligence and morality of the nation. The workingman needs it for the recuperation of his exhausted energies for mental improvement and the cultivation of the amenities of family life, to say nothing of religion and his eternal interests. Besides, men taught or coerced to violate the fourth commandment soon find it easy and natural to set at nought the rest of the Decalogue, and to lie, cheat and steal without restraint. To throw open public libraries, art galleries, museums and parks on the Lord's Day, for their amusement and culture will not mend the matter, but the reverse. There is something infinitely better for rich men, railway corporations, and great manufacturing companies to do than to offer and to give money to induce others to join them in trampling under foot the law of God. Let them give the working classes a fair share of the profits of their labor and thus enable them to dwell in homes where health and virtue can have some chance, where the conditions of both exist in a reasonable degree, and where, by prudence and frugality, they can surround themselves with books and other means of intellectual improvement. We cannot but regard as alarming tokens of degeneracy the daring manner in which public bodies, and even some rulers of the nation desecrate the Lord's Day, and the disposition of many religious teachers and educators to find plausible excuses for excluding the Word of God from the daily thought and educational appliances of the masses of the people.

Luxurious living and love of vulgar display must be acknowledged as another evidence of degeneracy. A nation composed of lovers of pleasure rather than lovers of God, of a people "whose God is their belly, who glory in their shame, who mind earthly things"—cannot be strong. The final issue of the effeminacy, intemperance, and unrestrained indulgence of base passions which characterized

Babylon, Rome and other fallen empires has an emphatic warning voice which should not be unheeded. The same righteous hand which smote with vengeance these nations is still powerful against similar folly. Men may think that there are no higher problems than those that can be solved by the grocer, the distiller, and the clothier, and they may eagerly ask, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" They may enviously vie with one another in loading their tables with the richest products of all lands, they may travel in order to boast of the thousands of miles they have passed over and the grand hotels and theatres in which they feasted to satiety and lavishly squandered their money, they may fill their costly mansions with statuary and pictures bought by the yard, and their libraries with books chiefly remarkable for fine binding and for their contents being wholly unknown to their possessors, they may cover themselves, their wives and daughters with fabrics of the finest texture, bedecked with flashing jewels, they may—as the vulgar custom now is—advertise the shape and color and almost the cost of every article of dress they wear on certain great festive occasions or revelries, and call all this national glory, high life, elite and cultured society or any other delusive name they please,—it is in truth a deplorable exhibition of weakness, ignorance, and low selfish disregard of the fundamental principles of Christian living.

Allied with these forms of degeneracy we have the worship of Mammon, which is widely prevalent on this continent, probably more so than in the old world. There a cultured hereditary aristocracy exists who do not need to assert themselves, as their position is conceded, here we have an arrogant plutocracy, constantly making itself obtrusive in order to be seen and revered of men. The golden calf is the god of multitudes in the new world. The man with the gold ring and goodly apparel has usually unlimited deference shown him, irrespective of culture morals or piety. Given sufficient capital and a man can do pretty much what he pleases. He can gather crowds round his festive board to consume his flowing bowls and join in the giddy whirl of nocturnal revels, even if they do laugh at the ignorance and vulgarity of their host. He can become a bank director, a railway magnate, an alderman, a mayor, a member of parliament, an honorable senator, a knight, a church warden, and elder, an aesthete and a critic of art poetry and sermons.

D. H. MACVICAR.

*Montreal.*

## WHO WAS JESUS CHRIST?

### II.

**T**HAT Jesus was either a wilful imposter or a misguided enthusiast has, in the previous paper, been shown unworthy of acceptance. Another answer to the question, "Who was Jesus Christ?" may be examined now.

III. *It has been asserted that Jesus Christ was merely a perfect man.*

Passing over the consideration of the Arian and Socinian controversies, we shall refer to the late Dr. Channing as a representative of the view which we have just stated. While Channing was unable to see in Jesus more than perfect humanity, he must not be classed with the writers to whom we have already referred. He had an ardent love for Jesus and a sincere admiration for His character, and has done much by his writings to exalt Jesus before the eyes of others. He says, "When I hear, as I do, men disputing about Jesus and imagining that they know him by settling some theory as to his generation in time or eternity, or as to his rank in the scale of being: I feel that their knowledge of him is about as great as I should have of some saint or hero by studying his genealogy. These controversies have built up a technical theology, but give no insight into the heart and mind of Jesus, and without this the true knowledge of him cannot be enjoyed. And here I would observe not in the spirit of reproach, but from a desire to do good, that I know not a more effectual method of hiding Jesus from us, of keeping us strangers to him, than the inculcation of the doctrine, which makes him the same being with the Father, makes him God himself. This doctrine throws over him a mistiness. For myself when I attempt to bring it home, I have not a real being before me, not a soul which I can understand and sympathise with, but a vague shifting image, which gives nothing of the stability of knowledge. A being consisting of two natures, two souls, one divine and another human, one finite and another infinite, is made up of qualities, which destroy one another and leave nothing for distinct apprehension. This compound of different minds and of contradictory

attributes, I cannot, if I would, regard as one conscious person, one intelligent agent." . . . "I am persuaded that controversies about Christ's person, have in one way done great injury. They have turned attention from his character. Suppose that as Americans we should employ ourselves in debating the question, when Washington was born, and from what spot he came, when he appeared at the head of our armies; and that in the fervour of these contentions we should overlook the character of his mind, the spirit that moved within him, the beatings of a noble magnanimous soul—how unprofitably should we be employed! Who is it that understands Washington? Is it he that can settle his rank in the creation, his early history, his present condition? or he to whom the soul of that great man is laid open, who comprehends and sympathises with his general purposes, who understands the energy with which he espoused the cause of freedom and his country and who receives through admiration a portion of the same divine energy? So in regard to Jesus. His greatness belonged not to his condition but to his mind, his Spirit, his aim, his disinterestedness, his calm, sublime consecration of himself, to the high purpose of God." In support of his argument against controversies as to the person of Jesus, Channing supposes the case of Americans debating the question when Washington was born, while overlooking the character of his mind. Are the cases, however, really parallel? It would be folly indeed to debate the question where Washington was born, while overlooking the character of his mind. But in the case of Washington, the question is not whether he is to receive divine worship or not. It has never been asserted that the founder of the American Republic was more than a great man. In the case of Jesus, on the other hand, the question as to His person lies at the very basis of Christianity. When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus said, "Upon this rock, I will build My Church, and the gates of hell shall not prevail against it."

Nor are Channing's remarks as to the unimportance of knowing the precise rank of Jesus, supported by the teaching of Jesus Himself. At one time He said to the disciples, "Whom do men say that I the Son of Man am?" At another time He said to the Pharisees, "What think ye of Christ?" "Whose Son is He?" In the supposition of Channing, it would have been useless for Him to have asked such questions as these.

Let us now notice some of the difficulties which beset the humanitarian theory of the person of Jesus.

This theory is beset by intellectual difficulties, which cannot be explained away. It fails to account for the fact that Jesus, a Galilean carpenter, who had the advantage neither of social status nor of intellectual training, and who died at the early age of thirty-three, has gained by His teaching and example a spiritual influence over men—an influence which has been transmitted through the ages and which is more powerful in the world to-day than it has ever been before. It is said that on one occasion, when Napoleon was conversing about the great men of the ancient world, he turned to Count Montholon with the enquiry, "Can you tell me who Jesus Christ was?" The question was declined and Napoleon proceeded, "Well then I will tell you. Alexander, Caesar, Charlemagne and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. I think I understand something of human nature; and I tell you all these were men and I am a man: none else is like Him. Jesus Christ was more than a man. . . I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts. . . Christ alone has succeeded in so raising the mind of man toward the Unseen, that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years, Jesus Christ makes a demand, which is beyond all others difficult to satisfy; He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself. He demands it unconditionally and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers and faculties becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time the great destroyer is powerless to extinguish this sacred flame, time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

But great as are the intellectual difficulties, which beset the humanitarian theory of the person of Jesus, the moral difficulties are still greater. Channing is certainly inconsistent in paying so high a tribute to the character of Jesus, while denying that Jesus was more than a man. Think of the claims which Jesus put forth. He claimed to be the Judge of mankind. This is the ground on which Newman and Strauss charge Him—the one with imposture, the other with enthusiasm. Newman says, "I believe that Jesus habitually spoke of Himself by the title, Son of Man and that in assuming that title He tacitly alluded to the seventh chapter of Daniel and claimed for Himself the throne of judgment over all mankind." From their standpoint, Newman and Strauss are consistent in the charges which they make; because they regard Him as a mere man, who claimed to be the Judge of the world. What does the claim to be the Judge of the world involve? "It involves such discernment of the thoughts and intents of the hearts of each one of the millions at His feet, such awful unshared supremacy in the moral world, that the imagination recoils in sheer agony from the task of seriously contemplating the assumption of these duties by any created intelligence."

Think of the terms in which Jesus constantly spoke of Himself He said, "I am the true vine." "I am the light of the world." "I am the resurrection and the life." "I am the living bread which came down from Heaven." In striking accord with these terms, are the promises which He constantly made. He said, "Come unto Me all ye that labour and are heavy laden, and I will give you *rest*." "If any man thirst let him come unto Me and *drink*." "And I appoint unto you a kingdom as My Father hath appointed unto Me." If Jesus was not more than man, such statements would have been in direct contradiction to His words. "I am meek and lowly in heart." "I am among you as he that serveth." "Thus our Lord's human glory fades before our eyes, when we attempt to conceive of it apart from the truth of His Divinity . . . The choice really lies between the hypothesis of conscious and culpable insincerity and the belief that Jesus speaks literal truth and must be taken at His word."

Even were we to admit that Jesus did not distinctly announce His own Divinity, the arguments against the humanitarian theory would not lose their force. The Jews understood Him to claim to be Divine. When they found fault with Him for performing a miracle on the Sabbath Day, Jesus said, "My Father worketh hitherto and I work." For this the Jews sought to kill Him, because He not only

had broken the Sabbath, but said also that God was His Father, making Himself equal with God. In the humanitarian theory, Jesus must have allowed a false impression to rest upon the minds of the Jews, thus exposing Himself unnecessarily to the danger of being stoned.

Jesus received worship when He was on earth. We read in the Gospels, "And behold there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." "And when they saw Him, they worshipped Him: but some doubted." The Apostles repudiated with horror the idea of receiving worship. When the men of Lystra were about to do sacrifice to Paul and Barnabas, the two apostles rent their clothes and ran in among the people crying out and saying Sirs, why do ye these things? When Cornelius fell down to worship Peter, the apostle took him up saying, Stand up: I myself also am a man. The claims which Jesus put forth—the terms in which He constantly spoke of Himself—the worship which He received from men are quite inconsistent with the theory that He was merely a perfect man.

IV. *It has been asserted by others that Jesus was the Son of God.*

This is the teaching of the whole Catholic Church, and is expressed in the language of the creed, "I believe in one Lord Jesus, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by Whom all things were made, who for us men and for our salvation came down from Heaven and was incarnate of the Holy Ghost of the Virgin Mary and was made man."

It would be impossible, in the space which now remains, to bring forward a tithe of the mass of evidence which supports the doctrine of the creed, as to the person of Jesus Christ. Let me refer to one line of argument however, which is quite unanswerable, and which may be employed without insisting upon the inspiration of the records, or the miraculous element in the life of Christ. It is that which is made use of by Young in "The Christ of History" and by Bushnell in "Nature and The Supernatural." These writers base their arguments for the Divinity of Christ upon the picture, which the Evangelists give us of His life. In this picture, the Evangelists delineate Christ's character.

The character thus delineated is absolutely faultless. Jesus is brought before us under the most diverse circumstances; but the im-

pression made is always the same. At one time we see Him alone with the twelve and at another time surrounded by the multitude in the Temple or in the street; now we see Him in scenes of joy and triumph, again in scenes of deepest humiliation and most bitter anguish; but He ever appears as a "lamb without blemish and without spot." We feel the force of His words, "Which of you convinceth Me of sin?" and the force of the words of the Apostle, "He was holy, harmless, undefiled, and separate from sinners."

This character is not only absolutely faultless, but is possessed of every virtue. It is seldom that we see opposite virtues united in a single individual. When men exhibit one virtue in a high degree they are too often defective in other virtues of a different kind. Those who are remarkable for the keenness of their intellects and the force of their characters are frequently cold and unsympathetic; while those who are naturally ardent and tender are liable to be wanting in resolution and judgment. But how different was it in the case of the Lord Jesus. The active and the passive virtues were beautifully blended together in His character. Courage and tenderness—zeal and patience—hatred of sin and love to the sinner—produce a combination of virtues in Jesus such as no other individual ever possessed. These virtues exist in such perfect equipoise that the balance of His character is never disturbed.

The inference to be drawn from the perfection of Christ's character, is well stated by Young. "Jesus Christ cannot have been merely a man. No mere man, especially under the outward conditions that environed Him, not the most venerable and gifted sage, in circumstances incomparably more favorable than His, ever rose to His moral stature; and unless all analogy and the unbroken testimony of all history are to be set aside, we must believe that Jesus was not merely man. . . . Between Him and all men there must have been a separation, though there was also as certainly a community of nature; a separation not incidental and relative only, but constitutional and organic. Humanity in Him must have existed under conditions essentially distinct from those which belong to the universal humanity of the world. Incarnation, but incarnation alone, helps us to the solution of the overwhelming difficulties of the case."

The teaching of Jesus is as different from that of all others, as is His character. It is marked by perfect originality. It is seldom that we find originality among men. From our earliest years, we are subjected to a variety of influences; so that our thoughts are being constantly moulded by the thoughts of others. Shakespeare

had, perhaps, a more original mind than any other man; and yet it is easy to trace the influence of human learning upon him. In this respect, Jesus stands in striking contrast to all other teachers. The efforts which have been made to show that He borrowed from the philosophers of Athens and Alexandria, or that His thoughts were moulded by Hillel and the Essenes, have signally failed. As the Jews listened to His teachings, they marvelled saying, "How knoweth this man letters, having never learned?" They marvelled that He the child of a mechanic's home, who had spent the first thirty years of His life in the depths of mental solitude, should utter such wondrous truths.

The inference to be drawn from Christ's teaching is likewise well stated by Young. "The supposition that Jesus was merely a messenger and prophet of God, a man Divinely selected and furnished for a Godlike work, does not satisfy, never can satisfy the extraordinary conditions of the case. The world has heard the voice of many God-sent men, the organs through which imperishable truth, in various amounts has been conveyed; but not one of them can, on any just ground be likened for a moment to Jesus Christ. We have found that He is not merely different from them, but, in the most material respects incomparably above them all . . . The multitude, the originality, the harmony and the grandeur of His revelations, separate Him by an impassable line, from all that arose before His time; and the fact that in two thousand years not a single important contribution has been added to the body of spiritual truth which He left, cuts off all succession. He is alone in that work, immeasurably transcending all others in human history, which He achieved for the world; alone in the unexampled circumstances amidst which He accomplished it; circumstances which, according to all human modes of judging, seemed to render the accomplishment absolutely impossible. Therefore must He be alone in constitution of being, in attributes and in nature, organically, essentially alone." "What think ye of Christ?" If He was not a wilful impostor, nor a misguided enthusiast, nor a merely perfect man; He must have been the Son of God. In no other supposition are we able to account for that wondrous life. "God was manifest in the flesh." "The Word was made flesh and dwelt amongst us." God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His own Son, whom He hath appointed Heir of all things.

E. F. TORRANCE.

*Peterboro, Ont.*

## ROMANISM AND THE PUBLIC SCHOOLS.

**W**E are across the lines and write from an American stand-point. Yet much of what we may say is applicable to Canada. We also desire to deal chiefly with those phases of the question which are giving rise to a conflict between Protestants and Romanists, which threatens to become very serious.

It would be of little use for Protestants in the United States and Canada, to ignore any longer the fact that they are engaged in a warfare with a strong, wily, well organized and united hierarchy, which means to conquer this continent and place it under the sway of an Italian Monarch. Too long already has the conceit of Americans led them to imagine, that their institutions are proof against the attacks of that politico-religious system known as Romanism. It is high time that they should shake off their slotti, especially in view of the fact that there is here, as in Canada, a large number of office-seekers, ready to prostitute everything to Romish favor.

One of the strong points of Romanism has everywhere been, its fostering care for the young. It begins with the child and instils in his mind the errors and superstitions of a system of delusion, which human strength alone is powerless to uproot, and which, when uprooted is found to have drained the soil of the heart and conscience of all that is needed to cause true religion and morality to grow.

The priests of Rome have found out that a system of education embracing all those branches of study, which open to the young mind new horizons of thought, giving it ample scope to develop, is inimical to the growth, nay, even to the maintenance of the mediæval system they uphold. Unable to control the education of this Republic, as they do in other countries, satisfied that if their children are brought in close contact with the Protestant American youth, in schools where the Bible is read, they will lose their hold on them, the priests of Rome feel that extraordinary measures of prevention must be adopted by them to save their children and through them their Church. The parochial school system will be the plank of safety.

In order to justify the establishment of these separate schools, side by side with the well-equipped free schools of the land, which are so

far superior to the former in every respect, the complaint is made that the Bible has a place in the American schools. This objection should never have been made, it should have been deemed valueless, in view of the fact that Romanism claims to base its teachings on the Bible. However, to make the public schools unobjectionable, they are to all intents and purposes secularized. The Bible is thrown out of them. To accommodate the Roman Catholics who seek a home in Protestant America, the schools are made, not "irreligious," not "Godless," but non-religious.

Are the opponents of the common school system now satisfied? By no means. They feared those schools when they had the Bible; they fear them now that they have had the Bible removed from them. And why? Is it because Protestantism is taught in them? No. The subject of religion is ignored, Protestant children being left to the care of their various churches and Sabbath-Schools, and Romanists or others that may chance to be there, to their own spiritual guides.

Why then do they oppose these schools which have done so much to make New England great among the nations of the earth? Is it because they are "headless, heartless, Godless schools of immorality in which divorces originate," as the priests have lately declared them to be? The reason lies in this: These schools do not teach popery. They are not fit machines to manufacture papists or adepts to that system of error. Did they teach pure religion, did they inculcate those great principles of the Puritan fathers to which the United States are indebted for much of their greatness, still would the clergy call these institutions "Godless," because, in their judgment, nothing but Romanism is religion.

It is when viewed from this stand point, which is the true one, that the question becomes more serious for the American Republic and for Protestant Ontario. It becomes quite manifest, to all those who reflect a moment, that Romanism is a system of politics and religion that stands opposed to the spirit of freedom, of growth, of onward progress which has everywhere characterized Protestant nations and among them the United States. The fact that a few so-called Romanists do not agree with their clergy on these matters does not destroy the strength of our position. The parochial school system has for its chief object not to make educated men and women, but devoted papists. The shrewd Jesuit knows well that his Church cannot maintain itself on American soil, or where education and truth

predominate, unless the obstacles which threaten to destroy her are removed, or their effect neutralized. Here, what are these obstacles? Protestantism, liberty in all its forms, the common school system and the constitution. Romanism is, *de facto*, the sworn enemy of these. 'Twere suicidal to be friendly to them. But it were impolitic to speak openly against liberty; it were not wise to attack too vigorously Protestantism or the Constitution of the nation. The school system, however, which has caused to Romanism the loss of millions of souls, can be attacked indirectly by the establishment of parochial schools, the aim of which is to divide society here into two classes that will not be allowed to assimilate. This is the real object of their existence! Those who support them are alarmed at the rapidity with which Roman Catholic young people are being assimilated into the great body of mutually sympathetic and harmoniously patriotic American citizens. It is to check this tendency, it is to keep the Roman Catholic population in one great, consolidated, obedient and easily controlled body, that the impulses of modern progress shall leave unmoved, that the parochial schools exist at such a cost to the very people who are to suffer by reason of them. The aim of these schools is to lead the pupils who frequent them, to look upon American institutions as the natural enemies of religion, that is of popery. Thus these schools are a constant menace to the nation. They hurt the nation in that they prevent the children, who ought to be educated on American lines, from receiving a training fit to make of them loyal American citizens. The youth there learn to respect the Italian Leo XIII far more than the President; there they are also taught that the Church, that is the Pope, is far above the State. Hence that which benefits Romanism must be considered the first duty. Should this duty conflict with others due to the State, the latter must by all means be sacrificed to the former. These schools are thus nests of revolution to be feared by the State. They should be opposed, both for the sake of the poor victims of the policy they pursue, the disastrous result of which we see so clearly in Spain, Portugal, Italy and French Canada, and for the nation's sake here and in the Dominion of Canada.

The extent to which this evil has grown in the United States, is shown by the following figures. In 1870, there were only 12 parochial schools, with 5360 children in Massachusetts. In 1886 the number had increased to 62 with 29,600 pupils. It would appear that this system has grown much more rapidly in New England than

in the United States as a whole ; for while there were but 47 schools with 12,200 pupils in New England in 1870, the number has grown to 189 in 1886 with 61,709 pupils. During this period the number of parochial schools in the country had grown from 1214 with 257,600 pupils in 1870 to 2697 with 537,725 pupils in 1886. There are no doubt over 600,000 children now in these schools. To show how the real work of instruction is attended to, it may be stated that in Lowell, Mass., one of the French Catholic Schools has 1300 children with 17 teachers to attend to them, 76 children for each instructor.

A question may at this point be asked. Is it fair to enquire whether the means taken by the Roman Catholic clergy to fill their parochial schools are all of them legitimate. To what extent, for instance, is it legitimate to prevent parents from sending their children to the common schools, as they would choose to do if left to their own judgment, by telling them that these institutions are "heartless, headless and Godless schools of immorality in which divorces originate?" To what extent should the State allow institutions that lie at the foundation of the nation's prosperity, to be maligned, grossly misrepresented and falsely accused by a foreign hierarchy that will not, that cannot, be satisfied with the privileges accorded to all other creeds? It is no longer here a question of gain or loss to the Romish population, that will or will not be benefited by the public schools. It becomes a far more serious question, a question of self-protection and self-preservation which the nation has to deal with.

We may venture still another question. To what extent is it legitimate for the Romish clergy of the United States or of Canada, to interfere with the religious liberty of the people under them, by refusing them the rites of the Church, unless they keep out of the schools provided by the State and to support which they pay taxes? Such and kindred questions may be seriously considered.

Such is the tremendous evil which the United States and Protestant Ontario have allowed to take root in their midst by their culpable *laissez faire* policy. How can it be remedied? The question is more easily put than answered. A Protestant nation will always grant the fullest toleration even to the grossest of errors. It is in this that Rome has the advantage. And yet toleration and license are two different things. The American people give the fullest toleration and yet they hang Anarchists who throw bombs. The Romanist does not throw bombs, but he destroys the nation otherwise ; he interferes with the great institutions of the land. How can

he be stopped, for he must be? Not by taking carnal arms against him. Education and the Gospel of Christ must be our only weapons. The evil will be stopped :

First, by giving education to Protestants in the United States and Canada on the Roman Catholic question, as the *JOURNAL* is doing. Romanism is not known, its aims, its spirit are not understood. It has been building itself up on the good faith and on the money of Protestants to an incredible degree. The power of that foe of humanity has been greatly underestimated by this nation and this is true of the Protestant portion of Canada.

Secondly, if neither of the great parties in both countries, are willing to cease to pander to Rome, a political party must be created that will place the interests of the nation before its own, a party composed of men honourable enough to refuse to bow before the scarlet woman for the sake of securing power through the solid vote she casts. Unless there can be a union of the loyal and honourable men of both parties to uphold and defend those great principles which the heart of the nation loves, this Republic will suffer loss through favouritism to Roman Catholics. Already thousands of dollars are yearly used to help Roman Catholic schools and institutions, by indirect and crooked means and we have only seen the beginning of this. The statement is true of Canada. Not a cent should be granted directly or indirectly for Roman Catholic institutions, not only by the State but by any man who loves his nation and who loves the poor slaves of Romanism which these institutions have failed to educate and enlighten.

Thirdly, no public school building should under any consideration be granted for parochial school purposes. (The Catholics have asked this in several places.) It is said: The building is empty, why not utilize it? But we ask: Why is it empty? Because Romanists have emptied it to prevent it from doing its legitimate work. And how have they emptied it? By ecclesiastical decrees which inaugurate here a certain system of terrorism, little in keeping with the liberty of conscience accorded to all creeds in this country. The Romish clergy compel their people to look upon the public schools and treat them as positively bad institutions unfit for their children. They must obey the decrees of the Baltimore Council and refrain from sending their children there, otherwise they will be refused the Sacraments of the Church, and dying without these they will be damned. It is by pressing down the ecclesiastical screws in this

fashion that our public schools are, in some places, emptied. And now will the State allow them to be used by the emissaries of the Pope for the inculcation of principles opposed to the best interests of the nation at large? We say, a thousand times no. Rather burn them up if they do become empty.

Finally, the churches of Canada and the United States must recognize their obligation to convert to evangelical truth the millions of Romanists that surround them. The Protestant churches of both countries have been recreant to their duty in this respect, and the sad results of their neglect are being seriously felt now. The great missionary problem of Canada is the evangelization of French Canadians. If the churches are unable to cope with it the country is lost. The great American Board does a good work when it sends the Gospel to Papal lands. But the churches make themselves guilty of great neglect, when they refrain from putting forth the least effort to save Romanists at their door.

In closing this article, we may say, in reference to the question itself of religion in schools, that we lean strongly to the side of those who think it ought to have its place in the education of the youth and especially in these degenerated days when family religion is so much neglected. And yet, in order that there may be no possible excuse for separate schools, we would be ready to join hands with those who desire to have purely secular schools. If we are asked why we are exerting ourselves to create an institution known as the French protestant college, for the education of the French Canadians of New England, an institution in which the Bible has a first place, we answer as follows: We say first, let all the French Canadian children who can, go to the public schools. This done, there will still remain a large class of intelligent young men and women, who have met the requirements of the school law, have acquired a certain amount of education, but who desire to attain to something higher. This they cannot do unless they have access to an institution adapted to their degree of development and the length of their purse. In the case of many, it may be said, that their connection with the public schools, has effected what Rome complains of: it has destroyed their faith in Romish superstitions. But it has not given them the religious education they need to prevent them from falling into infidelity. This class is rapidly increasing. Would it not be of inestimable benefit to these young people to open to them the doors of a Christian institution, where they could obtain board and tuition at a moderate price

and where they would find teachers able to give them instruction in both French and English? By such a course of education alone can they be made refined, Christian young men and women, to go out among their countrymen to diffuse the light of Gospel truth and leaven the French population with that Spiritual power that will be for ever wanting if some at least of our youth are not trained in Gospel truth.

We have always believed most heartily in the work done by such institutions as those of *Pointe-aux-Trembles*. We can speak from experience, having enjoyed the benefits of the advantages they offer. We hear with pleasure that the schools are to be enlarged. There should be not a moment's delay. It is a sin to turn away so many young people who cry, out of the darkness of superstition and ignorance in which Rome has kept them, for truth and enlightenment. Enlarge these schools at once, multiply them. Plant them in *Quebec*, *Three Rivers*, *Berthier*, *St. Hyacinthe* and save through them your fair Dominion, would we say, to all who love their country and desire its welfare. The issues at stake here and in Canada, are one and the same. We fight a common foe. We need determination, courage, faith in God's almighty arm and the co-operation of large-hearted, philanthropic christian men and women.

CALVIN E. AMARON.

*Lowell, Miss.*

## SHORTHAND: ITS USEFULNESS TO MINISTERS.

**T**HE writer has been requested by the editor of the JOURNAL to send an article on shorthand, for which he suggested as title, "The Minister's Time and Muscle Saved." It is clear that he wanted a thoroughly practical paper, and I shall try to convey as much information as I can within the limit assigned me.

In order to become sufficiently expert in the use of shorthand, to make it of great service, the student should determine to devote a few minutes of every day, for a certain time, to the practice of the art. A year's persistent practice will make almost anyone so familiar with the characters as to enable him to write anything and to read his notes with facility. To master the rudiments of the art demands but little time and money, and no teacher is required. Isaac Pitman's Manual can be bought for about fifteen cents, and it contains all that is necessary for the beginner to know. Half an hour a day for two or three months should suffice to learn all the characters, the method of this combination, and the abbreviated signs used for the words of most frequent occurrence. These abbreviations are not arbitrary, as the phonetic principle runs through the whole system, making it perfectly intelligible and leaving very little to burden the memory with. After this is acquired, the great thing to be kept in view is frequent practice. There is no art, however, that can be so easily and readily practiced as shorthand. The student may begin after the first or second lesson; and whenever he has five or ten minutes leisure, with a scrap of paper and a pencil, he can utilize it by writing words in short hand. One thing important to bear in mind is to read as much as possible what you write. This is what is most trying to the patience. But unless you do this, speed will be of little advantage. When you have got far enough on to be able to form almost any word, then it is a simple matter to write any little piece of prose or poetry either from memory or by copying from any book. But carefully read over what you have written. Occasionally, a good natured friend may be found to dictate, and this is useful for acquiring speed, but speed need not be aimed at; it will come with practice, the great essential is legibility. After six months practice,

regularity and frequency being more important than duration, a little mild reporting may be attempted. But reporting is not the chief advantage of shorthand. Many a beginner gets discouraged on finding that after considerable practice he cannot report even a tolerably slow speaker. I wish therefore to point out what after long experience I have found to be the greatest use of shorthand to the professional man. It is for preparing the original draft of any writing whether essay, lecture, speech, or even letter, and therefore also sermon. Also for copying extracts from books, for quotation or ready reference in a work you have in hand. It saves many a journey to the library to ensure accuracy. In drafting a paper, citing or incorporating authorities, shorthand enables work to be done almost as fast as the ideas can flow. The first draft can then be written and re-written several times, corrections made in almost every sentence, paragraphs and sentences re-arranged and the whole beaten into shape before being transcribed into longhand. The transcription is then made at leisure, and little finishing touches given, and when completed it is in exactly the form wanted and does not need to be disfigured by further corrections. In the transcription it will be an advantage, for those who care to go to the expense, to use a typewriter, which is faster than longhand, and less trying to the sight and nerves.

When shorthand is used for such work as above, it is often convenient to work out many a little incidental point, which bears upon the leading thread of the discourse, but which need not be incorporated with it. Such notes are of frequent use for reference either in some other connection or on some other occasion. I have for several years made a practice of writing in shorthand in a large note-book everything that passes through my hands, whether law pleading, essays or letters; and the advantage of it is very great.

Thus the usefulness of shorthand does not depend on great speed. It is very seldom you want to report a speech. The notes in such case are very rapidly written and are almost valueless unless transcribed or at least carefully read and retouched, immediately. And it is only in rare cases that it will be worth the time or trouble to do this. And to report thus requires great skill and speed, which practice will usually give, but which is not necessary for the most useful work shorthand can do. For the practical work I have described, the great essential is, as I have said, legibility; and this can be acquired by frequent writing and especially by reading as much shorthand as possible.

I have specially mentioned Isaac Pitman's shorthand for several reasons. First, it is used more widely than any other single system. It is practised by an overwhelming majority of shorthand writers in the mother country, in Australia, India and South Africa; and by perhaps more than any other single system in the United States, though by fewer than the other systems combined. There is more literature published in it than in any other. Besides the dictionary, Reporters' Manuals and other works connected with the art itself, there is a very beautifully printed (not lithographed) New Testament in one edition, a complete Bible in another, also Pickwick Papers and other novels, and many standard works, all at low prices, while the shorthand publications of other systems are mostly expensive or cheaply and shabbily executed. These works give excellent opportunities for reading and they preserve uniformity among most writers of the system. The Phonetic Journal, issued weekly, contains specimens of beautifully printed shorthand in every number; and the same passages printed in Roman characters with the number of words in each paragraph counted and noted. The changes adopted are widely made known and generally agreed to, and if ever uniformity of shorthand writing is attained, so that one operator can read another's writing, it must be by a system thus kept free from individual change.

The chief difference between Isaac Pitman's system and Benn Pitman's, which is also a most excellent one, is in the vowel scale. It is superfluous to say that every successful shorthand system is based on phonetic principles; which were first systematically employed by Mr. Isaac Pitman of Bath, England, who still lives hale and hearty though nearly eighty years of age, and celebrates this year the jubilee of phonography, his original work on "Stenographic Sound-hand" having been published in 1837. The consonants are expressed by lines straight and curved with initial and final hooks and circles. The vowels, as in Hebrew, are not incorporated with the consonantal outline, but are inserted as points, which the expert writer generally leaves out with no appreciable loss of legibility. As originally invented the vowel scale was, as in the words

eel, ale, alms, all, old, rule,  
ill, ell, at, not, nut, foot.

This order was preserved through several editions, during which time Benn Pitman, brother of the inventor, now living at Cincinnati, in the United States, introduced it into that country. Afterwards the order

of the vowels was changed by Isaac Pitman so that they are now

alms, ale, eel, all, old, rule,

at, ell, ill, not, nut, foot.

Certain theoretical advantages were supposed to flow from the change, but it was not adopted by Benn Pitman nor by certain others of the American Phonographers, though it has been by Munson and some others.

The practical effect of the change is very important as, though vowels are usually omitted, the word outlines are placed in the first position (above the line), or third position (through or under the line), according to the position of the leading vowel. And it is pretended by the opponents of the changed orders, that words with the *eel*, *ill*, vowel are more frequent than those with the *alms*, (*art*) *at* vowel, and that words can be written more easily in the first than in the third position; they therefore contend that the change was accompanied with a loss of speed. I write Benn Pitman myself, but have studied and can easily read Isaac Pitman; and it is my impression that the former is slightly more rapid, and the latter more legible. But I do not pretend to dogmatize about it, as I fancy the parliamentary reporters of the London Press are the fastest and most accurate reporters in the world. Benn Pitman's Manual is published in Cincinnati, U. S. A. at 75 cents or \$1, and is extremely well arranged for the student to master. Isaac Pitman, has issued a fine jubilee edition of his manual (at I believe the old price, 15 or 25 cents), containing all the latest improvements and abbreviations agreed upon.

ARCH. MCGOUN, JR.

*Montreal.*

## CONFLUENCE OF THE RACES IN CANADA.

**E**VERY thoughtful Canadian is asking himself the question, What will be the ultimate result of the confluence of the races in this country?

To analyse this confluence into its constituent elements one has but to take the streams which unite to form it, ascertain their composition and consider the modifying agencies at work in them. If we take the larger of those two streams which is the one flowing from the great British reservoir, we find that it, like the noble river which flows past our city, receives its volume from various sources. It is an admixture of the Celtic, Saxon, and Norman-French modified by Danish influence. A large proportion of this is permeated by the principles of the Gospel, which develop its intellectual power, Christian heroism, and that progressive spirit which is spreading the British races and the British language over the whole world. Such then is the nature of that stream which has given to Canada more than half of her population.

The darker flow of "Utawa's tide" illustrates in a small measure the sombre depths of the other main confluent, that of the French Canadian element, which forms no inconsiderable portion of our population and which is corrupted to a vast extent by the errors and superstitions of anti-Christian Rome. This aspect of the case chills the ardour of the British Canadian patriot as he seeks an answer to the question with which we set out.

Of the other confluents the German element is the chief. This being closely akin to the English, its influx causes no apprehension: in fact the illustrious Sovereign now wielding the sceptre of the British Empire is German rather than English. There are other small confluents from various European nations, with a sprinkling of Mongolians and North American Indians. The mention of these two races brings us face to face with the fact that there are upwards of four thousand heathen within our own borders; but it is to be hoped that the Christian Church will not continue to withhold from them the Gospel.

As a result of this brief glance at the confluence of the races in Canada, we see that the character, now under course of formation, of the future Canadian people, hangs upon the question: Shall the

French Romanists in this Dominion eventually outnumber and displace the rest of the population, or shall the leaven of the Gospel of Christ penetrate the whole mass and purify unto the Lord a peculiar people zealous of good works? I am inclined to adopt the latter view and to look forward hopefully to a brighter day when the knowledge of Christ shall have been diffused through all classes and races of the Canadian people. If we had to undertake this work on our own strength we might indeed be discouraged because of the insurmountable barriers confronting us, but knowing as we do that its success depends upon the power of God alone, who says, "My strength is made perfect in weakness," we cannot doubt the issue.

As far as the blending of the races is concerned, we are in much the same position as our ancestors immediately after the Norman Conquest. There is this difference however, to our disadvantage, that while they had only race prejudice to overcome, we encounter difficulties as regards both race and religion.

French Evangelization then becomes "a national duty," and the surest way to accomplish it is to continue in the course that has been pursued for years. Those who go before to prepare the way must be wise as serpents and harmless as doves, mingling with the people in a quiet unassuming manner, and presenting to them the truth as it is in Jesus. This is necessary in order to secure for the preacher who follows, an audience who will listen to him in spite of priestly interference. The French Protestant Church already established in our country through the untiring and heroic efforts of her first missionaries should produce and multiply God-fearing men filled with burning zeal for the evangelization of their compatriots. These men should be ready to endure any privation in furthering the glorious cause of the Gospel, as their ancestors did among the aborigines, and as our missionaries did and are doing in China, India, Africa and elsewhere amongst those who cannot claim even the tie of consanguinity and amongst whom they have not the advantage of using the mother tongue to teach and illustrate the Word of Life. They should be liberally supported by their English speaking co-religionists.

To evangelize the French Canadians, then, is to settle in a large measure the question of Canada's future welfare politically, morally and intellectually.

S. F. McCUSKER.

*Presbyterian College.*

## The Mission Crisis.

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### TO THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

**A** CROSS the Connecticut River, at Mount Hermon, a great work was begun twelve months ago. One hundred young men, who had come from widely separated colleges for Bible study, offered themselves for foreign mission service. Since then the Spirit has been moving mightily among the colleges and seminaries of Canada and of the United States, until over two thousand two hundred students (of whom five hundred and fifty are women) have volunteered for the foreign fields. This together with the hundreds in England makes our number about three thousand.

Of this number one hundred are gathered in Northfield, and we send a word of hearty good cheer to our fellow volunteers in England and America. "Be steadfast, unmovable." "Sanctify yourselves: for to-morrow the Lord will do wonders among you." "The Lord said unto me, Behold, *I have begun* to give Sihon and his land before thee: *begin* to possess."

"The missionary fire needs fuel as well as draught." The home work is constantly before our eyes, so let us keep the foreign field ever in view; try to grasp its numbers, to examine its critical condition, and to remember that "we must strike not only *when* the iron is hot, but *where* the iron is hot." Foreign missions have more than a passing notice in the Word of God. Through the Old Testament runs the silver cord, and in the Gospels and Epistles we have the golden bowl.

Some give a discouraging report of the land to be possessed. But "Let us go up **AT ONCE** and possess it; for we are well able to overcome it." Shall the world be evangelized in our lifetime? Is the

idea chimerical? The Earl of Shaftsbury said, "During the latter part of these centuries, it has been in the power of those who hold the truth \* \* \* \* to evangelize the globe fifty times over." One hundred and twenty of the missionaries in China, representatives of twenty-one Protestant missionary societies, say, "We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said 'according to your faith be it unto you.' The church of God *can do it*." The Israelites took forty years for an eleven days' journey. Is the sin to be repeated?

Three years ago a missionary volunteer determined to do all he could for foreign missions during his theological course. On entering the Theological Seminary he found none expecting to go. By the time of his graduation twenty had enlisted for foreign work. There is no better opportunity to be a foreign missionary than during a college course. Get another to enlist, and at one stroke you double your missionary life. Not only this. Your *united* efforts in enlisting others God only can measure. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

Mr. Johnson, of the British Educational Commission for India, says that during the past hundred years the heathen and Mohammedans have increased two hundred millions. For each individual won to Christianity there have been seventy additions to the ranks of the unevangelized. It is estimated that of the two hundred millions in Africa one hundred and forty millions have not been touched by Christian teachers. This one field would swallow up our three thousand volunteers and cry for more. Then India numbers three hundred millions—or more than double the population of the Western Hemisphere. And China's four hundred million souls cry "We pray help us." Thousands of square miles, densely populated, have never been trodden by Christian feet. "There remaineth yet *very much* land to be possessed."

If these numbers call for *help*, the rush of infidelity on their crumbling faiths calls for *haste*. Dr. Chamberlain says India is at present wonderfully prepared for Christ, and that if this opportunity is let slip, at least two generations will pass before another such opportunity can be offered. God has cast Japan into a furnace and it is molten. In what mould is it to be set? History gives us not one example of such a crisis. There is need not only for action, but for action now. The Mohammedans are making prodigious efforts to

convert Africa. They are sweeping through the interior. Thousands of the aborigines are yielding to them because the Moslem faith appeals to the sensuous and is propagated by the sword. It is doubtless two or three times as hard to convert Mohammedans as to convert Pagans. Therefore delay in occupying Africa multiplies the difficulties of evangelization. The present crisis is greater than that of Esther's day when "the posts that rode upon swift steeds that were used in the king's service went out, being *hastened* and *pressed on* by the king's commandment."

Due prominence is not given to the reflex influence of foreign missions. The missionary movement among the university students of England and Scotland resulted in revivals at home. A prominent speaker recently said, "If young men should rise in large numbers and go to the foreign field, there would be such a revival at home that men would flock into the ministry." Mr Stanley Smith said in Exeter Hall, "It is my earnest prayer that there may be such an outlet of men and women from this country as shall lead to an inlet of blessing from heaven." "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Some say there are heathen enough at *home*. "What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It is like a patricide asking the judge to have pity on his orphanhood."

In the United States we have an average of one minister to seven hundred men, women and children. Only one and three tenths per cent. of our ministry go to the foreign field. According to the latest figures, out of each hundred thousand communicants in America, only twenty-one go to the foreign field; and out of each hundred thousand communicants in all Christendom (Europe and America) only twenty-three. Hundreds of devoted students in our colleges need only to have the work brought clearly before them and they will enlist. Let meetings for volunteers never conflict with the regular college monthly missionary meeting, which should be the focal point of all our efforts. Upon it let us bring to bear the freshest facts and most telling figures. This meeting would be a power if we realized that forty millions die every year "without Christ. . . . having no hope." "When I say unto the wicked, O wicked man, thou

shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, *but his blood will I require at thine hand.*"

Will there be money enough to back the troops? It is a fact that Christians are not realizing the privilege of giving. But this does not lessen our responsibility to *go*. Others have worked their way before the mast, why should not we? If possible, let us support ourselves. Eight missionaries of the Zenana Society of England are self-supporting. If our parents are planning for us a tour through Europe or years in a conservatory, might they not instead rejoice to support us as foreign missionaries? The first missionaries from New England were not sent until they showed a willingness to work their way. Several couples of students making a tour among the churches of Canada have been blessed in securing money. When a friend offers to support any one of us, let us make it known. A lady volunteer has found this her richest summer, as in the prospect of soon entering foreign work she has been helped to present missionary facts to girls. The ladies of one church have engaged to support her, another club of ladies has started a fund for an outfit, and a ladies' Board has offered to send her. There are two colleges in Canada, neither large nor rich, each of which is about to send a man to China and support him for life. Why should not one hundred colleges immediately fall into line? Most of us are connected not alone with a college, but a church, a sabbath-school, a city Y. M. C. A. We furnish a "living link" between these and the foreign field and secure constant prayers for our work by enlisting these to support us through our respective church Boards. Eighty-five people, each contributing twenty-five cents a week, will pay the salary of a missionary and of his wife. One Y. M. C. A. has adopted the twenty-five cent plan. The Young People's Association of a Church in Chicago is about to issue cards ranging from five cents to five dollars a month. Out of every dollar contributed to God's service only two cents go to the foreign field. Every tick of your watch sounds the death-knell of a heathen soul. Every breath we draw, four pass from this world to the next without having heard of Christ. "The heathen are dying at the rate of one hundred thousand a day, and Christians are giving to save them at the rate of one-tenth of a cent a day." "Cry aloud, spare not, lift up thy voice like a trumpet and shew *my people* their transgressions."

For us *volunteers* the most vital question is, not are we *financially* equipped but are we *spiritually* equipped? Is the Holy Ghost working in and through us? The best preparation for winning souls abroad is winning souls at home. Let each of us daily strive to reach an unconverted person. A college man took for his motto, "The whole world for Christ, beginning at my college." May this year be the most soul-saving year ever known in our colleges. "He that is wise winneth souls." Already souls have been won by our number. We have seen a cloud the size of a man's hand. It means abundance of rain. It means winning souls at *home* while preparing to go abroad. But this rain is conditioned—"Bring ye the whole tithe into the storehouse...and prove me now herewith if I will not...pour you out a blessing that there shall not be room enough to receive it." It was said of Joseph, "Can we find such a one as this, a man in whom the Spirit of God is?" And "the Lord said unto Moses, take thee Joshua, the son of Nun, a man in whom is the Spirit."

The command is, "Be filled with the Spirit." God says to each of us, "Art thou willing to be *emptied* in order to be filled?" If so, "The Spirit of the Lord will come upon thee and thou shalt be turned into another man." This promise is for us all. The hungry and thirsty shall be filled. "I will pour water upon him that is thirsty."

Do we tremble because "weak," "foolish," "despised," "base"? Such are God's chosen ones. The first heralds of resurrection news started "with fear," but "as they went to tell . . . Jesus met them." Many a missionary has started with fear but assurance has come in God's seal on his work. What we need is *power*. "The kingdom of God is not in word but in *power*." "Ye shall receive *power* after that the Holy Ghost is come upon you and ye shall be witnesses unto me . . . unto the uttermost parts of the earth." After our Saviour had said these words and had ascended the disciples returned to Jerusalem where they "all with one accord continued *steadfastly in prayer*" for ten days. When "they were *all together in one place*" the Holy Spirit came. They received power. Three thousand were added in a single day. *All pray; all receive power*. This fall some of us sail for foreign fields. Some return to our colleges. But *all* of us are entitled to be missionaries now—to win souls now—to be filled with the Holy Spirit now. Some of us are asking this blessing of God every day at the noon hour. If every volunteer will join, a volume of prayer will daily rise to God from three thousand hearts. "They were *all together in one place*...and they were *all* filled with the

Holy Spirit." They were "*day by day* continuing steadfastly with one accord in the temple. .and the Lord added to them *day by day* those that were being saved."

Committee in behalf of the One Hundred :

R. A. SCOTT MACFIE, Cambridge Univ., England.

H. F. LAFLAMME, Univ. of Toronto, Canada.

C. F. HERSEY, Bowdoin College, Maine.

S. C. MITCHELL, Georgetown College, Kentucky.

J. N. FORMAN, Princeton Theol. Sem., New Jersey.

R. P. WILDER, Princeton College, New Jersey.

*Northfield, Mass, July, 1887*

## NOTES BY A FRENCH PASTOR.

**T**HERE is growing evidence that the Presbyterian Church in Canada is deeply interested in the evangelization of the French inhabitants of this Province. A considerable amount of money is annually expended in the prosecution of that work and the press, especially that portion of it which is under Presbyterian influence, teems with articles the tenor of which is growing more and more favorable. My object, in writing this article, is not to furnish statistics; these can be found in the Annual Report which is accessible to all and which is well worth reading; it is rather to foster an interest in this important work by telling your readers something they cannot find in reports. Let me write briefly, then regarding the methods, difficulties and encouragements connected with French Evangelization.

Are we justified in considering the Roman Catholic Church a branch of the Christian Church? Pastors and missionaries who are personally engaged in that difficult but necessary work are of one mind on this point and hold that if Romanism is to be judged by its fruits, it has no right to that title. In order to shed light upon that subject, I have asked the following question of a score or more of Roman Catholics during the last few years: *What must a man do to be saved?* I have received the following answers: "Do what the Priest tells you."—"Obey the Church."—"Go to Church; do penance; confess at least once a year and observe the *Commandments of the Church.*" Only once, during a missionary experience of ten years, did I receive the right answer and it was an Irish Catholic who had a copy of the Douay Bible who furnished it. It is painfully evident that the great majority of Roman Catholics believe that if a man has been baptized and confirmed; if he pays his tithes, confesses to the Priest; if, in a word, he yield outward obedience to the Church, he is a good Christian! Is the tree good which bears such fruit? Is the Church which preaches such a Gospel, and inculcates such principles, a branch of the Christian Church? I hereby solemnly assert that the majority of those with whom I have conversed know nothing of Salvation by Faith, they believe they are saved by *doing* and not by *believing*.

Let me now try to answer the question: Is the work of a Protestant missionary calculated to disturb the "entente cordiale" which exists between Protestants and Roman Catholics and to foment strife? It depends to a great extent upon the missionary! The French people are naturally quiet and civil; and will molest no one unless moved to it by their clergy. If a missionary proceed at once to denounce priests; to brand the Pope as the Anti-Christ and stigmatize nuns as women of doubtful morality, he need not expect to be on good terms with the priests and with sincere Roman Catholics. I believe there is a better way which I will now try to illustrate.

Some time ago I met a Roman Catholic with whom I had a very pleasant chat about the weather, the crops, etc. Before leaving him, I said to him, "I am glad I have met you. While we are not of the same religious belief, the same blood courses through our veins, and there is no reason why we should not live happily side by side. Your religion teaches you to love me and mine enjoins the same duty upon me towards you." This led at once to the subject of religion. "What do you Protestants believe," he asked. "The Protestant and Roman Catholic Churches have a good many things in which they agree," I replied. "We both believe in the Unity of God; in the Trinity; in the Divinity of the Lord Jesus Christ; in the Inspiration of the Sacred Scriptures, etc." "Why," said he, "There is no difference between the two churches." "Yes," I answered, "there is a good deal of difference. We believe in only one Mediator, the Lord Jesus Christ; you invoke Saints and Angels. We regard the Bible as the sole rule of faith and conduct; for you tradition has as much authority as the Bible. You confess to a man, we confess to God, etc." When I left him he offered me his hand and said; "This is the first time I ever conversed with a Protestant minister. I hope you will call to see us. I am glad to learn that Protestants are not the godless people, I believed them to be." He has treated me with the greatest respect ever since.

That the work of enlightening our French Roman Catholic fellow-subjects is fraught with difficulty, will be made apparent by the following incident: Many years ago a middle-aged man was hoeing in a field, when a Colporteur came upon him and began to speak to him. Mr. D. listened for two or three minutes and then said to him: "You need not say any more, sir, I know what kind of a man you are. Our priest told us a few weeks ago that 'Colporteurs' are men who have cloven feet and who are in league with the Evil One."

The Colporteur was amazed. He said to Mr. D.: "Do you really believe that my feet are different from yours?" "Yes," answered Mr. D. "Well, then, I will take off my shoes." No sooner said than done. Mr. D. saw that the pedal extremities of a *Swiss* are just like those of other mortals, but he said little. But this act of the Colporteur set him thinking. The priest had stated that publicly: if the priest deceived them on this point might he not also on other points of more vital importance? From that time Mr. D. began to lose faith in his curé. Shortly after he accepted a New Testament, read it, and in a short time became a Protestant. *He is now an exemplary member of the congregation to which I minister and I got the story from his own lips!* I can just fancy some of your readers asking: "Are the French Canadians really as superstitious as that? Are they as easily hood-winked by their priests?" Well, this is the worst case of which I ever heard, and I suppose that the masses are growing less superstitious as knowledge is spreading; but it is still true that superstition is one of the great hindrances with which we have to grapple in this work. But the Gospel light will soon dispel the darkness that has so long brooded over this Province.

Let us work hopefully. Many thousand copies of God's Word have already been distributed. Many a time the Old Story has been poured into the ear of some hungry soul; the truth will sooner or later have its legitimate effect and the fruits will appear. Let us not only *preach* but *live* the Gospel. Our business brings us into contact with them. Let us speak the Word *in love*. People are more influenced by what we *do* than by what we *say*. This Province needs every Christian. Nothing would more quickly check the emigration which so greatly weakens our church than the conversion to the the Truth as it is in Jesus, of the French inhabitants of this Province.

MOSES F. BOUDREAU.

*New Glasgow, Que.*

## MISSION WORK IN VILLAGES.

**W**HEN one looks at a village in its relation to the great work of Christian Missions, the whole field, yet to be covered with a knowledge of the truth, is seen in miniature, and the Power that is going to be successful in accomplishing most speedily the larger work is the one that must be exercised to promote the cause of Christ in the smaller.

For four summers I have been somewhat closely connected with Mission Work in villages; and at the close of each season have been led to the same conclusion as to the best means to be used, to raise the moral tone, and purify the atmosphere of those smaller centres of business in the country. The first great difficulty is how to properly manage to keep the children away from bad companions, and yet allow them sufficient freedom, and out-of doors exercise, to build up healthy bodies, fit temples for the intellectual faculties and also for the Holy Ghost to dwell in. It is quite possible for a different state of affairs to exist in a city or town. There a family of even ordinary means may select a home in a part of the city where the grosser crimes are not committed, and thereby secure companions for the children, that know nothing of the haunts of secret sin.

It is very different in the village. The children know and frequent all the street corners. They are too often found about the village hotels, first to gaze in childish astonishment at older boys and men gambling, drinking and swearing, next to venture a step further to do the trilling act of picking up the stump of a cigar and in the end receive the impression, that because creatures that God intended to be men do such things, they may also do them. Thus we often see the first step taken, and the youth soon breaks into a run down to ruin. I asked a Christian mother a few months ago, to tell me of some of the difficulties she had to encounter, in training her children in a village. She answered: "I never let them out of the yard at all, you see the influences of the street companions are ruinous to my children. Their father is dead and I am afraid even to let them out, they would soon be beyond my control." This is rather a sad fact, and yet there are many anxious mothers whose experiences are quite

similar to hers. Motives, which result in cruelty both to the bodies and minds of a large proportion of our fellow-men, are imputed to the Romish Church because she selects her clergy from her roll of infants and shuts them up in Theological Institutions and denies them many of the joys of religious freedom. But it is unfortunate that in many of our villages, the state of religion is so low, that Christian mothers are compelled to shut their children in from many of those privileges that contribute largely to the development of true man and womanhood.

The moral atmosphere of the village school is often not the most healthy. Children are in attendance from all kinds of homes and you cannot get a better test of the internal workings of the home, than the conduct of the children. While driving along a few Sabbaths ago in the country, I overtook a small boy, who got up to ride with me when the following conversation took place: Are you a Christian? Yes, said the boy. Are your father and mother? Yes, was the answer. Looking at the little fellow, I said: Do you know me? He answered no. Am I a doctor? He thought possibly I might be. Am I a tavern-keeper? No, was the immediate reply, because you are a Christian. Truth fits closely to the character of the children.

To the village-school come the children of the tavern-keeper, the swearer, the indolent, and side by side with them the innocent from the Christian home. Look at the group on the play-ground, in that catholicity of spirit which departs or is suppressed during the years of man and womanhood, but is characteristic of the man or woman who a second time becomes as a little child. The little folk talk of what their parents think, and say, and do, resulting in the introduction of evil thoughts, sinful habits and all sorts of street language into the purer homes.

The evil does not stop here. What is to be done for the young men of the village, and, we might include, the young men of the surrounding country who spend their Saturday nights in the village? These waste much of their time around the hotel, and it is needless to say that in such a locality, the influences are invariably of an evil character. The great problem,—how to introduce a system of moral training for the higher education of the youth of the village,—calls for a speedy solution by the Christian people.

There is a power in the world, the existence of which cannot for a moment be doubted, that is able to stem the tide of sin which threatens

to sweep away the young men of the land,—the posts and pillars of our educational, political and religious structures. Steam is powerful, but only on the condition that it is compressed into a small space : so this power, that must move the great machines of Christian Missions, must be compressed into the hearts of the young men.

Scientists tell us, that in the physical world there are hidden forces, which, if they could be gathered up and utilized, would be wondrously powerful in serving the purposes of man. Many of these forces are hidden deep in the bowels of the earth, and carried over our heads in the fleecy clouds. They may be found in the hurrying onward leaping of the mountain stream, and even in our homes are to be found the same forces, in the articles we handle daily. Around, above and beneath us there is stored away this mighty agent of electricity, lying dormant now, and only waiting to be aroused and quickened into active power, by the aid of inventive genius and scientific skill.

It is just as true in the spiritual world. There is a wondrous power, which God's people are slow to make use of. Unlike the physical forces, which may yet be beyond our grasp, this power has been manifested in the world. Here and there in the history of God's church, there have been those who have made use of this mightiest of all agencies, and through it have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and women received their dead brought to life again.

My own experience has been, that there is a power yet unknown in its fulness, the possession of which would give to the Christian workers in the villages, a more decided influence over the hearts and consciences of men. There are no strangers in the village. The thoughts expressed by words or deeds are known almost as soon as they are uttered. The student cannot go down street, but all know when he has gone and perhaps what he is going to do,—in a word, the eyes of all are upon him. There, Christians have no working rooms, few fellowship meetings, but in almost all their religious exercises, are compelled to intermingle with the ungodly. The unsaved read the Bible but little, yet they peruse critically the pages of the individual Christian life. This is seen in doing personal work among the people. The universal reply is: "Look at those professing

Christians." And, indeed, there is a shade of truth in the idea they wish to convey by such a reply. I am convinced that the world can give about the right definition of what the Church *ought* to be: "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." This is the secret of success. Sanctified churches. This is attainable; and why do we stand so still and cold? "Give me a place whereon to stand and a lever sufficiently long and I will move the world," cried the Syracusan philosopher. We have the place whereon to stand; the promises of God that are all yea and amen in Christ Jesus, we have the lever of prayer strong and far reaching.

The Church prayed long and earnestly that all the ports of the world might be opened to the Gospel ship. God answered its prayer. The most distant and destitute are approached by the Evangel, and no land or tribe is left to the shadow of death.

The Church continued to pray that God would raise up men and women to go into the dark places of the earth. God again has answered its prayer.

The Church is now praying for money. The Lord God will also answer that prayer; but in the meantime how many of heathen and ungodly at home will have passed into an eternity of despair? The Church is full of money and latent energy, and the one thing needful, is that a thoroughly consecrated ministry and staff of Christian co-workers, at the head of a sanctified church, fall upon their knees, and ask God to withhold none of the influences that tend to convince men of sin, of righteousness and of judgment, and such effort cannot fail to move the moral universe.

W. RUSSELL.

## MORE LEAVES FROM THE NOTE-BOOK OF A SHANTY MISSIONARY.

DEC. 30th.—My drive through the woods, to-day, has been as though I were passing through fairy land. I wish I had the pen of a Scott or a Dickens that I might do justice to its description. And yet I do believe it would be beyond even their power to present to their readers' eyes things as they really were. For several days, there has been a steady fall of light, soft snow in large flakes. In consequence of this, every twig of every tree is fringed on the top with a border of white. The spruce and balsam trees are particularly beautiful. In some cases, they are vast pyramids of lovely white; in others, they remind me of pictures I have seen of Esquimaux huts. *Then, the vast number of stumps reminded me of so many tombstones.* In only a few of them was any of the wood to be seen at all. Some were no larger than my fur cap, or an inverted pot, others were six or eight feet high. Now, on *any* kind of a day this would be a beautiful sight, but, to-day, the sun came out bright and strong, and made the beauty dazzling. One little lake I had to cross was perfectly round, and had the appearance of being densely strewn with white sparkling diamonds. No wonder I burst into a song, and made the woods ring and echo back the melody of "O think of the home over there."

JAN. 3rd.—I had an experience, last night, which was anything but pleasant, and now, as I look back, I feel that I acted the part of a coward. I was on my way down to Desert, and hoped to reach the village the same night. It began to storm about noon, however, and the roads got very heavy. At dark, I reached a shanty, and it was still twelve miles from Desert. From all I could learn concerning this shanty, there was not a Protestant in it. The majority were Irish Roman Catholics, the rest were French Roman Catholics. Knowing this, I had made up my mind to give it the go by. "Man proposes, and God disposes," however, and I had to put up where I was. I got a very cool reception. The foreman was not in. No person asked me to take off my fur coat, or if I would have my horse put in. Had I told them I was a Roman Catholic priest instead of

a Presbyterian minister, they would have stepped round faster than hot cakes. I tried to look as pleasant and unconcerned as possible, and made a few general remarks on the weather, &c. By and by the foreman came in and I immediately went up to him, and telling him who I was, asked permission to put up with him for the night. He was very kind and obliging. He told me I was welcome, and gave orders to the chore boy to put away my horse, and to the cook to prepare me a good supper. He himself took my overcoat, offered me a pair of slippers to replace my wet moccasins and carried in my valises. When the proper time came, I went around the men with my tracts and papers. A few, principally the French, received them courteously. Some took them, and after looking at the pictures and laughing at them, threw them among the blazing logs or under their feet. A few muttered curses and absolutely refused to touch them. From where I took my seat I could see the face of every man, and it amused and grieved me to watch the expression on their faces when they happened to look my way. I soon saw that I was the chief topic of conversation, and that if some of them had their way, they would soon put me out. About eight o'clock, the foreman gave me the privilege of speaking. Had he not made the first move in the matter, I believe I would have gone to bed without attempting to say anything. As it was, I merely gave them a short address, and after a few minutes of silent prayer, I retired.

JAN. 6th.—Spent last night in a long, low log shanty, called a depot. The place was packed with teamsters. There were not bunks for more than half of them. I preferred to throw myself on my robes on the floor, my buffalo coat for a pillow and my feet towards the big box stove. Though some of the men kept up a constant laughing, talking, singing and fiddling for half the night, mingled with the loud snoring of those who had retired early, I felt quite refreshed when I got up this morning.

JAN. 11th.—The view from this depot is perfectly grand. It is situated on the height of land between the Ottawa and Upper Gatineau rivers. From the eastern window, one can see over the tops of three distinct rows of densely wooded hills running north and south. Away in the distance, rising high above every other peak, is Mont Diable. It is situated about half way between the Gatineau and Du Lièvre rivers, and they say it must be at least fifty miles as the crow flies from here. The Indians are very superstitious regarding it. Even white men say that strange sounds are to be heard issuing from its

interior at times. Two men here now say that they were once scared nearly out of their wits whilst exploring it, by loud noises like the going off of cannon. I am told by those who have seen it, that the view to-day is nothing, compared with that which is to be seen at sunrise on a day in the fall, when the trees are all the colours of the rainbow. We had a most enjoyable service last evening. The men all gathered in the large dining-room. Many of them were Presbyterians. We sang a few psalms and a hymn. I addressed them from Rev. xxii, 17, after reading the whole chapter. The French cook has been almost obsequious in his attentions to me since I arrived. He is a fair scholar, and seems very grateful for the French papers and books I left with him. Including teamsters who come and go, there are generally about 20 men here.

JAN. 18th.—Heard sad news, to-day. Last winter, I fell in with a very intelligent young Indian named Alexe Eagleman. He had been educated by the Roman Catholic Church with a view of his entering the priesthood, but a strong hankering after the old savage life and the company of those of his own blood, led him to run away and take up again with his former way of living. I had quite an interesting conversation with him. He bought a Bible and I presented him with a number of tracts and papers. Well, I have just learned that he was killed, last spring. Whilst a canoe load of drivers were passing down a creek, a tree fell across the canoe and killed two Indians outright. The others escaped with a few bruises. Alexe's body was not found till midsummer.

JAN. 21st.—A very amusing incident occurred this evening. As a means of ingratiating myself, I have lately adopted the plan of producing a sketch book, and without saying anything to anyone, proceeding to outline some prominent object in the shanty. As a rule, I am not long left to myself. Very soon there are so many standing round, that sketching becomes next to impossible. But this is just what I want. Whereas otherwise conversation between myself and the men would be a difficult matter to keep up, now it flows all too freely. My book is surrendered to their tender mercies, and as they turn over leaf after leaf, they rain down their questions and give free expression to exclamations of delight. "Where did you see that big roll-way? Whose team is that? Had it really that many logs on? Whose shanty is this? Where did you come across this fellow? O, there's Tim D.'s cook? &c." Well, as usual, many of the men wished to have their "picture taken." But never before did I have the

honour of having a subject go to the trouble of changing part of his clothing, washing his face and combing his hair. Of course, after so much preparation on his part, I felt duty bound to do the very best I could on my part for this poor shanty dude.

JAN. 27th.—Last night, I fell in with a gang of over forty men not one of whom was a Roman Catholic. This is something very unusual. In fact, it is the only time I have ever come across an entirely Protestant gang. We had a grand time. Most of the men had Bibles of their own, and many had hymn books. Some were real good singers. The foreman told me that nearly every night they have singing. An oath is very seldom heard, and no obscene conversation or card playing is allowed. A happier, healthier and more contented lot of men I never saw. Some of them had been in the woods for four months, and consequently felt a little lonesome for the dear ones at home. How eagerly they looked for letters and counted the months yet to come before they could see home again.

JAN. 30th.—Yesterday noon met a team taking a sick Indian down to River Desert. He was lying on the broad of his back on some hay placed on the bottom of a sleigh, and was well covered with robes and blankets. Here and there, after we had passed, I noticed the stains where he had been spitting blood. I have just been informed that he died at the little log depot, where they were stopping for the night. They say the place was crowded with teamsters. A priest happened along at the same time, and forced a wafer between the suffering man's teeth. I am told he is the fifth man who had to leave the same shanty on account of sickness. They blame the water used by the men.

FEB. 4th.—To-day, I had to travel about twenty-five miles between stopping places. The roads are so bad, I could not do more than about three and three-quarters of a mile per hour. The road lay over some very high mountains and across two very large lakes. Before I left, this morning, the cook gave me a large chunk of bread which I put in one pocket of my buffalo coat, and a good sized chunk of pure fat frozen pork which I put in another pocket. He also gave me some oats in a bag. When noon came, I was on the top of one of the mountains, so there and then I determined to hold my pic-nic. As it rested between myself and my horse which should be waiter, I did not mind putting it to a vote but set to work myself. As we had neglected to bring some tea, we did not bother with a fire. Taking the bits out of Jinny's mouth, I threw her oats on the

snow in front of her and told her to help herself. Then, I got out my jack-knife, and my bread and pork. It was so cold I had to keep on both woolen and buck-skin mitts, and tramp up and down along the road to keep my feet warm. The pork was so hard, it would only pare into thin shavings. I never remember partaking of a meal with greater relish. Our annual college dinner was nothing in comparison. I put on record the solemn truth, when I say, that after all was done, I still felt hungry and wished for more. O, ye mighty host of lanky lean dyspeptics, lay and clerical, here's a remedy.

FEB. 21st.—About noon yesterday it started to rain and by the time I reached ——— depot the roads were so soft a horse sank half way to the knees at every step. I fear we are in for a big thaw. Well I am in comfortable quarters anyway.

FEB. 22nd. Still raining. As this is Sunday we had two services one at 10 a.m. and another at 7 p.m. Attendance 17 at each.

FEB. 23rd.—At noon to-day there came a sudden change in the weather. The wind turned from the south to the north-west. The thaw has done a lot of mischief. The lakes are covered with a great depth of water and slush. The roads are in some spots bare and in other places covered with water. The little creeks are swollen to ten times their usual width. The bridges across them are either gone altogether or drowned out of sight. There is no communication between this depot and the shanties depending on it for provisions. And in fact the supplies here are limited enough.

FEB. 24th.—About 9 o'clock a young Frenchman arrived from the nearest shanty with a message from the foreman that they were out of provisions, and mutiny had begun among the men. On his way here he broke through the ice on a creek and got his feet wet. His moccasins were frozen to his pants so that hot water had to be applied before they could be drawn off; and then it was discovered that both feet were slightly frozen. Two head men immediately started for the shanty but soon returned without their cutter, having left it in the middle of a creek. Their horse was covered with ice from head to foot. One of them then took a couple of men and an extra team and started for River Desert, thinking to reach the next depot before dark.

FEB. 25th.—Started on foot for the nearest shanty, in company with three or four lads carrying provisions on their backs. I carried a supply of reading matter. Passed Mr. F——'s cutter. It was

comical to see only a little piece of a dash board and about one foot of the back of the seat sticking up through the ice. In a few days the water will fall and then this thin top ice, which will scarcely carry a man will have to be broken down so as to allow a new ice to form on the surface of the water beneath. Took dinner at shanty No. 1 and passed on four miles further to another shanty intending to go back by the same road to-morrow.

FEB. 27th.—Learned to-day that the men who started for River Desert a few days ago were obliged to camp out all night. They came to a creek very badly swollen and on attempting to cross broke through the ice. Horses and men both got badly soaked. They put in a terrible night of it as the thermometer stood far below zero. They had neither blankets nor provisions, only one axe and that a very poor one, and dry timber was very scarce.

FEB. 28th.—Met nineteen teams all in one row on their way up with provisions—some were laden with oats, some with flour, some with pork, some with beef, and others with tea, tobacco, clothing &c., &c.

Passed the spot where the men and teams camped the other night. The booth of spruce and balsam branches which they erected to shelter themselves from the wind still stands. The teams were there two nights before the ice would carry them.

MARCH 7th.—Called at three or four little jobbers' shanties along the road to-day. As the men were few and all French I merely called, left some tracts and papers and passed on. Log-makers have nearly all gone home and none but teamsters, and loaders and road-makers, most of whom will remain for the drive remain. I find my zeal and ardor beginning to flag, so I think I had better head for home myself.

JULY 13th.—Visited the Gatineau drive this evening. It is now passing Aylwin. In about three weeks it will reach the Ottawa. The men are camped on a romantic point at a bend in the river. Directly opposite is a wooded hill. There are three tents, and about 15 or 20 men. Some villagers were with me and we had a very nice service. The singing sounded well but it seemed to me the speaking and praying fell flat. All the men are Roman Catholics.

WM. SHEARER.

*Morewood, Ont.*

## Partie Française.

### SOCIÉTÉ MISSIONNAIRE DES ÉLÈVES DE LA POINTE-AUX-TREMBLES.

**P**OUSSÉS par les sentiments d'une vive reconnaissance envers Dieu et par le désir de faire partager à un plus grand nombre de nos jeunes compatriotes les avantages qu'offrent nos écoles, les élèves de la Pointe-aux-Trembles, réunis le 30 Mars, 1886, ont formé une Société Missionnaire ayant pour but la propagation de la vérité évangélique.

Pour atteindre son but cette Société se propose :

1o. De chercher à intéresser à son œuvre tous les anciens élèves de la Pointe-aux-Trembles, en les invitant à devenir de ses membres actifs.

2o. De travailler en vue d'envoyer dans ces écoles des élèves intelligents, recommandables et venant surtout de centres catholiques-romains.

3o. D'employer ses fonds soit au support d'un ou de plusieurs élèves, soit à enrichir la bibliothèque de l'école de livres intéressants et instructifs, soit encore à couvrir les dépenses d'un missionnaire au service du comité qui dirige les écoles de la Pointe-aux-Trembles.

4o. Enfin elle pourra travailler de toute autre manière qui lui sera suggérée par les circonstances et qui sera en harmonie avec l'œuvre que poursuit le comité Presbytérien de l'Évangélisation Française.

Cette Société se composera d'un président, d'un vice-président, d'un secrétaire et d'un trésorier élus chaque année à une assemblée dûment annoncée dans le principal organe des Protestants Français du Bas-Canada et des États-Unis.

Toute personne souscrivant annuellement au moins \$1.00 sera considérée comme membre de la Société.

La gestion des affaires sera confiée à un comité siégeant à la Pointe-aux-Trembles et dont les deux tiers des membres formeront un *quorum*.

Un rapport de l'œuvre, des dépenses et des recettes de la Société sera lu par le secrétaire devant l'assemblée annuelle de la Société.

Aucun changement ne pourra être fait à cette constitution, sinon à l'assemblée annuelle de la Société.

La première assemblée a souscrit \$130.00 et a élu les officiers suivants :—Président, Etienne Maynard ; Vice-Président, Jean Sincenne ; Secrétaire, J. Watier ; Trésorier, J. Bourgoïn.

Comme on le comprendra aisément cette Société est appelée à devenir un point de ralliement pour notre jeunesse protestante française qui, à mesure qu'elle devient plus nombreuse et prend de la virilité, sent le besoin de se connaître, de s'unir et de s'organiser.

L'esprit d'entreprise se développe ; on ne se contente plus de constater ce qu'ont fait nos devanciers on croit au progrès et à l'avenir, et chacun sent le besoin d'apporter sa cote-part à l'œuvre de régénération et de salut qui s'offre naturellement devant nous.

Il semble que le signal d'une nouvelle croisade ait retenti " Dieu le veut ! Dieu le veut ! " et que la jeune phalange des enfants de l'Évangile soit prête à fournir sa carrière pour l'émancipation de nos compatriotes retenues dans la plus servile sujétion, dans l'ignorance et l'erreur par une hiérarchie despotique, avide de richesse et de pouvoir.

Il est temps en effet que nous montrions que nous n'avons pas joui en ingrats des sacrifices que nos amis Anglais se sont imposés pour nous et le jour est arrivé où chacun de nous doit venir déposer joyeusement son offrande sur l'autel du dévouement chrétien.

Bien des anciens élèves dont l'âme s'est ouverte ici à la lumière de la vérité, dont l'intelligence a été fécondée par une instruction saine et solide, semblent avoir oublié leur dette de reconnaissance envers leur vieille école.

Il est vrai que beaucoup d'entre eux ne méritent pas tout le blâme qu'on leur a souvent prodigué. On ne doit pas oublier que la fortune s'est montrée marâtre envers la plupart de ceux qui, autour de nous, sont sortis du giron de l'Église de Rome.

Puis lorsque nos jeunes gens ont acquis une certaine éducation, ils ne peuvent pas toujours en faire un usage bien avantageux au sein d'une population fanatisée et hostile.

De plus, chez nous, la famille ne tarde pas à réclamer ses droits, et la jeune Église à laquelle se rattachent nos nouveau-convertis, à son tour, exige pour son maintien même au-delà des ressources dont ses quelques membres disposent.

Cependant il faut avouer que souvent ces excuses ont servi d'abri à la négligence et nous connaissons un bon nombre de nos anciens élèves devenus avocats, docteurs, pasteurs, marchands, etc., qui pourraient contribuer plus généreusement au développement de notre œuvre missionnaire.

Pout-être aussi nous revient-il une partie du blâme que nous leur adressons, car nous aurions pu avant ce jour leur parler de ce devoir et les inviter à le remplir.

Les uns ne donnent rien parce qu'on ne leur demande rien ; d'autres parce qu'ils craignent de donner trop peu. Il suffirait d'une parole ou de l'exemple d'un condisciple pour faire éclore dans tous ces cœurs la charité chrétienne et le dévouement patriotique.

Maintenant que notre Société Missionnaire est organisée, nous pourrons faire des appels, nous aurons des assemblées qui réuniront des anciens élèves dispersés depuis les côtes de l'Atlantique jusqu'aux rives des grands lacs et aux Etats-Unis. Ils viendront revoir de vieux amis, en faire de nouveaux, prendre part aux délibérations de la Société, et entendre quelques orateurs choisis et invités à venir projeter leurs lumières sur la route de nos devoirs futurs.

Avant que la vieille maison soit trop petite pour la réunion de ses enfants dispersés, nous espérons qu'une nouvelle école pourra leur ouvrir ses portes, sinon, nous trouverons dans la cité voisine un local spacieux qui nous permettra de faire revivre les anciennes assemblées annuelles de l'église de la rue St. Jacques.

Sous la puissante influence de l'Esprit de Dieu, nous verrons cette Société grandir, se développer, et armée d'une ardeur que rien n'effraye, elle promènera le flambeau de l'Évangile dans bien des lieux où le voile du péché et de l'erreur n'a pas encore été déchiré.

Puisse l'exemple des cadets de l'École de la Pointe-aux-Trembles trouver un écho dans les cœurs de tous leurs aînés dispersés au loin, et que chacun y réponde par sa générosité et par sa présence à la prochaine assemblée qui sera annoncée dans quelques semaines.

J. BOURGOIN.

*Pointe-aux-Trembles.*

## LA DÉVOTION CATHOLIQUE ET LA DÉVOTION PROTESTANTE.

### I.

**I**L faudrait avoir l'esprit bien aveuglé par le préjugé, ou encore bien obscurci par l'ignorance, pour ne pas reconnaître qu'il y a une véritable dévotion catholique et une véritable dévotion protestante ; c'est-à-dire que, sous des formes différentes et façonnées par un enseignement dogmatique tout autre, il y a des âmes pieuses en grand nombre dans le catholicisme romain et dans le protestantisme. Il faut être aveugle ou ignorant, ais-je dit, c'est souvent l'un et l'autre à la fois.

Je me propose de ne parler de ces deux formes de piété comparées que depuis l'époque de la grande Réformation, alors que ces deux branches de la chrétienté se sont si nettement séparées. Jusque-là, la chrétienté ne formait guère qu'un seul vaste courant, mais la réformation du XVI<sup>e</sup> siècle a produit dans le monde religieux ce que le soulèvement des Alpes a fait dans le monde physique : ses hauteurs sont devenues la source de deux grands fleuves, dont l'un coule plus au nord et l'autre plus au sud. L'eau qui tombe du ciel pour les alimenter, y tombe à une plus grande hauteur, sur un sol plus accidenté, mais c'est la même eau qui y rencontre des terrains plus ou moins semblables, cultivés différemment, et y fait fructifier des germes analogues. Depuis ses premiers jours, la chrétienté a toujours renfermé dans son sein le catholicisme, je prends ici ce mot dans son sens restreint de Catholicisme romain, et le Protestantisme avec ses germes plus ou moins développés. Il est facile d'en retrouver des traces dans cette première assemblée d'apôtres, d'évangélistes, et de simples fidèles, à Jérusalem, et à laquelle on a donné le trop pompeux nom de concile. St. Jacques y est le ferme conservateur catholique ; St. Paul, le hardi protestant individuel, et St. Pierre y est faiblement tantôt l'un tantôt l'autre.

Le christianisme est une religion qui aspire à s'emparer de l'homme tout entier, pour le "sanctifier entièrement, l'esprit, l'âme et le corps," selon l'expression du grand apôtre réformateur. Mais la pauvre et

lâche humanité essaie toujours d'échapper à ce complet contrôle de son être ; l'homme naturel ne veut pas périr tout entier ; il fait l'effet de ces navires à compartiments. dont un ou deux peuvent se briser sans que le navire sombre, et avec ce qui lui reste, il sauve toute la cargaison.

Plusieurs donnent volontiers au christianisme l'assentiment de leurs facultés intellectuelles, de leur sentiment artistique, mais lui refusent le reste ; d'autres, au contraire, ne peuvent y consentir par leur raison, mais lui accordent un peu de leur sentimentalité ; beaucoup plus lui offrent l'hommage de quelques actes extérieurs, un petit nombre celui de la conscience et de la volonté. Les pharisiens du temps de Jésus, lavaient le dehors de la coupe et du plat ; leur religion ne les empêchaient ni d'être avarés, ni gourmands, ni orgueilleux, ni même sensuels, ni surtout persécuteurs. On sait qu'il y a des gens qui croient pouvoir être sauvés par une foi purement intellectuelle, une doctrine pure et claire qui ne pousse pas nécessairement aux bonnes œuvres qui sont la preuve d'une foi vivante dans l'âme ; comme il en est d'autres qui s'imaginent que par de petites pratiques, où le fond de l'âme n'entre pour rien, ils vont escalader cette échelle de Jacob dont on ne fait l'ascension qu'avec le pied de l'homme et l'aile de l'ange, c'est-à-dire la marche souvent lourde et pénible de la pratique soutenue parfois des ailes d'une foi puissante qui plane déjà dans les cieux.

Il fut même des sectaires religieux dont on retrouve des échantillons amoindris encore de nos jours, qui scindaient l'homme en deux, et par là même l'Évangile.

Les manichéens, et beaucoup d'autres après eux, dirent que le mal ayant son siège dans la chair, celle-ci ne peut jamais en être délivrée ni guérie. Par conséquent, ce qu'il y a de plus simple à faire, c'est de l'abandonner au mal et de se borner à la sauctification de l'esprit.

Ainsi tout ce qu'il faut pour accomplir une religion comme celle-là, c'est de bien comprendre la théorie de la sainteté. Religion commode, comme vous voyez, où la volonté reste endormie et la conscience morte. Voilà les vrais sectaires, ceux qui coupent en deux l'homme et la doctrine de l'Évangile ; ils le sont plus que ceux qui se séparent d'autres chrétiens pour suivre consciencieusement de plus près, selon leurs lumières, le pur Évangile.

Nous avons de nos jours encore une preuve frappante de la persistance de cette erreur fondamentale dans l'idée que beaucoup de personnes se font du caractère sacramentel du prêtre catholique romain,

et cela pas seulement parmi les ignorants. Trouvez un prêtre, et cela est possible dans les pays même où ils sont le plus moraux, qui soit, sans parler d'autres vices, notoirement immoral, et demandez à un honnête et pieux catholique comment il peut aller à confesse à un homme cent fois plus pécheur que lui, et recevoir la communion de ses mains impures. Avec l'accent de la foi la plus sincère, il nous répond que cela ne fait rien du tout à son caractère, c'est-à-dire à son caractère de prêtre, à son caractère sacramental. Celui de l'homme est ici hors de cause; de sorte qu'un très méchant homme peut être un très bon prêtre. Si souillé qu'il puisse être, il n'en reste pas moins le pur vase et canal des bénédictions divines: Et si, par supposition, le simple chrétien recevait la grâce des sacrements avec les mêmes dispositions morales que le ministre qui les lui confère, on aurait ainsi des formes religieuses sans aucune réalité. Or, il est bien certain que l'Eglise apostolique ne l'entendait pas ainsi; pour elle ses ministres devaient être les modèles du troupeau. On ne se figurait pas alors qu'un serviteur de Dieu put être autre chose dans le temple (nous ne disons pas à l'autel, car il n'y en avait pas encore), qu'il n'était dans la société, ou ne concevait pas qu'il put avoir deux rôles distincts: celui de l'homme et celui du prêtre. St. Paul a bien reconnu l'antagonisme entre la chair et l'esprit; il a parlé de la première comme étant ennemie de la loi de Dieu, mais il a dit de la sienne: "Je me la soumets," l'esprit de Dieu agissant sur mon esprit, me donne cette victoire; la partie spirituelle de son être indivisible domine, dompte et gouverne la partie animale. Avant la Réformation, et à vrai dire pendant presque tout le moyen-âge, alors que la religion chrétienne s'était si foncièrement matérialisée, on comprenait d'une manière bien grossière, ce contrôle de l'esprit sur la chair, on la domptait par des jeûnes excessifs et des macérations pour satisfaire à une conception excessive, *contre nature* au lieu d'être surnaturelle, de la religion de l'Évangile. Au seuil de la Réformation nous trouvons un livre qui renferme un exposé fidèle de la dévotion la plus élevée de ce temps, c'est le livre de *l'Imitation de Jésus-Christ*, livre qui a eu une grande influence dans le monde religieux, catholique et protestant. Il est impossible de lire ce livre très remarquable, sans être convaincu que celui qui l'a écrit était un homme profondément pieux et qui devait trouver bon nombre d'âmes qui pensaient et sentaient comme la sienne, vivant toujours en présence de Dieu et d'un autre monde. C'est une âme qui vit de Dieu, mais on sent que c'est dans l'atmosphère d'un cou-

vent. C'est une piété monastique qui ne laisse pénétrer le soleil de la grâce divine qu'à travers des croisées un peu obscures. Ce n'est pas la vie chrétienne en plein soleil, sous la belle voûte bleue que Dieu a faite pour y être adorée. Il n'est pas besoin que l'homme l'obscurcisse, les nuages et la nuit se chargent assez de cela ; mais le toit du monastère cache ce que la nuit révèle souvent de l'immense gloire des œuvres de Dieu. Sans être précisément mystique, et surtout visionnaire, l'auteur fournit une ample nourriture à ceux qui le sont. De plus, on y sent la règle, presque la fêrule qui châtie la chair, au lieu de la soumettre à la sainte activité qui discipline et fortifie l'âme. Cette piété monastique est restée dominante dans le catholicisme romain, qui n'est pas, et depuis longtemps, le vrai représentant du catholicisme chrétien.

THEODORE LAFLEUR.

*Montréal.*

## Editorial Department.

### A CARDINAL FOR TORONTO.

WHY not? Why should antiquated Quebec alone enjoy this distinction? When are the citizens of the progressive capital of Ontario to be honored with the presence of a "Prince of the Church"—a real resident Cardinal of their own, of whom they can feel truly proud as a great factor in their social, political and religious life? We do not care to fix the date of his advent, as we have no means of penetrating the secrets of the Vatican, and the Jésuits, who arrange such matters, do not tell us, any more than they tell Mr. Mercier or Mr. Mowat, their little plans for the future. We have not even enjoyed the benefit of the weird light that gleamed through the secret chambers of the late Quebec Conference. We must therefore speak in general terms, and only say that, as "coming events cast their shadows before," the "Prince" and his scarlet hat may be confidently looked for just as soon as the proper environment is prepared. A good deal remains to be done to bring about this consummation. Certain silent unobserved forces must play their part for a time. Those magnificent Parliament buildings, voted by the generous rate payers of the Province, should be hurried on to completion. Steps should be taken to add fresh pomp and dignity to the gentlemen who may occupy the Treasury benches. A few of them might be knighted for reasons unknown to themselves and to all others. Some of them might receive the decoration of the Legion of Honor from France, and, if the Pope cannot, in harmony with Canon Law, confer degrees upon politicians he can send his blessing to them all. This will be greatly appreciated, and just as helpful as if, in *propria persona*, or by the hand of the reigning Archbishop, he sprinkled them with holy water.

The Government House should be moved up into the Queen's Park and greatly enlarged, because there may be an accident by fire or the bursting of a rotten water pipe some day in the Palace of His Eminence—such things have occurred and history repeats itself—and in these circumstances, the Lieutenant Governor as representing the Christian sentiment of Ontario, should be prepared to shelter the "Prince" in the Provincial Mansion while passing through these calamities. Educational enthusiasts should hurry up College Federation, and have Classic Halls

of architectural features corresponding with the Palace and the Parliament speedily erected; and, if the Baptists, or any other conscientious body, decline to go into this great scheme, we fancy the Minister of Education might persuade Laval to transplant a branch of that venerable and vital institution to Toronto as well as to Montreal. *La Minerve* would surely support such a movement; and who would dare oppose it? Would it not give Catholicity to the whole scheme? The very presence of such an institution would make the continuance of narrow bickerings about the Bible in schools unseemly. Keen-sighted statesmen could safely point to the fact that such writings as those of Dr. Laing and others, either about the whole book or a compilation of extracts from it for school purposes, are manifestly fitted to stir up strife and ill-feeling among different classes of our population. Besides, the talent concentrated in the Law Faculty of such a branch of Laval might even be able to shed light upon those mysterious Provincial Statutes commonly called the School Law.

Many other things might be mentioned as requiring adjustment before an Apostolic Prince could be supposed to set up his Court, and reign with comfort over the bland astute and Right Reverend John Lynch and all that he controls. It might solve many difficulties to convert himself into a Prince. Why not? The Pope can surely turn an Archbishop into a Prince as easily as the Queen can make a medical doctor or a politician into a knight. There must be some little understanding come to as to Sunday Processions, the public carrying of the Host in the main streets of the city, the erection of Crosses and a few sacred curative shrines, like that of the good St. Anne near Quebec; pilgrimages must be organized such as those so popular and so well advertised by the protestant press of this ancient province. Suitable relics should be imported from Europe or prepared in Toronto, and priests, friars, and other ecclesiastics should no longer be allowed to go at large dressed like other gentlemen, but should be obliged to don the soutane at once. Above all *Grip* must cease issuing his profane cartoons making grotesque fun of the sacred hat.

Does some one ask, why all these movements? Simply to prepare the requisite environment for a Cardinal in Toronto, the establishment of a Princely Court in that flourishing city. What is it to cost us? Never mind the cost, the monetary is the least part of it; and if tithes and compulsory taxation for ecclesiastical purposes should ever be introduced, the cost can be easily provided, and people who now think protestant institutions scarcely worth contending for can taste the good things imposed on this Province of Quebec for two centuries.

# College Note Book.

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## STUDENT LIFE.

THE Rev. Principal MacVicar has begun a series of Monday evening lectures on practical questions and difficulties which may meet the young student who decides to take charge of a mission field before he has entered on his theological studies. Circumstances often arise during the course of his pastoral duties in which the inexperienced student is at a loss what course to pursue or how to meet the questions and arguments he has to deal with, and it was with pleasure that the junior students heard the Principal's announcement of his intention to give a course of instruction during the session, bearing on these subjects. So far, three lectures of the series have been delivered bearing on the attitude of unbelievers and skeptics towards us and of us toward them. The lectures are instructive and interesting to others than juniors and will be reported from month to month in the "JOURNAL."

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Since the reception tendered the new students at the opening meeting of the Philosophical and Literary Society, these consider that they are but receiving the consideration due to them from College Society, so that one who asks the needful question, "Are you a Senior or a Freshman?" may expect the answer, "That depends what end you count from."

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A few days ago a lady, accompanied by a child, was walking along Beaver Hall Hill. The little one had probably heard some one speaking of the late misunderstanding between the students and the civil authorities, and his excited curiosity found vent in the query: "Mamma, what is a student?" No heed being taken of his words he followed up his question by the inquiry, "Is he a man that drives a coal cart?" Report is silent as to the reply but we are tempted to cry "Ichabod!" for surely the glory of the student has departed.

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Mr. A. S. Grant, B.A., has been chosen by his class-mates to deliver the Valedictory at the close of the current session.

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Through the liberality of the Chairman of the College Board, an open course of instruction in music, under the tuition of Mr. J. J. Dawson,

is afforded to our students this session. The lectures are largely attended and many of the students seem determined to excel, judging by the melodious (?) sounds of diligent practice that issue from their rooms. The course pursued is the Tonic sol-fa system. Considerable confusion occurred one afternoon in attempting a three-part round, but Mr. Dawson consolingly assured his pupils that they would soon become used to it. The students are still wondering if he referred to the confusion or the art of music.

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It may not be generally known what the mystic letters F. J. L. D. S. that head the notices of the Junior Literary Society represent. 'D you believe it, (with best thanks to the College punster) the Jubilee craze has invaded our halls and this society has adopted the formidable title of the "Freshmen's Jubilee Literary and Debating Society." The regular fortnightly meetings of this society were held Oct. 29th and Nov. 12th. At the former meeting, the question whether reading or observation is the greater source of power was discussed; and at the latter, whether public opinion be considered the standard of right. A resolution was passed at the latter meeting that the debate for Nov. 26th should be thrown open to all members of the society.

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The annual convention of the Canadian Intercollegiate Missionary Alliance was held in Kingston, Nov. 10th to 13th. Messrs. McWilliams, McKenzie, Dewar, and McDougall represented our college. They report the convention as being a most successful one. The growth of interest in Foreign Missions in our colleges is shown by the fact that whereas at the convention held in Montreal last year only five were present, here were looking to the foreign field, over forty at this year's meeting were prospective missionaries.

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Some individuals the students would like to meet:—The man who "rolls, rolls, rolls, a pæan from the bells"—morning bells: the fellow in the bath-room: the man who practises the tonic sol-fa: the individual who brought forward the motion for early Sabbath breakfasts; and Signore Francesco Parecchi dalla Italia, organ grinder!

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The first public meeting of the Philosophical and Literary Society this session was held in the David Morrice Hall, on the evening of Thursday, the 24th ult. The meeting having taken place too late for report to reach us before going to press, an account of it will be given in the next issue of the JOURNAL.

R. MACDOUGALL.

## PERSONAL.

THE Rev. J. K. Baillie, '80, has been presented by the Wales portion of his former congregation with a handsome gold watch. Having accepted an invitation to become the pastor of the Congregational Church at Massena, N. Y., he has by this time crossed the national and denominational lines and settled down to work in a parish where to our knowledge he has already labored abundantly and successfully.

Evangelistic services extending through three weeks were recently held in St. Paul's Church, Bowmanville, Rev. R. D. Fraser, M. A., '73, pastor. In connection with these deeply interesting meetings, Revs. Dr. MacTavish, of Lindsay, McCrae of Cobourg, and Murray of Streetsville rendered valuable help.

Since resigning his position as Dean of Residence in this institution, the Rev. W. J. Dey, M. A., '75, has been conducting evangelistic services in many parts of the Dominion. We are now pleased to learn that he has accepted the pastorate of Erskine Church, Hamilton, in which city he will doubtless find a good outlet for his characteristic missionary zeal.

It is not often, if ever, that the JOURNAL has noticed the celebration of a Cotton Wedding. Such an event occurred lately in honor of Rev. W. K. Shearer, B. A., '85, and his better half, who have just concluded their first year of wedded bliss. Their many friends in Fitzroy Harbor and Torbolton supplied them liberally with cotton articles of divers descriptions, and they were also the recipients of a beautiful dinner set, a china tea set, and a supply of crystal. News has flown into our sanctum of blessings following Mr. Shearer's labors, and this is only one sign of the appreciation in which he is held.

The Rev. W. H. Geddes, '83, has in connection with his congregation a flourishing Temperance Society, at which Dr. Soux, an able practitioner of Russell County, delivered a lecture on "The Effects of Alcohol on the Human System." The new church which is to cost over \$5,000, is now nearly completed.

The Rev. A. Lee, B. A., '84, is meeting with good success in his present charge. Since his settlement in Sherbrooke, in July, 1886, fifty-seven names have been added to the communion roll. Increased accomodation is found necessary, and the congregation have decided to build a new church. While it is too true that Protestantism is declining in some parts of Quebec, owing to the removal of so many families, it is gratifying to know that the number of Protestants in Sherbrooke so far from diminish-

ing is on the increase, and that Presbyterianism enjoys a fair share of this. We understand that the Public Schools there are under the control of Protestant Commissioners, and that the Bible has an honoured place in them.

The new Presbyterian Church of Essa Townline, Presbytery of Barrie, has been formally opened, \$135 being put on the collection plate in connection with the special services. The Rev. J. J. Cochran, M. A., '74, pastor of the congregation, gave a brief sketch of its history, showing that the number of families had doubled and the membership more than doubled since his induction. The cost of the new edifice is covered by subscriptions, rendering a mortgage or floating debt unnecessary.

Still another new church—this time in prospect. We are given to understand that since the settlement of Rev. D. Currie, B. A., B. D., '84, in Glencoe, Ontario, the morning and evening services have been overcrowded, and it is intended to put up a larger structure in the course of a year or two. The membership at present is 266.

Last month a social was held in Coburg, Ontario, for the purpose of welcoming Rev. D. L. McCrae, M. A., '79, on his return from an extended trip to the South Western States ; also to commemorate the fifth anniversary of his induction to the pastorate ; and further to jubilate over the fact that this year the church has become free from debt. We join congratulations on all three points—especially the last. Let us have done with church debts everywhere.

As we conclude the preparation of these notes, the news reaches us that Rev. A. Currie, B. A., '86, has taken to himself a wife ; and also that Rev. G. D. Bayne, B. A., '81, has received a call from Pembroke, Ont.

J. H. HIGGINS.

N. B.—The following detailed report has come to hand just in time for insertion :

An event of no small interest to many readers of the *JOURNAL* took place on the 9th of November, in the thriving little town of Virden, Man. Early on the morning of that day, a large concourse of people met in the church-mansie there, to witness the marriage of the Rev. A. Currie, B. A., a graduate in Theology of '86, to Miss Emma Fraser, daughter of Mr. T. R. Fraser of that town. Exactly at 8 o'clock the groom took his place supported by the Rev. A. O'gilvie, B. A., '86, of Wolsely, N.W.T. The bride leaning on the arm of her father soon followed. The bridesmaids were Misses Schoenau and Madill. The ceremony was performed by the Rev. J. Robertson, Superintendent of Missions, assisted by the Rev Messrs. Hodges, of Oak Lake, Dustan, of Brandon, and Rowand, of Burnside. Immediately after breakfast the newly married couple were driven to the depot, where they were met by a large number of the con-

gregation some of whom had driven several miles to give them a *send off*. If rice and old shoes will ensure happiness, not a jar need be anticipated though their life should equal Methuselah's, The presents were numerous and handsome. The college was well represented, for besides Messrs. Hodges and Ogilvie already mentioned, there were present Mr. C. McKercher, who is now supplying the congregation at Bealah, Man., and the Rev. F. MacLeod, B. A., a graduate of 73, who lives on a farm near Virden. Mr. and Mrs. Currie went to Winnipeg and other points to the eastward on a short marriage tour. Since Mr. Currie's settlement as pastor of Virden about ten months ago the congregation has greatly increased in strength. It is needless to say that he is highly esteemed by his people.

J. H. H.

## SISTER SEMINARIES.

### CONGREGATIONAL COLLEGE.

MONTHLY correspondence is carried on with the Rev. W. T. Currie, B. A., 1885, who is now laboring in Bihi, Africa. The last letter from Mr. Currie is hopeful in its tone, and indicates the carrying on of a successful work.

Foreign mission work has an important place in the minds of the students. Three or four think of going abroad on the completion of their college course.

Mr. Hilton Pedley represented the college at the Inter-Collegiate Alliance held in Kingston, and read a paper on the development and utilization of native resource in Foreign Mission Work.

There was a good attendance of Medical students in the Common Room on the occasion of the visit to McGill of Dr. Smith, of Edinburgh. The Doctor's address was of great interest, and the whole meeting a pleasant and profitable one.

The Rev. W. H. Warriner, B. A., B. D., Bomanville, Ont., is now lecturing on the Origin and Structure of the Pentateuch. Mr. Warriner is a deservedly popular lecturer and merits the esteem he receives.

A department of the Canadian Independent is exclusively devoted to college matter. During the vacation, Mr. A. P. Solandt, B. A., had this department in charge. Mr. Solandt continues his work and is now assisted by Messrs. F. W. McCallum and James Daley.

Mr. H. E. E. Mason has been elected president and Mr. F. W. Read, secretary of the Monday Club. The meetings thus far have been unusually interesting, and already quite a variety of subjects have been discussed. Each student willingly responds to the call made upon him and in this way greatly contributes to the profit of the meetings.

By special request from the programme committee, the following gentlemen have addressed the Literary Society on the evening assigned them. The Rev. Dr. Barbour on "Composition and Style," the Rev. Prof. Fenwick on the "Advantages of the Study of Hebrew," the Rev. W. H. Warriner, D. D., on "Renan's Life of Christ," and George Hague, Esq., on "The success of a Minister."

### WESLEYAN COLLEGE.

The Douglas Literary Society, which was organized at the beginning of the year, assembles every Friday evening, and is having very enthu-

siastic meetings. Debates, recitations, and songs by the College Choir, fill up a good part of the programme. Last Friday evening the subject of debate was "Resolved that the pastoral term be extended to five years." It is perhaps suggestive that the resolution was sustained.

The first of a course of lectures on various subjects, to be delivered on Tuesday afternoon to the students, by the different city pastors, was given on the 22nd instant, when the Rev. W. Hall, M.A., gave a very excellent lecture on "Ministerial Manners."

Mr. E. A. Hilton, organist of the St. James street, Methodist Church, has two classes in vocal music at the College each Saturday morning and reports gratifying success. Every student who has a due appreciation of the gift of song and cultivates the talent well, will find it of incalculable benefit to him in after life especially upon the mission field.

#### DIOCESAN COLLEGE.

The Right Rev. the Bishop has resumed his lectures on Pastoral Theology.

Thanksgiving day was observed by the students, by going to various city churches in the morning. At evening chapel a collection was taken up to be devoted to foreign missions.

Bourne, '87 has charge of the mission of Thorne. He has recently taken a partner in life. We tender our congratulations.

Sanders '87 spent the summer holidays with friends in England. On his return he too knelt at the altar of Hymen.

Rodgers '85 has been ill for some time with typhoid fever but we are glad to say that he is now convalescent.

Mills '88 has taken his services.

Would you allow me to say in reference to a contribution on "The Question of Church Unity" in the October number of your journal that the Church of England in Canada has no official organ.

## The Reporter's Pencil.

### STUDENTS' MISSIONARY SOCIETY.

THE outlook of this Society for the coming session is by no means unpromising. The number of students at the first meeting held on Friday evening, October 21st, was unusually large, and considerable interest was manifested in the proceedings. At the close of last session the Society decided to attempt the building of a French Mission School in the suburb of St. Jean Baptiste, and with this end in view appointed Mr. C. W. Whyte, B. A., to solicit aid for the scheme in this city and elsewhere. Mr. Whyte submitted his report, and the question arose, "Is it advisable for the Society to confine itself entirely to this work?" After a short discussion it was decided to leave the Society open for carrying on Mission work in other directions, whilst recognizing as its special object the founding of a Mission School in St. Jean Baptiste. For the past two years it has been customary for the students to support by subscription two native helpers in the South Sea Islands. This is now done in the name of the Society, and has become an established responsibility. The usual subscriptions were ordered to be solicited, and the President instructed to communicate with the missionaries thus assisted, requesting them to report as to the work done by these native helpers, in order that the interest in this foreign work may not only be sustained but deepened. This being the annual meeting, the election of officers for the session was held, and resulted as follows: President, M. McKenzie; 1st Vice-President, J. C. Martin, B. A.; 2nd Vice-President, J. MacDougall, B. A.; Recording Secretary, J. A. Nicholson, B. A.; Corresponding Secretary, R. Henderson; Treasurer, J. Naismith, B. A.; Executive Committee, C. Vessot, D. J. Fraser, A. J. Lods, A. McGregor, and I. L. Hargrave, B. A.; News Committee, M. McKenzie, D. MacVicar, R. MacDougall, J. A. McLean, W. M. Rochester, B. A., and W. L. Clay, B. A.

## PHILOSOPHICAL AND LITERARY SOCIETY.

THE opening meeting of the society this session was held on Wednesday evening, Oct. 26th, the President, Mr. A. McWilliams, B. A., in the chair. The unusually large number of students present and the spirit that pervaded the meeting—of approbation on the part of entertained and a desire to please on the part of entertainers,—augur for the Society a brilliant and useful term. After opening exercises the programme was proceeded with. The first item was the President's opening address. Having made some preliminary remarks relative to the Theological Students' privileges, duties, and purpose, the speaker proceeded to show the great benefit of the Society to those preparing for the ministry of the WORD, and said in effect:—Preaching is both a *science* and an *art*. As a science it has to do with the wise arrangement of truth; as an art it refers to the successful application of this truth to the consciences of men. One of the grand designs of this Society is to aid us in this respect. Here, in the various discussions, the student has ample opportunity of exercising himself in public speaking, and there by removing that innate bashfulness so characteristic of Theological Students. How, then, shall the object of our Society be fully realized? By punctuality and regularity of attendance, openness of expression, readiness to do whatever is required, thorough preparation on the part of entertainers, and a strict adherence to the apostle's injunction, "Let all things be done decently and in order." Should these conditions be observed our Society will be a success, supported as it is by talent drawn from Asia Minor, Scotland, Manitoba, &c., not inferior to that of any preceding session. The speaker then extended a hearty welcome to the new students of the institution, and having assured them that this college is free from those ranks and distinctions which characterize some similar institutions, he concluded as follows: Realizing then our brotherhood, our oneness in Christ, let us at all times manifest a mutual love, a reciprocal regard and charity for each other, and by so doing we shall manifest the spirit of the Great Master whom we serve. With this feeling of charity for each other let us enter on the session with devout thankfulness, each fully resolved to do his duty by this society, and success will crown our efforts.

A song was then rendered by Mr. H. T. Kalem in his native tongue, Armenian. Owing to our imperfect knowledge of this ancient language

we are unable to give the original. The singer, however, thoughtfully explained that it was a war song composed on the eve of the final battle between the Armenian and Persian armies. Mr. Kalem was heartily encored. "Excelsior" was read by Mr. H. C. Sutherland, after which Mr. J. H. MacVicar sang "He giveth His beloved sleep." To preserve the variety of language a French quartette composed of Messrs. Rondeau, Bouchard, Etienne Maynard, and Moise Maynard rendered "La Primevère" in a very appreciable manner. Then followed a debate on the subject, "Should a Prohibition Party be formed in Canada?" Mr. J. C. Martin supported the affirmative in a forcible speech, and was followed by Mr. J. A. Nicholson in behalf of the negative. An animated discussion seemed imminent, but as the event of the evening was yet to come, in the shape of a reception to the newly added members, the society thought good to adjourn, and lured by the savours of the dining hall the members wended their way thither. Being seated, ample justice was done to the sumptuous repast prepared, after which the following toasts were heartily honoured. The "New Students," proposed by J. A. McFarlane, B.A., responded to by D. J. Fraser and W. A. Cook. The "P. and L. Society," proposed by A. S. Grant, B.A., responded to by J. McDougall, B.A. The "College Journal," proposed by I. L. Hargrave, B. A., responded to by J. H. MacVicar, B. A. "Professors and Benefactors," proposed by F. H. Larkin, responded to by W. M. Rochester, B. A. Two songs were also rendered, one by Mr. Kalem, and the other, "The minute gun at sea," by Messrs. Rondeau and Bouchard. The National Anthem was sung and the company dispersed. Thus ended, as was jocosely remarked by a member, "the Polyglot meeting of the Philosophical and Literary Society."

The interest at the second meeting, on Nov. 4th, was fairly well sustained. After a reading by I. L. Hargrave, B. A., and a song by J. Robertson, a debate took place on the problem, whether environment or endowment had more to do in deciding a person's career in life, and some curious theological views were propounded. W. E. Wallace, B. A., and Norman Lindsay contended for the superior strength of environment, while R. Henderson and W. J. Giles made as bold a claim for the superior strength of natural endowments.

## THE PRINCIPAL'S TALKS TO STUDENTS.

### FIRST TALK.

THE first of a series of "Talks to Students" was given by the Rev Dr. Mac-Vicar on Monday evening, October 24th. This series is arranged specially for students pursuing their literary course, but all are welcome and all can derive much practical good. The Faculty has entrusted this charge to the efficient hands of the Principal. The first subject was somewhat introductory, viz., "What is it to be a Student for the Ministry?"

Having treated briefly of students in general, the specific subject, "Student for the Ministry," was more particularly dealt with. "The Ministry" implies (1) the Ministry of the Word, hence the student should make the Bible his constant study. It implies (2) the Ministry of the Kingdom, and consequently the student should be conversant with the history and development of that kingdom. Christ is the centre of the history of the last eighteen centuries. Take Him out and what remains is abomination. But the phrase also implies (3) the Ministry of Christ pre-eminently. Paul says "We preach not ourselves but Christ". Hence we should master the life and doctrine of Christ. The student for the ministry is one who obeys a heavenly call, and how is he to know that he is called?

1. By having an abiding, disinterested conviction that he should preach, and he is to judge himself, not by momentary moods, but by taking the medium course of his life.

2. By finding that he possesses in a reasonable degree the qualifications of the New Testament bishop or presbyter, as described in Titus 1, 7—9.

3. By finding that he is pronounced, in the judgment of competent persons, to be fitted for the ministry, the competent persons being ministers, Members of Session, Members of Presbyteries, and Members of College Senates. On this point our church insists very strongly.

4. By showing ability and determination to prosecute with reasonable success the prescribed course of study.

5. By finding that he is pronounced competent in the final judgment of the people, the members and adherents of the church. The calling of a minister is held sacred in the Presbyterian church.

The student should beware how he forms public opinion about himself. The first community he influences is that of his fellow students, and their

opinion may, and often does take wings, and helps or hinders his career. The next community he influences is that in his mission field, during vacation. Here too he should be exceedingly careful. It was not in vain Christ said "Inquire who is worthy." "Be ye wise as serpents and harmless as doves."

The inferences to be drawn from the foregoing statements are (1) that students for the ministry are men of more than average ability, and of good culture, social and literary; (2) they are men of definite aim; (3) they are men consecrated to the service of humanity; and (4) they are men wholly consecrated to the service of Christ. Paul calls himself the slave of Jesus Christ. When we consider what is required, we are constrained to exclaim "who is sufficient for these things?" We answer no one, our sufficiency is of God, and the prayer of each should ever be "Make thy grace sufficient for me."

#### SECOND TALK.

THE subject discussed on Monday, Oct. 31st, was:—"The Attitude of the Ungodly and Skeptical towards Christians."

The causes of practical wide-spread unbelief were analyzed. The generic source of all was declared to be the natural alienation of the heart from God. The following specific points were then discussed.

1. Some cultivate unbelief by brooding over the real or imaginary weaknesses of Christians. It was conceded that there are weak, ignorant, foolish Christians, and that these are sure to make themselves conspicuous on every possible occasion. They love notoriety just because they are weak. Their foibles are laid hold of and magnified by persons of evil disposition. They are themselves made to appear as the sole representatives of Christianity. This is very unfair. It is the glory of Christ that he receiveth sinners; but he is not responsible for their being weak and wicked. It is His to forgive, to cleanse and strengthen them. That they are not perfect until they are just passing into glory is an elementary gospel truth; for "if we say that we have no sin we deceive ourselves and the truth is not in us." Jesus taught his disciples to pray, "forgive us our debts," and to say when they had done their best—"We are unprofitable servants," and Paul, near the end of his career, spoke of himself as "the chief of sinners." The practical question is not, what think ye of saints or of sinners? but what think ye of Christ? To stigmatize members of the Church as hypocrites will save no man's soul or elevate his character, even if the charge could be proved. And to shun the Church is not to escape from hypocrites; the world is full of them. There are dry goods hypocrites, hardware hypocrites, legal hypocrites

medical hypocrites and political hypocrites. But no one asks or urges the unbeliever to become such. What he is pressed by ministers and christians to do is to become Christ-like, out and out, and then he will be a thousand times better than he is.

2. Some cultivate unbelief through sheer and inexcusable ignorance of Christianity. This was the case with Voltaire. He fell upon an evil time when everything in the political and religious life of his country was steeped in corruption. He allowed his environment to determine his opinions. He confounded the human depravity by which he was surrounded with true Christianity, which he neither studied nor understood, but which he fiercely lampooned. It is so still with very many. The Bible they denounce as immoral and dangerous is just the book they have not studied or mastered. The Christ they oppose and hate is not the Christ of God, but a figment of their own perverted thoughts. The questions they ask were, in most cases, asked and answered fifteen centuries ago. The difficulties they start were settled long before they were born, and the bulk of them never touched the heart of Christianity, although they gave their authors an excuse for skepticism.

3. Some encourage themselves in unbelief because they are chafing under the high demands of gospel morality.

Herodias hated John the Baptist, and would have killed him if she could, because of his narrow views, as she conceived, on great moral questions, and especially upon the adultery practised in the Royal Palace. There are still hosts of impure men and women in the world, and they know and feel keenly that the ethics of Christ contradict the current of their thoughts and conduct. There are men moving daily in political-commercial, and it may be, professional life, amid a tissue of lies. So they say themselves when they speak and write of each other. There are also men of appetite,—“Whose god is their belly, and who glory in their shame”—and they live up to this brief creed of two articles. The ambassador of Christ, who is true to his office and Master, and not bent upon flattery, tells them all that they must cut off the right hand of lust, and speak the truth every man to his neighbor, even if it should be out of fashion according to some modern methods in business and politics. He warns them in flaming words of power that there is eternal danger to their souls in such practices. With firm grasp and stout heart he holds aloft Christ's perfect standard of morality and refuses to lower it one iota. Chafing under such stern demands as these not a few declare that it is impossible to get on in the world and do a remunerative business on such puritanic principles; and, rather than lose the chance of making money and gaining the position accorded to the possessors of it, they turn their backs upon Christ and his gospel, or at least treat it with a heartless ceremonious civility.

4. Some harden their own hearts in unbelief by perverting, and then hating, the higher doctrines of Christianity.

Peter refers to "the ignorant and unlearned," who wrested some of the teachings of Paul, as they did also "the other scriptures, to their own destruction." It is still lamentably common to hear the sovereignty of God, the trinity, the incarnation, the atonement, the resurrection of the dead, the future state, and especially the punishment of the finally impenitent turned to ridicule. It requires neither sense, nor wit, nor learning, to indulge in such scoffing. "Blessed is the man that sitteth not in the seat of the scorner."

5. The worldliness of the Church, and her long-continued neglect to give the gospel to the heathen, cause many to fortify themselves in unbelief. Is the Church worldly? Certainly. What with architectural splendors, high pew-rents, extravagant dress, fashion and stiffness, the poor are driven out in many large cities, and obliged to take refuge in the dingy Mission House, where a cheap preacher, hired for a few hundred dollars per annum, attends to their souls. Thus the dangerous strife between classes is being fomented—the gulf between the affluent and the toiling masses is widening. As capital in the form of money is combining to make larger gains, so capital in the form of skill and ability to work is combining to resist the oppression of great corporations. The undue deference shown by many teachers of religion to this money power in the Church, is, without doubt, a stumbling-block to honest but often impoverished artizans. Then how easy it is to reproach Christians with indefensible and utter neglect of heathen nations. Two thousand young men of culture, piety and missionary zeal on this continent, are ready to go to them with the gospel; but, with all the untold millions of dollars owned by the Church, she does not furnish the means to send them.

## Talks about Books.

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IT was a source of sincere pleasure to many to learn, during last summer, that the University of Queen's College had honoured the Rev. Robert Campbell and itself by transferring him from the magisterial benches to the highest of all grades, the Doctorate in Divinity. Queen's may well be proud of Dr. Campbell, who is second to none of her graduates in sound scholarship, intense loyalty to his Alma Mater and the Church, untiring activity, and manysided usefulness. When the Centenary of Presbyterianism in Montreal was being celebrated, two winters ago, it was known that the minister of old St. Gabriel Church was busy, in moments snatched from the rare leisure hours of a laborious life, preparing a permanent record of his church's history. Dr. Campbell has far exceeded his original intention, for, not content with furnishing a very full and interesting account of old St. Gabriel's, he has given in addition the history of Presbyterianism in Montreal<sup>1</sup>! The work is a most valuable addition to the materials for a history of the Presbyterian Church in Canada, and lays the Church under a debt of gratitude to its author, who, it is to be hoped, will be no loser by his labour of love.

Messrs. Drysdale & Co. make an offer, for a short time, to ministers and students, of Paxton Hood's *World of Proverb and Parable*, at the price of two dollars and a half, which is one dollar under the regular selling price.<sup>2</sup> Having performed this piece of gratuitous advertising, let me say that Paxton Hood's *World*, is a large, octavo book of 550 pages, got up in Hodder & Stoughton's best style, and containing a vast amount of all sorts of matter. It may be called a Christian collection of Folk Lore, in which mythology, legend, popular tale, and nursery story, parable, proverb, anecdote and poetry are made to teach a Christian moral. Mr. Hood is familiar with Campbell's *Tales of the Western Highlands*, which he holds in high esteem. He also gleans from Dasent's *Tales of the Norse*, Grimm's *German Stories*, Sir George Cox's *Aryan Mythology*, the *Gesta Romanorum*, Boccaccio's *Decameron*, and a host of other books ancient and modern. For Mr. Baring Gould, he says he has no great respect. This is because Mr. Baring Gould has no great respect for dissent, with which Mr. Paxton Hood is identified. In such a connection it is better to pass by casual depreciation, and think only of the work performed by the High Church advocate in his *Legends of Old Testament Characters and Curious*

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<sup>1</sup> *A History of the Presbyterian Church, St. Gabriel Street, Montreal.* W. Drysdale & Co.

<sup>2</sup> *The World of Proverb and Parable*, by Edwin Paxton Hood: London, Hodder & Stoughton: Montreal, W. Drysdale & Co.

*Myths of the Middle Ages.* Had Mr. Hood visited the Library of the Folk Lore Society he would have found a large number of books suited to his task. Such are Webster's Basque Legends, Servian Folk Lore, Zulu Nursery Tales, Conder's Syrian Folk Lore, Lady Guest's translation of the Welsh Mabinogion, Kennedy's Irish Legends, Rask's Tales of the Esquimaux, Schoolcraft's Hiawatha Legends, Brinton's Myths of the New World. It is evident, therefore, that the author of the "World of Proverb and Parable" has done his work, not with such materials as could be collected, but with such as he happened to have in hand. These, however, were no small supply, as a glance at the index of books quoted testifies. Mr. Hood does not decide the question of the genesis of myth and legend, although he seems to reject the utterly absurd view, which has found so eminent an advocate as Sir George Cox, that the characters of mythology are personifications of the sun and the powers of nature. In all lands mythology is intimately connected with tribal and local names, and with all that is called primitive history. To history, therefore, its characters belong, and it is left to psychology to explain the distortion of historic fact into myth and legend. To preachers who do not add to other excellences imaginative power, and who have not time to read extensively in the literature of the imagination, the *World of Proverb and Parable* will, no doubt be useful. It is a well-written, interesting and suggestive book.

Dr. Fradenburgh, of Oil City, has written a work that was much needed, entitled "*Witnesses from the Dust.*"\* There are many people who wish to know the sources of our knowledge of antiquity who cannot purchase the extensive, and sometimes expensive literature on the subject. For them, and especially for ministers, Bible students and teachers Dr. Fradenburgh has compiled his neat volume of 450 pages. In thirty-eight chapters, illustrated with fifty-four engravings, he makes his readers acquainted with Sanchoniatho, Berosus, Cleanthes, and other ancient writers, with the labours of Dr. Birch, George Smith, Lenormant and similar interpreters among the recently departed, as well as with the work of living decipherers of archaic documents, hieroglyphic and cuneiform. He has laid the twelve volumes of *Records of the Past*, containing accurate translations of the Egyptian, Chaldeo-Assyrian, Persian and Phœnician inscriptions under large tribute. In "*Witnesses from the Dust*" will be found extracts from the Chaldean Creation and Deluge Tablets, Accadian, Assyrian and Egyptian Liturgies; accounts of the Egyptian Book of the Dead, the Moabite Stone, the Sarcophagus of the Phœnician Eshmunazer, which, by the way, was first translated by one of Professor Coussirat's professors at Montauban; and records of the more important Egyptian, Assyrian and

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\* *Witnesses from the Dust*, by the Rev. J. N. Fradenburgh, A.M., Ph. D.: Cincinnati, Cranston & Stowe; New York, Phillips & Hunt.

Babylonian monarchs. In this case a little learning need not prove a dangerous thing, for it will tend to invest with reality facts and personages connected with the Bible that have but a shadowy existence in most minds.

The Society of Biblical Archæology, upon the labours of whose members Dr. Fradenburgh has directly and indirectly drawn, has published the seventh part of its ninth volume of Proceedings.\* It contains an article on Palestinian Demonology, drawn largely from the Talmud, by Dr. Louis, a number of apocryphal Syriac Psalms with text and translation by Professor William Wright, a fragment of a Coptic version of St. Ephraim's Discourse on the Transfiguration, by S. A. Wallis Budge, a paper by Edward Falkner, on the site of Gethsemane, with several others of minor importance on inscriptions, hieroglyphic, cuneiform and cufic. This reminds me that our college library is very deficient in the departments of Egyptology and Assyriology. We have a beautiful copy of the Coptic New Testament, but possess neither grammar nor lexicon to read it by. We have the text of Ephraem Syrus in the Patrologia, but are equally deficient in Syriac helps. There is room for the exercise of great liberality on the part of our friends who wish to see us learned in all the wisdom of the Egyptians and their ancient neighbours. The most important document in the Proceedings is contributed by Mr. Harry Rylands, the Secretary of the Society, in the shape of a well-executed illustration of the Hittite inscription on a stone lion found at Merash, the ancient Marasia, on the extreme eastern border of Cilicia and Cappadocia. Hittite Inscriptions have been attempted by many continental and British decipherers without success. Dr. Wright's Empire of the Hittites does not lead a single step in the direction of a solution, useful though it is for its historical matter. Captain Conder's Altaic hieroglyphics and Hittite Inscriptions is universally condemned as unscientific. My own translation, published some four years ago, was premature and incorrect, save in the proper names. I have not yet fully deciphered the Merash inscription, but have succeeded sufficiently to know that it belongs to the time of Asshur-nazir-pal, between 883 and 858 B.C. It is thus the oldest Hittite document known; the Jerabis inscriptions belonging to the time of Shalmanezzer, the son of Asshur-nazir-pal, those of Hamath to the reign of Sargon, about 720 years B.C., and that of Babylon to the reign of Essarhaddon about 680 B.C. The people over whom the king of Marasia ruled, are in the inscription called the Ras. These are the Rosh of the Bible, there associated with Meshech and Tubal, Meshech denoting the Moschi of Cappadocia. The chief enemy of Marasia is Apisata, king of Komuka, the Commagene of the Greeks, a country often referred to in the Assyrian inscriptions.

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\* Proceedings of the Society of Biblical Archæology, vol. ix, seventeenth session, Offices of the Society, London, 11 Hart st., Bloomsbury, London, W.C.

Last month Evolution pressed itself upon the notice of the readers of the Talks in connection with Max Müller's Science of Thought ; now it appears in connection with Ethics in Professor Schurman's Ethical Import of Darwinism.<sup>5</sup> The key to this book is found in the beginning of the sixth chapter, where Professor Schurman says : " As Saul, the son of Kish, was looking for his father's asses when he found a kingdom, so Darwin, the epigon of speculative utilitarianism, was casting about for supports to his more than dubious theory of conscience, when his glance fell upon this vast promising, though yet uncultivated, domain of historical ethics." He maintains that ethics, as a science, is a branch of history, and that a speculative ethic is valueless. He allows that there must be laid in consciousness a foundation for ethics, both discriminating and deontic, but holds that no human being knows *a priori*, what ought to be. Professor Schurman is thus at war with Dr. Calderwood, and, I think, rightly at war. While conceding the evolution of ethical creeds, the author of the Ethical Import of Darwinism does not admit a gradual development of conscience from an obscure bestial beginning, such as the systems of Tylor and Lubbock would require. On the contrary, he shows in his last chapter, which deals with the question of marriage historically, and in which he criticizes the works of MacLennan and Morgan on the family, that in the United States, with all the boasted enlightenment of the present day, society is retrograding in regard to this divine institution. Professor Schurman meets Darwin and his followers at every point, and proves himself an able opponent of the utilitarian origin of morality. This work is worthy of attentive study, although it is a preparation merely for a new ethical system drawn from history, and not such a system itself.

Dr. Taylor, of Broadway Tabernacle, has delivered another set of lectures to the divinity students of Yale. The lectures are published under the title of the "Scottish Pulpit."<sup>6</sup> There are seven in all ; the first lecture being historical and introductory ; the second dealing with John Knox as a preacher ; the third, with Melville, Rutherford, Dickson and Livingstone ; the fourth, with Leighton and the field preachers (strange companions ! ) ; the fifth, with the Moderates and Evangelicals, Blair, representing the former, and the Marrow men the latter ; the sixth, with Chalmers ; and the last with the pulpits of the Dissenting Churches. In this last lecture the Reformed Presbyterian Church is represented by Dr. Symington, the original Secession by Dr. McCrie, the United Seces-

<sup>5</sup> The Ethical Import of Darwinism, by Jacob Gould Schurman, M.A., D.C.L., &c., Professor in Philosophy in Cornell University : New York, Charles Scribner's Sons : Montreal, W. Drysdale & Co.

<sup>6</sup> The Scottish Pulpit, from the Reformation to the present day, by Wm. Taylor, D.D., LL.D. : New York, Harper & Brothers : Montreal, W. Drysdale & Co.

sion by Dr. John Brown, Dr. Eadie and David King, and the Relief Church by Dr. William Anderson. The Congregationalists supply David Russell, Ralph Wardlaw and Dr. W. Lindsay Alexander, while the Church of Scotland furnishes Dr. Norman MacLeod, and the Free Church Drs. Candlish and Guthrie. One looks in vain for the names of Guthrie the martyr, Halyburton and Gillespie, and for something more of Henderson than a passing notice. Where is Sir Patrick Hamilton, with his remarkable syllogistic discourses? What of the two Welshes? In later times, Dr. Macdonald, the apostle the North, might have had a mention. Campbell of Row, McCheyne of Dundee, Dr. James Hamilton of London, and many more rise before the mind, as fit subjects for the study of the homilist. Dr. Taylor, therefore, is not exhaustive in his treatment of the Scottish pulpit, nor has he striven to be impartial. For a homiletical class the value of the lectures is not evident, although they are pleasant enough bits of gossiping biography. They constitute a popular history of the Church in Scotland with a few references to methods of pulpit preparation and delivery. They are thus more interesting than analyses of sermons would be, and also more easily prepared. It hardly required a Dr. Taylor to write these lectures. Anyone possessed of fair diction, with Walker's Scottish Theology and Theologians, the writings of the two McCries, the Scots worthies, the works of the Scottish Reformers and Divines published by a committee of the General Assembly of the Free Church, and a general knowledge of modern ecclesiastical history, might perform the task. Nevertheless, as Dr. Taylor has delivered the lectures, and as they are truthful and entertaining, he is entitled to our thanks. His eulogy of Archbishop Leighton is a generous tribute, for it is hard for a Presbyterian to help contrasting the Archbishop leading a life of comfort in the church of his apostacy, and his father, Dr. Alexander Leighton, the author of Zion's Plea against Prelacy, the victim of Laud's tyranny, with cropped ears, slit nose, branded face, pilloried, flogged, fined, imprisoned in a loathsome dungeon, and when brought out of confinement by the Long Parliament, blind, deaf, and unable to crawl, and asking the question if Leighton had a human heart at all.

