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LESSONS FROM AFFLICTION.

A SERMON

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[The following sermon was occasioned by the death of Mr. Thomas H. Taylor, a most devoted elder of the First Presbyterian Church, Chatham, Ont.]

*"We glory in tribulations also."*—Rom. 5 : 3.

THIS life of ours is made up of a great variety of experiences. Sometimes it is fairly permeated with the sunshine of joy, and the world seems for the time-being like a veritable garden of delights. At other times the shadows gather over us. The eye is bedimmed with tears, the brow furrowed by care, and life becomes robed in gloom and sorrow. If we had the arrangement of things in our own hands, this would not be the case. If we had the ordering of our own lot, we would secure for ourselves many forms of pleasure which we do not possess, and we would also protect ourselves against much in the way of trial and disappointment that we are called upon to endure. It is almost natural for us to think that if we could only exercise a controlling influence in the disposition of events, we could do much better for ourselves than what has been done.

Now it is certainly true that the facts and occurrences of life oftentimes cause pain and anguish; they frequently run directly counter to our own deepest wishes and inclinations; they are sometimes the very opposite of what we could desire, and may even be so antagonistic to our preferences as to

produce protracted mental agony. This being the case, we can easily imagine a possible tendency to doubt the infinite kindness and love of that God who deals with us in such a mysterious manner. And as a matter of fact this is a form of scepticism which we frequently observe. We have known people to have been animated with sentiments of harshness and vindictiveness towards the Divine Being, because their condition and circumstances were not according to their liking, and because they were visited with trials which seemed to ignore their tenderest affections. And it must be admitted that what has occasioned unconcealed and aggressive antagonism on the part of some has caused perplexity to the very best of men. It is oftentimes quite impossible to understand why a blessing that was enjoyed in the spirit of gratitude should be taken away; or why an affectionate relationship that was productive of so much happiness should be disturbed; or why a life that was consecrated to God and humanity should be cut short in the midst of its usefulness. These are problems which we are not wise enough to solve. They confront us as mysteries, and we do not possess the key of knowledge to lead us to a full comprehension of their meaning and purpose. But still we are not in absolute ignorance concerning these things. While we must be content to wait in patience until the grander revelations of the eternal world unfold the philosophy of human experience in all its varied details, God has given us a very considerable revelation already.

What, then, is the revealed purpose of life? What is God's design in dealing with us? In manipulating and arranging our surroundings and circumstances and affairs, what is His object? Is His main design that we should have a real good time and live in a perpetual round of enjoyment? No; that is not the divine aim which attaches to us at all. It is something infinitely higher and better. What God contemplates and esteems most highly is the building up of a holy life; the development of moral and spiritual manhood and womanhood: the increase of love to God, and the perfection of truth in Him. Christian character, a heart and life kept unspotted from the world, *that* is the most valuable thing in the possession of man; that is the highest possible object of human ambition and attainment; better than pleasure in unlimited quantity; better than all the earthly joys of all mankind concentrated into one life; better than riches in endless profusion; better than influence and prestige and social eminence; better than anything else within the wide circle of human aspiration. Christian character is something

that bears upon it the seal of immortality ; it comes to stay, and it gives permanency to its happy possessor, filling him with a hope and promise and anticipation that connects itself with the long vista of eternity. When we leave this world there will be an inevitable surrender of material possessions, such as money, and houses, and lands, but there is one thing which we will and must take with us, and that is our characters. And not only will our characters abide with us, but they will also determine our destiny. Whether we shall spend eternity in the everlasting habitations of the blest, or in the place of unending woe, will depend entirely on what we are. If we bear the image of God, and are saved by the washing of regeneration, heaven will be our home and God our eternal portion ; but if we unresistingly submit ourselves to the moulding influences of the world, the flesh, and the devil, then we will be vessels of wrath fitted for destruction.

Well now, when we thus apprehend the unique value of personal righteousness over every other earthly good, are we not also in a position to recognize, in some measure at least, the corresponding worth and practical utility of all such experiences as will promote the development of the heart and sanctification of the nature ? We cannot possibly regard as a calamity that which tends to make us better men and women. In the providence of God and in the economy of grace this is just the office of sorrow and affliction. They are appointed by God for the enlargement and expansion of the spiritual life ; they assist in the building up of Christian character. Now this is a distinctly Christian conception. You do not find it in the religious systems of heathenism. The wisdom of ancient philosophy failed to find any purpose of kindness or any tendency to spiritual growth in the bitter trials of life. They could see no bright side to these hard experiences. They regarded them as essentially disastrous ; and instead of trying to lighten the burden, they pointed out to the poor sufferer that there was at least one sure way of escape, and that was by suicide. Even such a noble-minded man as Marcus Aurelius deliberately gives this advice : " When the chimney of your house smokes, move out ; " that is, when you get into trouble, use your will to get out of it, and if you can't do it in any other way, why, get out of the world in which you live. There is a sample of the consolation which the wisdom of the world affords. But how different is this from the method endorsed by Paul in our text. And bear in mind that Paul was no stoic ; he was a man full of tenderness, full of sympathy, full of love. He did not regard the griefs of

mankind with cold philosophical indifference. No man carried a heart that was quicker to feel for the woes and miseries of humanity. Moreover, his sympathetic nature was enlarged in its capacity by personal suffering. He had passed through a most varied combination of trying ordeals. And yet with his tender heart and wide experience what does he say? He exhorts to "rejoice in tribulation." A most unreasonable and unfeeling exhortation, one might think, and utterly impossible of obedience! But the Apostle gives a strong reason for his exceptional counsel. He holds up for inspection a jewelled crown of graces which flow from the discipline of sorrow, and render the possessor happy in the sight of men and worthy of divine approval. "Knowing," he adds, "that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." Is it good, then, to be afflicted? The world answers, No. A similar reply may be embodied in our own self-formed judgments. But if we go to the oracles of God and consult His revelation, we make the glad discovery that there is no such thing as disaster under His blessed government; that "all things work together for good" to them that love Him. You remember those wonderful words of the Apostle James—"My brethrer, count it all joy when ye fall into divers temptations (here temptations mean trials and afflictions) knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that *ye may be perfect, entire, wanting nothing.*" There is God's purpose in sending affliction, not that life may be rendered dull and unhappy and melancholy, but that ye may be "perfect, entire, wanting nothing." And oh! I would say to the sorrowing one here today, let this sweet divine thought steal like a whispered voice into your heart to calm and bless all unrest and all loneliness. With this recognition of God's hand in your trial, and of God's gracious loving purpose in sending that trial, surely the darkness itself might feel more safe than light. With beautiful truthfulness has it been remarked that "the greatest of afflictions is never to be afflicted." "The path of sorrow, and that path alone, leads to the land where sorrow is unknown." The towering mountain has its foundation laid in the depths. The greatest beauties of Christian life are the rewards of training under the masters—tears, pains, sorrows. It is a true saying of Spurgeon's that "God gets his best soldiers from the highlands of affliction." Melancthon realized this when, in his appreciation of prayer, he actually feared to lose anxieties lest he should

lose the blessed relief of prayer. He said, "If I had no anxieties, I should lose a powerful incentive to prayer, but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble impels me to prayer, and prayer drives away the trouble." And so we learn that even in the midst of earth's severest trials, we are not to be in disconsolate subjection to grief; but by the grace and purpose of God it is our privilege to make the unwelcome trial subservient to our progress in the divine life here below, and to our eternal blessedness hereafter. "Weeping may endure for a night, but joy cometh in the morning."

It has not been our custom to make extended allusion from the pulpit to those who have departed this life and gone over to the silent majority of the dead. Such a habit is neither expedient nor necessary. But in the process of events an occasion has arisen—to our great sorrow—when a few personal words seem peculiarly in place; and these words are spoken, not to compliment a memory, but because the memory is such as to afford lessons of profit and admonition. We all feel that a congregational bereavement has been sustained. In the death of our dear brother we have lost one who was prominent in the Eldership, who was Chairman of our Managing Board, who was Treasurer for the congregation, and better still, who was always to the front in the spiritual work of the church. No matter what the weather was like on the Sabbath day, he was sure to be in his seat as a sincere and reverent worshipper. No matter how hard it rained or how bitterly it blew on Wednesday night, he was invariably at the prayer-meeting, and was ever ready to contribute words of edification whenever opportunity presented itself. No man gave a more cordial greeting to the stranger at church; no man's greeting was more tenderly appreciated. We miss him. We do not repine, we do not complain, we do not cherish a secret disposition of rebellion because he has been taken from us. We say, as I trust we may be able to say in all similar cases that may occur in the future, as I trust we may be able to say in our own case, "Thy will, O Lord, be done"; for if God's will be not done, it simply means that the wrong thing is done. Whatever He does is right. Still we are human, with all the affections and sympathies and sensibilities of men and women, and we are sensitive to our loss.

Altogether apart, however, from our dutiful submission to the mind of God, we recognize that our sorrow in this bereavement should not be unmingled with joy and thankfulness. Some one has said that the "Christian

experience is like a rainbow, made up of the drops of the grief of earth, and beams of the bliss of heaven." In this present dispensation of God's providence, there is unusual scope for complacent reflection. Is it not most delightful to think that in our brother's experience "life's long shadows have broken in cloudless love?" But a little while ago he stood like the rest of us with the time-haze above his head, and sorrows and griefs and doubts and memories and disappointments and fatigue giving him sighs and tears; and then suddenly at the call of God, the night of weeping and pain was transformed into the endless morning of everlasting joy; no more pain; no more sorrow; no more sighing; no more sickness; nothing but eternal light, eternal love, and eternal glory. Such a thought as this—and the thought is but a dim symbol of the great original reality—is surely calculated to shed a gleam of sunshine into the heart of the most despondent. A lady was telling me, not more than two weeks ago, of a beautiful incident that associated itself with a sad experience in her own life. She had lost her husband, a godly man of the finest type. The loss was felt to be a very bitter one. In the family was a little girl about six years of age, who was also very much aggrieved on account of the death of her father. The little afflicted child was in her own room, lying on the bed, and shedding bitter tears. The mother, constrained by the sound of the sobbing young voice, went into the room where the youthful mourner was prostrate; and as soon as the child heard the footsteps, she raised her bowed head, and with a gleam of genuine delight shining out through her tears, she said. "But oh mamma! how happy papa must be!" And the lady in relating the incident, assured me that this loving, earnest, childlike utterance, this out-burst of pure joy from the midst of acute sorrow, was as the sweet oil of consolation to her own wounded heart. It sent a thrill of ecstasy through every fibre of her being, and went far to subdue the intensity of succeeding grief. And so it is. When a Christian dies, there are two sides to be looked at. There is the fact of human loss—a thing which we cannot but contemplate with pain. But there is also the fact of the eternal gain, of the departing to be with Christ which is far better; and when we think of that brighter phase, it brings joy and gladness to the heart.

And then again, confining our view to the human side of the question, when a good man dies, is there nothing left but to mourn his loss, to bewail our misfortune in being deprived of such a kind friend and faithful co-worker?

Shall we receive good at the hands of the Lord, and shall we not also receive evil? Shall we enjoy a blessing, and then the moment that blessing is taken away, forget all the former happiness, and all the benefits received, and deliver ourselves over to the wretchedness of repining? Shall we not also cherish a joyous and thankful recollection of what was once ours, and what has been taken away without any real injury to ourselves? When a young mother sees the cruel earth hide from her view the bright pallid form of her babe, she is apt to see only darkness and sorrow surrounding the tomb; but as a matter of fact, she has gained much from that brief life for which she should be most devoutly thankful. She has gained an undying love; a fountain of affection has been opened up which shall continue to flow on and on with perennial freshness. She has gained sweet memories and tender associations. And if she be a Christian, she has also gained treasure in heaven. For she can look forward with gladsome anticipation to a blessed re-union with her child. The same principle operates with even greater fullness and greater richness in the present instance. Under the shadow of bereavement we can recall and remember a beautiful life—a life of devotion to God and his cause, a life of great usefulness in the church, a life of great silent power in the community. As we look back, we are confronted by a legion of memories and facts and associations which are now pleasant to reflect upon; and for all these things we should be thankful.

Then "he being dead yet speaketh." The influence of a well-spent life does not come to a close at death; it goes on as a living energizing force, doing its beneficent work, in persuading from a life of sin, in stimulating to a life of righteousness. Our brother embodied and vitalized the truth as it is in Jesus; his life was a sermon, and still remains as a sermon; and may we not hope that now, after he is gone, his influence for good, operating on the faculty of memory, may be as great as when he was alive? Let us be thankful because he is still influentially alive; and that, although he is no longer with us, his consecrated spirit may still work with subtle invisible power in some hearts, moulding into nobler manhood, and impelling towards Christ and His example.

Why is it that such a man is missed? Several answers might be given to this question; but one main reason is, because he was an active useful member of the Christian church; he was a worker. He let his light shine, and co-operated heartily in all good endeavors for the advancement of God's cause. There is a natural feeling that such a man as that can be ill spared, because men of that type are always in the minority and there are none too many left. The problem, then, that comes before us is this: Is our spiritual power as a congregation to be lessened by the promotion to heaven of him who was but recently with us? Is the sum total of our consecration to be diminished by the extent of his individual consecration? Surely we

cannot take up the position that our combined moral opposition to evil is not so great now as it was two months ago? And yet, if we remain as we were and as we are, it just comes to that. If there is no individual progress on our part, it simply means that the loss of a good man gives an advantage to the Archadversary of the kingdom of righteousness, and that our strength is not so great now as it was then. God never designed that the translation of His saints to glory should be accompanied by any such impoverishment of spiritual power. On the other hand He is able and willing and waiting to make His grace to abound toward us more and more, so that we might be stronger than ever in the Lord and in the power of his might. And Oh! when an earnest Christian worker is called home from this earthly sphere, is it not a solemn exhortation to those of us who remain to gird our heavenly armor on with renewed and increased determination to offer a stouter opposition to sin both in ourselves and in the world around us, and to cultivate a more aggressive type of Christian life and conduct. We are very far from what we ought to be, and there is ample scope for renovation and improvement in the arena of our own heart life. And without going beyond the bounds of our own observation, when we look around us at the moral and spiritual condition of our immediate surroundings, we find that Satan is still to an alarming extent the God of this world; he exercises a tremendous influence here in our own town. How is this evil power to be annihilated? None but Almighty God can vanquish the foe. And how does God work? Through his people—this is the divine method. Christ made that very plain when He promised to send the Spirit. That Spirit was to convince the world “of sin, of righteousness and of judgment;” but His convicting and convincing energy was to manifest itself through the disciples. “I will send him *unto you*,” said Christ, and *then*, when He is come, He will convince the world. What then is the lesson of the hour for you and for me? Surely it is the lesson of fresh personal consecration to the service of God and to the cause of humanity. There are souls to save; there are multitudes going down to destruction who need to be rescued, and the work of reclaiming the perishing and lifting up the fallen is your work and mine. We are now living in the only period of possible service. Whatever we do, we must do quickly, for we know not the day nor the hour when we shall be summoned away from the field of conflict. The days are evil, and the time is short. Let us redeem the time; let us buy up every opportunity of service; let it be our motto to move forward, “marching as to war, looking into Jesus, who is gone before;” and at the great reckoning time, it can be said of us, “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.”

*Chatham, Ont.*



## Symposium.

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### CURRENT UNBELIEF.

BY SIR J. WILLIAM DAWSON, LL.D., F.R.S.

THE title of this article suggests a serious question. Can such a thing exist as "Current Unbelief"? Unbelief is a purely negative quantity. How can it be current? There may be a rapid current in a stream, but scarcely in its dried-up bed. We speak of current money, but its currency depends upon belief in its genuineness. One would think there can scarcely be current unbelief unless people come, so to speak, to have belief in unbelief, and that might possibly be credulity. In point of fact we all live so much by faith that unbelief, in any practical or extended sense, can scarcely become current. All men have faith in the seasons, in the phases of the moon, in the recurrence of day and night, in the succession of seed-time and harvest. Many of us have some faith in railways and steamboats, in banks and insurance companies, and even in institutions of a less stable and trustworthy character. We have some faith also in the rectitude and truthfulness of other people. Without such faith the world would stand still. But it may be that the infidelity which is "current" relates not to things seen and earthly, but to spiritual and eternal things. Yet even here the same general rule seems to apply. Men may misplace their belief, but they must have some belief respecting these matters, some religion, in short, whether true or false. A late eminent physicist and devout Christian has said that he could find no system of Atheism which had not a God somewhere at the bottom of it, or some substitute for God; and the same may be said of any system of irreligion. It must have some religious idea at the bottom. The "rich man" of our Lord's parable, whose "ground brought forth plentifully," is not usually regarded as an example of faith, but quite the opposite. Yet he makes a somewhat extensive profession of faith. He need not express his faith in his ground or in the certainty of a good harvest, that had become a matter of experience, but he believes he has a "soul," for he addresses it as if a conscious entity within him. He believes also that his

earthly life will last for "many years." He believes in his power to "eat, drink and be merry" in these many years. "Soul, thou has much goods laid up for many years, take thine ease, eat, drink and be merry." What a large and firm faith is here, and in things as to which he could have no certain evidence, and how completely this faith dominates his life and acts as his religion.

The eminent English biologist, Prof. Huxley, is not usually accused of being burdened with overmuch faith, yet in a recent article in the "Agnostic Annual," a publication which is probably not in the libraries of many Presbyterian students, he affirms his belief in the possibility of miracles and even lectures some agnostics on their want of faith in this regard. He looks on the matter, of course, merely in the light of natural possibility:—"I am unaware of anything that has a right to the title of an 'impossibility' except a contradiction in terms. There are impossibilities logical, but none natural. A 'round square,' a 'present past,' 'two parallel lines that intersect,' are impossibilities, because the ideas denoted by the predicates, round, present, intersect, are contradictory of the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not 'impossibilities' in this sense. In the affirmation that a man walked upon water the idea of the subject is not contradictory of that in the predicate. Naturalists are familiar with insects which walk on water, and imagination has no more difficulty in putting a man in place of the insect than it has in giving a man some of the attributes of a bird and making an angel of him; or in ascribing to him the ascensive tendencies of a balloon, as the 'levitationists' do. Undoubtedly, there are very strong physical and biological arguments for thinking it extremely improbable that a man could be supported on the surface of water as the insect is; or that his organisation could be compatible with the possession and use of wings; or that he could rise through the air without mechanical aid. . . . But it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature. The same considerations apply to the other examples of supposed miraculous events. The change of water into wine undoubtedly implies a contradiction, and is assuredly 'impossible,' if we are permitted to assume that the 'elementary bodies' of the chemists are now and for ever immutable. Not only, however,

is a negative proposition of this kind incapable of proof, but modern chemistry is inclining towards the contrary doctrine. And if carbon can be got out of hydrogen or oxygen, the conversion of water into wine comes within range of scientific possibility—it becomes a mere question of molecular arrangement.”

After other examples he goes on to the following practical application:—“We are *not* justified in the *a priori* assertion that the order of nature, as experience has revealed it to us, cannot change. In arguing about the miraculous, the assumption is illegitimate, because it involves the whole point in dispute. Furthermore, it is an assumption which takes us beyond the range of our faculties. Obviously no amount of past experience can warrant us in anything more than a correspondingly strong expectation for the present and future. We find practically that expectations, based upon careful observations of past events, are, as a rule, trustworthy. We should be foolish indeed not to follow the only guide we have through life. But, for all that, our highest and surest generalisations remain on the level of justifiable expectations or very high probabilities. For my part, I am unable to conceive of an intelligence shaped on the model of that of man, however superior it might be, which could be any better off than our own in this respect; that is, which could possess logically justifiable grounds for certainty about the constancy of the order of things, and therefore be in a position to declare that such and such events are impossible.”

It would thus seem that no one can get rid altogether of faith, except perhaps a few advanced German disciples of the “higher criticism,” who avow as an initial dogma disbelief in the possibility of miracles and prophecy. To be faithless would be to stagnate, and to bar all progress. To use Bunyan’s figure—unbelief could only stay at home for ever in the City of Destruction. Faith might leave it for the king’s highway, and even credulity might go forth to wander aimlessly and perhaps with little chance of ever getting into the right way, but unbelief must remain helplessly paralyzed. This figure however may help us to a solution of the mystery. It is after all not infidelity that is current in the world but credulity, and the two resemble each other so much that we mistake one for the other.

In practical matters in life, one can distinguish three states of mind—unbelief, rational faith and credulity. The first and last are extremes, but they may practically meet. If I offer a man as a gift a handful of gold coins, he may reject them at once as spurious, he may accept them at once without

any scrutiny, or he may carefully examine them, weigh them in his hand, and ring them on the table to test their quality and accept or reject according to the evidence. In the first case he has no faith either in the money or in my sincerity. In the second, he believes without evidence. In the third, when he accepts them he exercises a rational faith. In this case, if the money happens to be counterfeit, infidelity and credulity fare alike. Unbelief loses nothing, credulity gains nothing. If genuine, credulity is more profitable than unbelief. The only safety in either case lies in rational belief, or rejection. Still it is plain that in such a case the position of the infidel is the least safe, and therefore less likely to meet with general acceptance. The temptation of Eve by Satan, as recorded in Genesis, presents a happy mixture of appeal to credulity and unbelief, but the former preponderates. Thus we return to the idea that credulity is more likely to be current and dangerous than unbelief, and that there is therefore more need to warn men against the former than against the latter. I am the more convinced of this by considering the points raised by the earlier papers in this Symposium.

Principal Grant discusses unbelief in inspiration, and very properly traces much of it to previous credulity in false and exaggerated views. But he goes on to shew that the reaction from these ultra orthodox views into unbelief implies an equal if not a greater degree of credulity of another kind. Common sense shows that belief in Robertson Smith, Driver and Wellhausen implies a corresponding (I do not say absolute) unbelief in Moses and in Jesus Christ. But may not the faith in the newer men imply a certain amount of credulity? I may be quite unable to follow out in detail the minute investigations and arguments of the critics. If so, my faith in them can scarcely be of the rational kind. True they are specialists—experts perhaps. But then in all other subjects specialists are known to be the most dangerous men to follow, except within the narrow limits of their own field, and even there only with due regard to the correlation of their results with those of other kinds of specialists. The more narrow and microscopic specialists are, the more do they need to be watched. This is true of physical and natural science, and probably much more so in matters of minute verbal criticism, where so much is uncertain or admits of different explanations. I am surely somewhat credulous if, on such grounds, very imperfectly apprehended by me, and not at all clearly proved, I set myself in opposition to the facts of Jewish history, and the discoveries of modern archæology, and the testimony of ancient

monuments and of scientific exploration. The case is well put by Prof. Sayce, one of our best authorities in philological and archæological questions, in a recent article :—\*

“The time is now come for confronting the ‘higher criticism’ so far as it applies to the books of the Old Testament with the ascertained results of modern Oriental research. . . . As in the case of Greek history, so too in that of Israelitish history, the period of critical demolition is at an end, and it is time for the archæologist to reconstruct the fallen edifice.” The edifice has not quite fallen, however. He merely means that it needs, like some ancient buildings in Egypt, to have removed from it a quantity of learned rubbish that has been piled around it. Professor Sayce speaks for his own departments of Assyriology and Egyptology. He might have said quite as much for topography and for physical and natural science.

We may therefore fairly demur to the acceptance of the results of the so-called critical experts as final. It will be more rational and less credulous to take up the safer position of Dr. Cave in his recent review of Canon Driver’s new book, “Introduction to the Old Testament,” which some people suppose should rather have been called “Farewell to the Old Testament.” Dr. Cave says :—†

“Instead of testing the soundness of their foundation the advanced critics have gone on building their superstructure. The great need of the time is a careful and logical and calm survey of both sides of this perplexed question. Hengstenberg and Kiel have undoubtedly put constructions on many passages of Scripture they will not bear, and have marshalled arguments with too much of the skill of the practised advocate. On the other hand, it is equally certain that Graf, Kuenen, Wellhausen, and Driver have displayed a very large endowment of the same forensic ability. If some practised judge, skilled in the weighing of evidence, would survey the entire field from Astruc to Driver, rejecting assertions which are merely captious, and giving its just weight to every genuine argument, he would render a most eminent service.”

Professor Campbell, in his view of the subject, bears similar testimony to the prevalence of credulity. He has been consulted by many doubters, and most of them, he assures us, have been driven away by the “preaching and

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\*Expository Times, November 1891.

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†Contemporary Review, December, 1891.

conduct of preachers." He has pointed them, as it was his duty to do, to the Bible, as teaching "what man is to believe concerning God, and what duty God requires of man." But what a depth of credulity does the position of such sceptics display, if they are at all sincere. Imagine them going to church bound to believe that a fallible man placed in a pulpit becomes thereby an infallible teacher. They may hope to hear much that is instructive and helpful, or at least suggestive, but as Protestant Christians they must test all by the Word of God. Even Paul, who loved to magnify his office as preacher, and who would not suffer Corinthian scoffers to belittle it, bestows on the Bereans that grand title "more noble" because they would not believe him on his own word, but searched the Scriptures daily to see if these things were so; and because of this we are told that "many believed," not in the credulous way of accepting everything without proof, but on the ground of evidence. Christ himself advises his hearers to test his teaching by Moses and the Prophets, and by the witness of the Father. The credulity of Professor Campbell's sceptics must surpass even that sometimes attributed to Romanists in their belief in Papal Infallibility.

So in regard to "conduct." No one should be so credulous as to measure the truth of Christianity by the conduct of the average professing Christian. If some counterfeit notes are mixed with the true, that is no good reason for rejecting all money. We are under no obligation to follow any one except in so far as he follows Christ. This is rational and Biblical faith, equally remote from infidelity and credulity.

The condition of mind referred to above reminds me of that of an able scientific man of my acquaintance, of decidedly free-thinking tendencies, but who does not like to be called an infidel. He said he admired the New Testament and read it with pleasure and profit, but when he went to church he heard doctrines and saw formalities which he did not think at all in accordance with the New Testament. Besides, when he looked around on the congregation, he saw many people who looked pious in church, but were, to say the least, no better than their neighbours elsewhere. These experiences re-acted on his estimation of the New Testament, because they were, as he said, the "outcome of it." He was too credulous in trusting to appearances, and in mistaking for the outcome of the Gospel what is merely the consequence of its neglect.

In this connection, Mr. Barclay's more recent paper, at which I have had

time only to glance, suggests some important considerations. One is that we may mistake for unbelievers men who are really honest enquirers. They may after all be people of the noble Berean type, but if they are so, and will search the Scriptures, they cannot long remain unbelievers, for God will give them light. Nor must we be too much annoyed if in the exercise of their right of private judgment they deduce from the Word of God some conclusions in matters non-essential different from ours. Another suggestion is that there is an unbelief which "has its seat in the heart" rather than the head. Men dislike the Bible because of what it enjoins them to be and to do; but, as Mr. Barclay goes on to point out, this at once develops into credulity, inducing them to believe without rational evidence anything that seems derogatory to the Bible, or that under-estimates its claims. Men are unwilling to believe what they do not like, but they are still more ready to accept without scrutiny what pleases them.

It would, I think, be easy to show that rational faith, based on the evidence of God's Word, is what we are required to entertain, in opposition to all mere credulities. Jesus himself came to bear witness to the truth. He says, "If I do not the works of the Father believe me not." "If ye believed Moses ye would believe me." John warns us against believing without inquiry even inspired teachers, and advises us to "try the spirits." Paul tells us that belief comes by hearing, and this by the word of Christ. Peter enjoins on us that we must be "always ready to answer any one who asks us the reason of our hope." In short, if we were to make careful inquiry we might find that more souls are lost through careless unreasoning credulity than through any of the more pronounced forms of unbelief.

There is, however, one aspect of unbelief which is of most serious character. This is the unbelief of God's own people. We find much said of this both in the Old Testament and the New. What an unbeliever was Moses when he refused at Horeb to receive all the assurances that God could give, and went reluctantly and despondingly to enter on the greatest commission that God ever bestowed on a mere man. What unbelief did Peter show when he tried to walk on the sea and failed, when he denied his Master in the palace of the high priest, and still later when he dissembled at Antioch as to the obligation of the Jewish law. How sharply the Lord rebukes the unbelief of the disciples when they could not cure the epileptic boy—"O faithless and perverse generation." How he reproves the two disciples on the way to

Emmaus as "Foolish and slow of heart to believe"; and how he insists on the potency of faith if even as a grain of mustard seed, to remove mountains out of our way. We may well ask why are the devils not now cast out? Why do we find our way hedged in? Why do we find ourselves truckling to an evil world, and resorting to all kinds of questionable expedients? Why are we deploring the aggressions of worldliness, superstition and infidelity, instead of being the aggressors ourselves? Why, but because of our own infidelity.

What most injures humanity is not the infidelity or unwise credulity of the unfortunate souls who know not the Scriptures nor the power of God, nor that of those who thoughtlessly neglect to accept God's gift of salvation, nor even that of those who scoff at God and religion. It is the infidelity of professing Christians, who conform themselves to the world, who weakly succumb to the opponents of the truth, and fail to give a reason for their faith and hope, who will not make confession before men, and decline to make any sacrifices for Christ's Kingdom, who will not walk in God's strength or accept the commission and opportunities he gives: it is this prevalent infidelity of Christians, not current but stagnant infidelity, that is the ruin of the present age. Were our Master now among us, it is to be feared that the words "O faithless and perverse generation" would be addressed not to the infidel Sadducees or credulous Pharisees of our time, but rather to those who profess to be his own disciples. By faith, in the times of old, even before the light of Christ's personal teaching dawned on the world, men and women "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions"; and it now only requires like stalwart, firm and rational faith to enable us to "turn to flight the armies of the aliens" and to conquer the world for Christ.

*Montreal.*



## Contributed Articles.

### THE STEPHENS FAMILY OF PRINTERS.

NEXT to the Aldi of Venice there is probably no family of sixteenth century printers so much deserving of grateful remembrance by the world of literature as that of the Stephens, who plied their art first in Paris and then at Geneva for over a hundred years.

Their career presents a very striking parallel to that of the Aldi, and they followed very closely in the footsteps of their more famous contemporaries. Like theirs, the chief activity of the family extends over three generations, and though beginning a few years later, in 1502, covers almost the same period. The last Aldus died in 1597, the last great Stephens in the following year. Like them the Stephens were scholars as well as printers, and made important contributions to literature. Like them they were especially interested in the Greek classics, and vied with them in issuing first editions of the Greek authors. Their real independence is illustrated by the fact that, while the Aldi gradually sought a closer alliance with the court of Rome, the Stephens became more and more openly identified with the Reformation, to which they indirectly rendered very important services through their editions of the Bible. Both were alike, however, in loving their work for its own sake, little moved by the desire for gain, and as might be expected all died in comparative poverty.

The founder of this house of scholar printers was Henry Stephens, or more properly *Estienne*, member of a noble family in Provence, who came to Paris in 1502 and shortly after set up a press in the Latin quarter, on the hill of St. Genevieve opposite the law school. The first to earn any real distinction in the craft, however, was his second son Robert. While a mere youth he superintended the issuing of a Latin Bible and, assuming the function of critic, boldly made some emendations in the current text, a proceeding which brought him various unpleasant attentions from the Sorbonne. In 1526 he became head of the firm and adopted the famous device of the olive tree, which, with various mottoes, continued to be the press mark of

the family until the end of their career and was afterwards adopted by others. At first he confined his attention to Latin and Hebrew books, and spent his leisure in preparing a *Thesaurus Linguae Latinæ*, which was immensely superior to any Latin Dictionary that had hitherto appeared. In 1540 he was appointed king's printer for Greek, and at once provided himself with a suitable equipment of Greek type. He had it specially engraved and cast from his own designs, of three sizes, in a style superior to anything the world had hitherto seen, surpassing even the Aldi, who had already more than reached the zenith of their glory. It was with the largest of these founts of type that he printed in 1550 his famous Greek New Testament which called forth fresh censures from the Sorbonne, but aroused such admiration elsewhere in the learned world that it practically fixed the text of the New Testament until the beginning of the present generation, though on critical grounds it was hardly entitled to any such distinction. No one, however, who has ever seen it will wonder at the enthusiasm with which it was greeted.

In consequence of the disputes with the University Robert shortly afterwards left the Paris business to the care of his younger brother Charles, and took up his residence at Geneva, which continued thenceforth to be the principal scene of his labours. There in 1551 he published another edition of the New Testament in Greek, remarkable as containing for the first time our familiar division of the text into verses, a division which he is said to have made while journeying on horseback from Paris to Lyons. He died in 1559 leaving his work to be carried on by his eldest son Henry, who had, however, already established a printing house of his own and secured the appointment as printer to Ulrich Fugger the great Augsburg banker, an appointment which he held for ten years.

As a scholar and critic this younger Henry, sometimes called Henry II, was by far the most distinguished of the family. His knowledge of the classical languages was phenomenal. Latin he had learned to speak as a child in his father's family, where it was the language of the household. There were so many nationalities represented among the employees whom the great printer kept about him that it had been agreed upon as the common medium of communication, and was spoken more or less by them all even to the maidservants. His first serious study was Greek at his own request, and almost before he had reached full manhood he had made himself the first Grecian of the time. At forty he had completed his great *Thesaurus*

*Græca Lingua* which did for Greek lexicography what his father had already done for the Latin. Both before and after his father's death he gave his attention largely to the Greek classical authors, editing and publishing them with enormous industry. Although the Aldi and others had had such a long start before him, leaving apparently only a narrow field to glean from, he printed no fewer than eighteen Greek classics, as well as one Latin author, for the first time. For all this he was not indifferent to the language of his own country. He composed various tracts in favour of French as a vehicle for literature, and himself wrote it with force as well as elegance. One of his works in that language, the *Apology for Herodotus*, was so popular that it passed through twelve editions in sixteen years. For it alone he would be entitled to a permanent place in French literature.

As a printer Henry Stephens strove to maintain the high standard of his father as regards typography and not unsuccessfully; but unfortunately for his subsequent reputation he was tempted to use a cheaper quality of paper which has not stood so well the test of age. Few of his books, especially of his later ones, have preserved anything like their original appearance, the pages being badly discoloured, even when otherwise in perfect condition. Financially he was most unfortunate. Being somewhat visionary in his business ideas, most of his great ventures involved him in serious losses. The freedom of his opinions on some points also exposed him to the censures of the theocratic consistory of Geneva, and the later years of his life were spent largely in wandering about from one European court to another in a vain search for patrons who might befriend and aid him. After a somewhat petulant struggle with an adverse fate, death overtook him at the age of seventy while on his way to Paris in 1598, having served the cause of learning with a devotion rarely equalled, receiving as his only earthly reward poverty, neglect, and a goodly measure of persecution from those who ought to have known better. The printing house continued to exist for a few years longer under his son Paul and then passed into other hands, but its glory had departed and its real work was done.

Our library is fortunate enough to possess a number of the productions of the Stephens press, belonging, like the old books described in previous articles, to the collection of the late Sir Charles Sebright, Baron D'Everton. There are eleven volumes in all, though only five separate works, all save one issued by Henry Stephens the younger, and all printed at Geneva.

1. The earliest is an edition of the *Novels of Justinian* in the original Greek, a folio volume of some 550 pages, bearing the date 1558. These *Novels* are not works of fiction as their title might suggest, but, as every lawyer knows, the new decrees issued by Justinian subsequent to the codification of the Roman laws by Tribonian and his fellow commissioners in the earlier part of that Emperor's reign. To these are added in this collection his edicts, and various decrees of his successors Justin, Leo and other emperors. As a large portion of them relate to ecclesiastical matters, they are of very considerable interest to the student of church history as well as to the jurist. The earlier Roman laws were naturally all in Latin, but as these later decrees emanated from Constantinople the eastern capital, they were originally promulgated in Greek. They were of course speedily translated into Latin for the benefit of the western provinces, and in that language may be found in any edition of the *Corpus Juris Civilis*. But they have seldom been printed in Greek, and by far the best edition is this of Stephens, which was published under the patronage of Ulrich Fugger and issued in most splendid style on heavy toned paper with wide margins. Our copy is as perfect and fresh as when it left the hands of the printer nearly three and a half centuries ago, without a stained or discoloured page from beginning to end. The work is one in which I have a somewhat peculiar personal interest, as the main part of it was edited for Stephens, from a manuscript which had belonged to the famous Cardinal Bessarion, by Henry Scrimger, a Scotchman who spent most of his life engaged in scholarly pursuits on the continent, and was the first professor of law in the University of Geneva. He was the friend and correspondent of Melville and perhaps obtained the appointment through the latter's influence with the Geneva consistory. As our family has sometimes been suspected, and even accused, of modernizing the longer form of the name which obtains generally in Scotland, I note with satisfaction that his spelling of it is the same as ours, and is thus old enough to satisfy any reasonable respect for antiquity. The decrees of the Emperor Leo, some of which relate to the repression of heresy, were edited by Henry Stephens himself, who appends to them a critical list of doubtful and various readings. For this work as we have seen above he was well qualified.

2. The next to be mentioned is the *Thesaurus Græcæ Linguae*. This is Henry Stephens' magnificent Greek Lexicon already referred to, consisting of five folio volumes, though here bound in four. It is printed in small type,

two columns to a page, and the columns are numbered instead of the pages, as well as lettered down the margin, for convenience of reference. The paper is of inferior quality and is now somewhat discoloured by age, but the margins are wide and the spacing is arranged on generous principles. The work bears neither place nor date on the title-page, but it has Stephens' own name and device, and this seems without doubt a copy of the first edition which was printed at Geneva in 1572. It is an extraordinary work to have been produced by a man occupied with business cares at such an early age. Its thoroughness as a dictionary may be gathered from the fact that twelve full pages or twenty four columns are devoted to the letter Alpha alone before any words under it are given at all. Its value is illustrated by the fact that two editions have been printed within the present century, one so recently as 1863. In fact, within its own sphere it is not even yet superseded by any other work, and remains as an extraordinary monument of his perfect scholarship and untiring industry.

3. The worthy companion to this is his complete edition of *Plato's Works* in Greek, with a Latin translation, arguments, and running commentary. They are contained in three splendid folio volumes dated 1578. The publication of this work was the great typographical enterprise of Henry Stephens, as the printing of the New Testament had been of his father, and he determined to make it worthy of the world's master philosopher. The translation and notes are attributed to Serranus, but both these and the Greek text were critically revised by Stephens himself. Never was any such literary labour more conscientiously or faithfully done. It still stands at the head of all complete editions of Plato. It is to this text that all the references are made for Plato's writings in Liddell and Scott's standard Greek Lexicon, universally used through the English speaking world. Both the Greek and Latin are printed in an excellent clear type, and the volumes are adorned with artistic head and tail pieces, as well as with initials of the most exquisite beauty. One is not surprised to learn that the publication well-nigh ruined the printer, though it is just the kind of edition that every prince and patron of learning throughout Europe should have been proud to add to his library at any price. The copy contains the book stamp of some Cardinal whose name is not given, but otherwise there is mark of neither pen nor pencil to show that it has never been read until now, except on one page. At the beginning of the volume there are some complimentary verses from various

writers, as was then the custom. The names of two of these volumes are carefully erased; so carefully erased as to be wholly indecipherable. It was probably because their writings had been put into the Papal index for heresy. It would never do for a Cardinal to have books in his library that advertised them. Plato will always continue to be worth reading, but probably most English students will prefer to study him in Jowett's translation, which, by the way, ought to be in the library but is not. In the meantime it is well for students to know that the original is near at hand.

4. Following this in the order of time is *Xiphilin's Epitome* of the Histories of Dio Cassius, of which there are two copies. The two, however, belong to the same edition dated 1592, and are quite alike except that the index is put at the beginning in one, while in the other it stands at the end. As is well known Dio's work was a history of Rome from the arrival of Æneas in Italy down to his own time in the beginning of the third century. It is similar to that of Livy, but in Greek, he being a native of Nicæa in Asia Minor. Unfortunately the most of it has perished, and only about a quarter of it remains. For part of what is left we are indebted to this epitome, or rather series of extracts made by one John Xiphilin of Constantinople in the thirteenth century. The Histories of Dio and the Epitome of Xiphilin were both printed for the first time by Robert Stephens about 1550, and now some forty years later his son issues the Epitome again with White's Latin translation and a few critical notes of his own. The work is well printed, but Stephens confesses that he himself had given it little attention.

5. The last in the list is an edition of the *Bibliotheca* of Photius in Greek and Latin, dated 1612, and printed by Paul Stephens. Photius was Patriarch of Constantinople in the ninth century, and is an interesting figure in church history, as it was his excommunication by Pope John VIII. that completed the schism between the Latin and Greek Churches which continues to this day. Previous to his elevation to the Patriarchate he had distinguished himself as a diplomat and a scholar. His best known work is this *Bibliotheca*, a collection of extracts from and abridgements of 280 volumes of classical authors, the originals of which are now largely lost. Almost all we know, for example, of such important writers as Ctesias and Arrian is due to Photius. Stephens' book is simply a reprint in parallel columns of two standard editions that had appeared a few years previously, taking the Greek from Hoeschel and the Latin from Father Schott, a Belgian Jesuit. Hoeschel's text, published at

Augsburg in 1601 is also contained in the D'Everton Collection, and is one of the most splendid Greek books ever printed, the type being the same as that used in Robert Stephens' famous New Testament of 1550, and evidently cast from the same matrices.

In addition to these volumes properly attributed to the Stephens press, there are two others which have the Stephens device of the olive tree—one a magnificent copy of Plutarch in French, a folio of some 1600 pages, printed by Des Planches in 1583; the other a Latin Bible giving the versions of Tremelli and Junius, also that of Beza for the New Testament, printed in 1630 by Albertus. Neither gives the place of publication, but the former was issued in Paris and the latter in Geneva, and they may be taken as representing the successors of the Stephens in these two places respectively. How much longer the familiar device continued to adorn the title pages of the world's best literature I am unable to say, but for more than a century it had proved a fruitful olive tree, a veritable tree of knowledge for the nations.

*Presbyterian College, Montreal.*

JOHN SCRINGER.

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### A SONG-RAY.

With a rich harvest of the sun  
 All the long hill is bright;  
 The skiey Adirondack domes  
 Are dipt in golden light.

How spiritlike the little clouds!  
 The sunlight how divine!  
 The Soul of Beauty is abroad,  
 And mingles into mine.

*Chateauguay.*

W. M. M.

## THE NECESSITY OF AN EDUCATED MINISTRY.

“AND the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.” The efficient training of candidates for the ministry is felt to be an urgent necessity by every Christian church in Christendom worthy of the name. That an educated ministry is not only desirable in this our day, but an absolute necessity will appear evident from the following considerations:—

I. The advanced general culture of our age makes it necessary that those who occupy our pulpits should be men of culture too. Time was in the history of America when every thing pertaining to the public worship of God was primitive. The places of worship were primitive, consisting very often of old log school houses with rough benches for seats. There were no cushioned pews in those days—no damask covered pulpits. The people too were primitive—primitive in their dress—men and women alike clad in homespun cloth; primitive in their culture too—many of them knowing little more than reading, writing, and the simple rules of arithmetic. What did the great majority of the first settlers in Canada, especially in the rural districts, know about grammar? Little or nothing. Is it any wonder then that if the “meeting houses” were primitive and the people primitive, the ministers would in many instances be primitive too. The preacher in those days knew little more than his Bible. With his heart all aglow for sinners, he went forth and told them as best he could in his own blundering way the old old story of Jesus and his love. His grammatical blunders, his mispronunciations, his inelegant expressions seldom grated on the ears of his audience. The ministers of that age were designated as graduates of Brush College and Fellows of Swamp University. “How is it,” said some one to an old Bishop one day, “that you have no Doctors of Divinity in your Body?” “For the very good reason,” the Bishop replied, “that our Divinity is never sick and needs no doctoring.”

“How do you make your ministers?” was once asked of one of those good old preachers. His reply was, “We old ones tell the young ones all we know and they try to tell the people all they can, and they keep on trying till they can. That’s our College.” The fact is that many of the ministers of



that age not having had the advantages of a liberal education themselves very often despised it in others. In proof of this statement we might give an extract from the autobiography of Peter Cartwright the famous backwoods preacher. "Methodism in Europe this day," says Cartwright, "would have been as a thousand to one if the Wesleyans had stood by the old land marks of John Wesley; but no; they must introduce pews, literary institutions and Theological institutes . . . The Presbyterians and other Calvinistic branches of the Protestant Church used to contend for an educated ministry, for pews, for instrumental music, for a salaried ministry. The Methodists universally opposed these ideas."

"I do not wish," continues Cartwright, "to undervalue education, but really I have seen so many educated preachers who forcibly reminded me of lettuce growing under the shade of a peach tree or like a gosling that had got the straddles by wading in the dew, that I turned away sick and faint. Now this educated ministry and Theological training are no longer an experiment. Other denominations have tried them and they have proved a perfect failure." From the above it would appear that it was wrong not only to have theological and literary institutions but to have pews in Churches. One would infer from this that it was considered a help to a man in his devotions to do penance by sitting on some hard bench while worshipping God. Now, the old log school house with its primitive benches may have done very well in its day; and the old fashioned singing led by an old fashioned precentor who would be as often off the tune as on and who would sing part of the verse to one tune and part to another, (we have preached ourselves in school houses where the singing was just such as we have described,) may have done well enough in its day. The preacher too with his grammatical blunders his mispronunciations, and his uncultivated style of oratory may have done well enough in his day. And God forbid that I should utter a single word that would reflect on the character or the work of those brave men. On the contrary we would say, all honor to those brave pioneer preachers, but for whose indefatigable labors and zeal many of the first settlers in Canada would have been allowed to remain destitute of means of grace and their children left to grow up in ignorance and superstition. The ministers of those days were entire strangers to the luxury of going to and from their appointments in an easy carriage. Often had they to ford rivers and wade through swamps. A congregation in one of the western

states, in writing to a leading minister in one of the eastern states for a preacher, said, "Send us a man who can swim, for the minister we had before was drowned while attempting to cross the river to reach his appointment."

We are willing to give honor to whom honor is due. But would the people of the day be willing to go back to that old style of things? Would they be willing to exchange their comfortable pews for the old rough benches on which our fathers were wont to do penance? We are certain they would not, nor would they be willing to go back to the old style of preacher. And the reason is simply this, that the average church-goer of to-day is, in point of culture and education far in advance of those who lived forty or fifty years ago.

II. Not only does the advanced general culture of our age make it necessary that we should have an educated ministry, but the higher attainments required of those who are candidates for the other learned professions make the necessity for an educated ministry still more urgent.

Before a man can be in our day a legally qualified doctor or lawyer, or civil engineer or public school teacher he must go through a certain prescribed curriculum. The day has come when people in general are disposed no longer to tolerate quacks. Public opinion and public sentiment are very pronounced in regard to this—that no man should be allowed to enter any of the learned professions without first having been duly qualified. As a people we insist upon it that those who teach our youth, and those who dispense medicine to our sick shall possess certain qualifications. Now are we prepared to make the ministry an exception to this rule? Are we going to be guilty of the glaring inconsistency of demanding of those who attend to the secular education of our youth that they shall be properly qualified for their work and at the same time be content to allow men of no education to instruct us and our children in Divine things? Are we going to be so inconsistent as to demand of those who cure the body, which will soon return to the dust, that they have not only a good literary education but a thorough training in all the branches required for the medical profession, and at the same time be willing to entrust the curing of our souls—the immortal part—to one who has had no special training for the work?

*(To be continued.)*

## A MAN'S A MAN FOR A' THAT.

THE famous lines in Burns's radical lyric,

"The rank is but the guinea stamp,  
The man's the gowd for a' that,"

are thus annotated in the edition of "The British Poets," published by Messrs. Little and Brown, Boston. "A similar thought occurs in Wycherley's "Plain Dealer," which Burns probably never saw: 'I weigh the man, not his title; 't is not the king's stamp can make the metal better or heavier. Your lord is a leaden shilling, which you bend every way, and debases the stamp he bears.'" It is by no means improbable that Burns may have seen Wycherley's Plays. Let us compare some dates.

In a letter to Mr. Thomson, dated January, 1795, he writes: "A great critic, Aiken, on songs, says that love and wine are the exclusive themes for song-writing. The following is on neither subject, and consequently is no song; but, it will be allowed, I think, to be two or three pretty good loose thoughts, inverted into rhyme. . . . I do not give you the foregoing song for your book, but merely by way of *vive la bagatelle*; for the piece is really not poetry."

In a letter to Mr. Hill, dated March 2, 1790, Burns had previously written: "I want for myself, as you can pick them up, second-handed or cheap, copies of Otway's "Dramatic Works," Ben Jonson's, Dryden's, Congreve's, Wycherley's, Vanbrugh's Cibber's, or any dramatic works of the modern writers, Macklin, Garrick, Foote, Colman, or Sheridan."

Now, it is quite within the range of possibility that Mr. Hill did pick up for Burns second-hand copies of some of these dramatists, and Wycherley may have been among the number. But it is no use speculating on possibilities, and the catalogue of the library possessed by Burns is, I believe, in existence.

We need not, however, go to Wycherley for the idea of the oft-quoted couplet. Wycherley himself was possibly indebted for it to Thomas Carew, (1589-1639), who, in some lines "To a Lady resembling my Mistress," writes:

"To lead, or brass, or some such bad  
Metal, a prince's stamp may add  
That value which it never had."

At p. 103 of Currie's "Life of Robert Burns," we read: "With the English classics he became well acquainted in the course of his life, and the effects of this acquaintance are observable in his late productions." From an autobiographical sketch that Burns wrote, we are enabled to ascertain what some of these classics were. "My life," he says, "flowed on much in the same course till my twenty-third year, *vive l'amour et vive la bagatelle* were my sole principle of action. The addition of two more authors to my library gave me great pleasure. Sterne and Mackenzie, "Tristram Shandy," and "The Man of Feeling," were my bosom favourites."

Turning now to one of these bosom favourites, in "Tristram Shandy," we find the following passage in the "Dedication to a Great Man," at the beginning of the ninth volume of the early editions: "Honours, like impressions upon coin, may give an ideal and local stamp to a bit of bare metal; but gold and silver will pass the world over without any other recommendation than their own weight." Burns has crystallized this idea in his two celebrated lines, and it is far more probable, it seems to me, that he borrowed from Sterne than that he was indebted to Wycherley. Sterne, (1713-1768) who, as shown by Dr. John Ferrier, in a memorable little book, was a notorious plagiarist, probably stole the notion from Wycherley, Wycherley from Carew, and Carew possibly from some one else. Originality, according to Voltaire, is only undetected imitation; for as a wiser writer than Voltaire said, "There is nothing new under the sun."

*Montreal.*

GEO. MURRAY.

## PRAISE.

### FROM A CHOIRMASTER'S POINT OF VIEW.

Lord, how delightful 'tis to see,  
A whole assembly worship thee !  
At once they sing, at once they pray,  
They hear of heaven and learn the way.

WHEN Watts penned those lines he was but putting into flowing rhyme the aspirations and the ideal of every true choirmaster. No choirmaster, worthy of the name, is content with the sound of his choir alone. However perfect it may be he cannot but feel the lifelessness of a service in which the voice of the congregation is silent. Yet in how many of our churches do one half the congregation take their proper part in the service of praise? To stand with an open book in one's hand is not praise, any more than simply to bend the knee or bow the head is prayer; and yet people will stand to *sing* with open books and *closed* mouths and then criticise the choir, or complain that the singing is not "hearty," and is wanting in life!

Why should so many of our people be dumb, and the voice of praise never pass their lips? Have they no cause for *praise*? Must all their fervour be devoted to supplication? If so, something must be wrong with them, for no man yet truly *prayed* who had not cause for *praise*.

"O that men would *praise* the Lord for his goodness, and for his wonderful works to the children of men." "*Sing* unto the Lord, O ye saints of his, and give *thanks* at the remembrance of his holiness." "Let the people *praise* thee, O God, let ALL the people *praise* thee." "I will *praise* the name of God with a *song*, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs." "O come, let us *sing* unto the Lord; let us make a *joyful noise* to the rock of our salvation." Thus sang David. And assuredly he was no stranger to the trials of life, yet was his heart ever a wellspring of joy, overflowing with *praise*. Are we so burdened with cares, or so devoid of blessings, that the fount of praise is dried up within us? Or are we getting so used to having everything done for us that even our praise must be performed by proxy, because it would be unfashionable to do it for ourselves?

Whatever the cause, the contrast with the picture drawn by Watts could

not well be greater. "A *whole* assembly worship Thee," is the object of his delight. He is also careful to tell us that "At once they *sing*," as well as that "At once they *pray*." The modern version of this, in many churches, is an organ solo, with vocal accompaniment by the choir, and an indistinct hum of assent by the congregation.

The effect produced upon him by such unanimity in Worship, Watts describes in the second verse of his hymn: "Like a little *heaven* below." Would it have resembled heaven so much to him, if the praise had been confined to a few, (the choir for instance,) while the remainder had voice for naught but supplication?

Very similar is Augustine's impassioned prose, in describing the singing in Bishop Ambrose's church at Milan:—"O my God! when the sweet voice of the congregation broke upon mine ears, how I wept over Thy hymns of praise. The sound poured into mine ears, and Thy truth entered my heart. Then glowed within me the spirit of devotion; tears poured forth, and I rejoiced." And so right onward through the stormy times of the Reformation, the English Civil War, and the Covenanters, up to the revival meetings of the Wesleys, and, in our own day, of Sankey, congregational singing has ever proved itself the twin sister of prayer in its power to move the hearts of men.

Why, then, is congregational singing so rare among us? I think there are several points worthy of consideration.

(1) Lack of musical training on the part of the ministry. (2) Disinclination to exertion on the part of the congregation. (3) Want of method on the part of the church.

(1) Lack of musical training on the part of the ministry. Considering how important a part music plays in the service of the Church, it is surprising how little knowledge of the subject is possessed by the ministry. Certainly lack of *interest* must not be laid to their charge, for once a minister is installed, he finds in the psalmody of his congregation, a subject often requiring his serious attention. Yet until quite recently,\* unless a student came to college already musically equipped, or obtained private tuition, he passed through his theological course without any instruction in this important branch of the Church service. Even yet the number of colleges providing musical instruction is very small; and where it does form part of the college curriculum, the time allotted is so short that only the elements of the subject can be imparted.

To show the value of such training to a minister, let me here mention two cases which have come under my own observation.

A young minister, fresh from college, fond of poetry and good hymns. The plea that the subject of the sermon was not decided, sufficed to keep the choirmaster without the hymns till Saturday evening, although the only available practice night was Wednesday ; hence the choir generally had to sing the morning service at sight, and stay after the service to practice the music for the evening.

Eventually, the hymns were not procurable till the Sabbath morning ; and finally, the minister arriving a few minutes before the time for commencing service, would hand the list of hymns to the choirmaster, enter the pulpit, and commence the service before the choir had time to find their tunes. Needless to say, this could have but one result,—resignation of the choirmaster and dispersal of choir.

The second case is that of a young Welshman, who like most of his countrymen, was a good musician. Here the choirmaster was given the list of hymns a month in advance, except the hymn after the sermon, which always arrived in time for the weekly practice. The list of service music was hung in the church lobby a week in advance, in order that the congregation might have an opportunity of practising it in their homes. Occasional visits were made to the choir practices, the minister singing his " part " like the rest. Prayers were offered in church on behalf of the choir, that they might have grace to sing with heart as well as lip. They were considered as church *workers* and in any reports, either to the church or the public press, their services were always remembered. But perhaps the most effective blending of choir and pulpit was in the latter's power of seizing on a good rendering of a hymn and turning it to special use. Thus, after the heartfelt rendering, by the congregation, of some prayerful hymn, instead of reading the lesson in its proper turn he would substitute a prayer ; introducing into his petition part of the hymn which had just been sung. His sermons, also, generally contained some apt quotation from the hymns of the day ; all tending to make the hymnal of the church a living power.

These two cases should suffice to impress the importance of musical knowledge upon our theological students, even if it be too late for many of the ministry, in the midst of their manifold engagements, to add to their stores of knowledge by deiving in this direction. The Roman Catholic

church knows the value of this subject and takes care that her priests are well equipped therein before entering upon the duties of their office. Luther and his co-adjutors knew its value when they set the people *singing* the Gospel. Strype, the historian, has some quaint remarks thereon:—"As soon as they commenced singing in London, immediately not only the churches in the neighbourhood, but even the towns far distant began to vie with each other in the practice. You may now sometimes see at Paul's Cross, after the service, six thousand persons, young and old, of all sexes, singing together; this sadly annoys the mass priests, for they perceive that by this means the sacred discourse sinks more deeply into the hearts of men."

The Apostles believed in its efficiency for, "At midnight Paul and Silas prayed, and *sang praises* unto God; and all the prisoners heard them." Must it be said of the modern Protestant church, that she alone deems music of so little moment as not to be worthy the serious study of her ministry?

(2) Disinclination to exertion on the part of the congregation The excuse made by so many people, (especially the sterner sex) that they cannot sing is, in the majority of cases, a very poor one. We know everyone is not the possessor of a solo voice, but the poverty of the instrument will not deter the man with a *desire* to praise from playing thereon. The organs of speech and song are identical, and cases in which the ear cannot distinguish one tune from another are comparatively rare; the difficulty is chiefly *want of practice*. Again is it not strange that young men capable of rendering student and atheletic songs, and young ladies who excel in the performance of drawing room ballads, all find such difficulty in using their voices in church? How many families have music copies of the Church Hymnal in their homes? Ask for "Songs and Solos,"—an admirable enough collection of pieces for its own special work, but which is not our recognised hymnal—ask for that book and you will probably be at once supplied, but the church hymn book is apparently reserved for Sabbath use *only*. This is not as it should be. If our Sabbath services are to be cheerful with praise, the hymns must be those with which the people are familiar, and that is not possible unless we make ourselves acquainted with the contents of the hymnal in use. I have very pleasant recollections of Sabbath evening meetings in England, where, after the service, a number of Church members held meetings at the house of each in turn, at which new or favourite hymns were sung and the beauties of the poems dilated upon. Such



meetings, if only multiplied, would exercise upon the psalmody of the congregation, a marvelous leavening power. But the objection will be raised "this implies widespread musical knowledge"—and this introduces my next point:—

(3) The lack of method in the church in relation to music. I fear the church has herself to blame for much of the musical poverty at present existing within her walls. So long as a number of musical families are in the congregation a certain amount of confidence and support is given to the timid, the choir is well attended and the church lulls herself into the belief that all is well. But musical families, like others, are liable to be broken up and scattered: the congregational props disappear, the choir seats are empty, and the church wakes up to the fact that, like the foolish virgins in the parable, she has a lamp, but *no oil*.

As any easy (?) way out of the dilemma the choir is recruited from any musical outsiders who can be induced to join. The chief interest of these volunteers naturally centres in the music, and in the contest that often ensues between musical outsiders, and the unmusical congregation, is to be found the cause of the majority of choir troubles; of which so much is made, and for which the choir generally has to shoulder all the blame, when in reality the congregation is equally, if not more, in fault.

Let us see the duties choir members are expected to perform. To attend the weekly practice, whatever the state of weather, and to be *regular* and *punctual* at BOTH the Sabbath services; even though their most severe critics may consider one attendance per day (especially in bad weather) quite sufficient on their own part, and even often disturb the service by entering late. If the choir venture on a few new tunes objections are at once heard that the people cannot sing so much new music! Then when colds and sickness are prevalent and the congregation is nearly silent on that account, the choirsters must still fulfil their duties or the lash of criticism plays around their heads more vigorously than ever. Let me here bear testimony to the faithfulness of choir members, as a whole. When suffering from throat troubles and when singing has not only ceased to be a pleasure, but has become a serious effort, they have sturdily stuck to their posts of duty, often to be rewarded by being afterwards told they were "dreadfully out of tune"! Of course there are others to whom, as every choirmaster is painfully aware, this eulogium could not be, by any means,

applied. People who seem to think the choir a place to spend an hour when they have no other engagement, who come to the practice and absent themselves on the Sabbath without intimation, and *vice versa*. Such people are, to the choirmaster, veritable broken reeds. Not only are they useless as a support, but the hand that leans upon them is pierced.

Surely here is scope for the display of self-denial and patience, sufficient to place the choir on a level with any other branch of Christian work. Certainly the position of the choirmaster, between a choir anxious to advance and a congregation equally anxious to hold back, is one not altogether to be envied.

Is it fair to expect a number of qualified singers to devote their time and ability to sing nothing but a few old hymn tunes, because the congregation will not take the trouble to learn to do better? Perhaps one way out of the difficulty is to allow the singing of an anthem, by the choir at each service while the congregation confines itself to the hymns and such music as may be familiar.

But the real solution of the difficulty is for each congregation to make the supply of its own choir as much a matter of *duty* as the supply of its own office bearers and Sabbath School teachers. The subject of vocal music can now be so easily mastered, that it requires only a little self-denial and perseverance to become sufficiently proficient to assist in any choir using only a plain service.

Still we do not make the best use of the material ready to our hands. Thus, in many churches, the people on the Sabbath are so dispersed one from another that many are silent purely from the fear of hearing their own voices. On the other hand those attending the week night service, from the fact of those meetings usually being held in smaller buildings, have to sit closer; and the timid, gaining confidence by contact with others, will often join in the singing of a new tune with less trepidation than in the church. Unhappily even this opportunity of becoming better acquainted with our church hymns is often neutralized by the use of one hymn book at the week night service and another on the Sabbath: Why? Is the church hymnal too good for the prayer meeting, or too dull? If the latter be the reason it is time it were banished on the Sabbath, for of all things, everything on *that* day should be of the brightest.

Why not give copies of the church tune book as Sunday School prizes,

and so encourage our young people to take their proper part in the services? In many of our Canadian cities the children are now being taught vocal music in the public schools, chiefly on the Tonic Solfa method; if tune books in that notation were given them, they would, in most instances, be able at once to add their quota to the song service of the sanctuary. Why not have occasional *praise* meetings in which singing should form the principal part of the exercises, and to which all should come prepared, like the Corinthians of Paul's day, everyone with his Psalm. There is need also for each church to have its class for instruction in vocal music, with special reference to the needs of the Sabbath services. The possession of a powerful organ will not secure congregational singing, any more than a stick thrust into a flower pot will cause a plant to grow; both stick and organ are useful for *support*, but in both cases the seed must first be sown. With so simple a method of learning to sing as the Tonic Solfa system at hand, much of the drudgery formerly attending the learning of music is swept away; and if the church but bestir herself, the time should not be far distant when her people will exclaim with St. Paul "I will sing with the spirit, and I will sing with the *understanding* also." And when each congregation shall form one vast choir, in which silent lips will have no place; because, for very shame, even the indolent and the ungrateful will be constrained to "*Praise* the Lord."

*Montreal.*

WILLIAM H. SMITH.

## PHYSICAL CULTURE.

THERE is little in the history of physical culture to impress its claims on our already crowded attention. Never since celebrations of Olympic games has there been such universal enthusiasm manifested in the development and care of the body. When Sparta relied upon successful wars for an increase in her power, it is significant that her walls were her citizens who were generations of invincible warriors. Since that time, perhaps, no nation has acknowledged the necessity of universal education of the body. Indeed muscular bodies soon became abused. The scenes in the Roman Amphitheatre were followed by bull-fights in Spain, by prize-fights in England and in America. And to-day those who seek to promote an interest in physical culture have to contend with an historic odium of pugilism and athletic feats.

The massive tissues which are capable of exercising brute force are not the purpose of the modern gymnast. The finer development of fibre, the rendering elastic and wiry of the whole body, the rectifying of defects of carriage according to the body's normal beauty, these are, or should be, to the exclusion of every other, the aims of physical culture.

The importance of this subject is gradually dawning on students and business men. The citizen, years ago, came from the country. His work gave him, if not a graceful form, a robust constitution. With a change of habits of life, came a change in his physical condition, and now he is beginning to realize that his body is degenerating.

What fresh air and manual labor, therefore, did for the primitive farmer, that and more physical culture on a scientific basis must do for our debilitated students and nervous business men. Education, theoretical in schools and colleges, and practical in business houses, has little, and in most cases, no place for the development or care of the body. Its almost exclusive aim is intellectual, at the expense of physical welfare. So that if each generation finds the average man wiser than his predecessor, assuredly he has a less reserve of energy and endurance, and a constitution much more susceptible to ill-health and disease. Might we not ask if trained minds and enfeebled bodies are the desideratum of modern society? Undoubtedly not. What more painful spectacle do we witness than the array of physically bankrupt

medalists, decrepit editors and haggard ministers, and pinched features of business men. Students and business men seem to take pleasure in the hackneyed excuse that there is no time for them to develop muscle, not knowing that it is economizing of time to do so. It is a well established fact that he who devotes thirty minutes to exercise daily, will before long do more work than he who takes none. An elderly minister who had never enjoyed class drill in a gymnasium, after persistently going through the prescribed course for a certain time, found that he could do not only more work than previously, but that his general health was improved. Such too, is the universal experience of students when a fair trial in a good course has been made.

Many instances might be cited to illustrate the fact that the benefit derived from a systematic course in exercise would lengthen the time of one's usefulness, and increase one's general health. It would not be surprising to find that among the array of questions calculated to sift a man's claim on this life will be: "Is the business of the insured sedentary?" and "If so, do you take regular out-door exercise?" The greatest men of all professions who have undertaken difficult things and accomplished marvelous results, have almost without exception, been bountifully blessed with well-made muscular bodies, and it is no mere accident.

Students in McGill University and affiliated colleges are in need of a more convenient gymnasium, and at least a few modern appliances. These have been promised for several sessions. While American colleges are furnished with large gymnasiums and modern apparatus, it is to be regretted that a leading college of Canada can only yet offer to her students the primitive appliances which merely tend to discourage an amateur. In Harvard, Dr. Sargeant and two assistants give their exclusive attention to the physical department of that institution. A student, on entering, undergoes a thorough examination. Careful statistics of his measurements, weight, and general condition are recorded. A special course is prescribed for him if needed. He learns under what conditions he should bathe; or, on the other hand, he may not be allowed to exercise at all. And how does this compare with our experience here? The instructor, without any examination of beginners, without a hint of advice as to what should be done, forms a class to take successive turns of painful manœuvres on parallel bars, a horizontal ladder, or a vaulting bar. He is the exception who can continue to take such

a course. The weakling becomes discouraged and drops out. His experience convinces him that such a course would be fatal to him, and he is right. Can one imagine the unlimited evil that must result from over exertion of a palpitating heart or weak lungs, or the inevitable pain which follows tortuous efforts of untrained and long unused muscles? When the student goes into a gymnasium he should know what is his physical state, what particular exercises he should take, and under what conditions he should bathe. Under such circumstances it will become a pleasure to attend classes, but until a change has been brought about in the present system, we must regretfully decline class discipline.

It would seem that to have a fully equipped gymnasium with a competent instructor in the Presbyterian College would be quite out of the question for the present at least; and yet this College has seventy students relying on their ingenuity to devise a system by which they can build up strong bodies and unfailing appetites. If a large room, heated and lighted, could be secured in the building, we all feel sufficiently interested to fit it up with necessary appliances. A few pairs of dumb-bells, weighing from two to three pounds, an equal number of Indian clubs weighing from two to four pounds, and pulley weights of modern manufacture, intelligently used, with certain movements of calisthenics interspersed, would be found "safe, easy, beneficial and pleasing."

It is a universal experience with students that the more we draw on our mental energy, the more pure air and physical exercise we must take, if we would keep up the strain. A thirty minutes brisk walk with occasional deep breathing, would do much towards restoring a supply of fresh energy to our minds. In addition to this, fifteen minutes daily exercise with the appliances referred to above, would almost complete a practical and necessary culture. When I suggest a daily exercise of forty-five minutes, it will be borne in mind that we who are resident students as a rule, do not even walk any great distance, except when we do so simply for the sake of the benefit to be derived from the exercise. We have no professional bodily labor, except when different years occasionally exchange greetings.

If physical culture has any virtue to prevent "sore throats," and to stave off "blue Mondays" as claimed for it, before entering on his life work, every student should know the proper use of at least such appliances as I have already mentioned, and should persevere in a daily use of them. If a well developed body, great lung capacity, and general regular working of the system are counterparts of intellectual energy and strength, the very earliest opportunity should be taken by those who have hitherto neglected the well-being of their bodies to make a practical experiment of what I have very briefly and inefficiently set forth.

*Presbyterian College,*

G. D. IRELAND.

## TWO SONNETS.

(*Dalhousie Gazette.*)

DR. CLAUDIUS.

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Not until thirty years had passed him by  
Knew he the taste of Love. Then the strange wine  
Seized on his blood, working a rage divine  
Within him. Now life's roseate streams, long dry,  
Burst into flow; the earth, the sea, the sky  
Grew beauty-haunted; a new sun did shine:  
For on his heart had risen the visible sign  
Of holy womanhood's high mystery.

Love-haloed went the happy days. The strength  
Of ten was in his arm; a courser's fire  
Fretted his limbs. All tasks were fairy-light.  
Even absence found, spanning its weary length,  
A bridge swung 'twixt two towers: this, rising higher,  
Was Hope; that, Memory,—sinking to sight.

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### ART.

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The Soul's true heritage is Beauty. She  
Doth ever know her own. The mystic fire  
Of Love she carries wakes to warm desire  
When Beauty beckons. Though the melody  
Be over, some sweet cadence lingeringly  
Will haunt her chambers, as some hidden choir  
Had seized it, nor would let the strain expire  
Till they were tuned for rarer songs to be.

The Soul's life-stay is Beauty. Beauty calms  
The Soul distraught with craving of new bliss.  
Her godlike hunger-pains alone with this  
Are soothed, as festered wounds with bath of balms.  
She greets her dower of visitants with a kiss:  
They rouse within the cadences of psalms.

T. A. LEPAGE.

## ADVICE TO YOUNG PREACHERS.

A FRIEND of mine was once offered a call to a congregation which he considered very desirable. An older and a wiser head strongly advised the young minister—student, indeed, he was then, for he had not yet graduated—not to accept the call. The reason given was that the people of this congregation would take the “heart” out of him; and that only a thoroughly weather-beaten veteran in the ministry should attempt to be a pastor to these unwieldy people. Five years have passed away since this advice was given, and my friend is to-day pastor of an important charge in a charming city; though when he graduated he first settled in a quiet country congregation, where his success was almost phenomenal. I do not know whether my friend specially remembers the advice given by his elder counsellor (who was himself a minister), but I do, very distinctly; for, at the time, it seemed to me to be nonsensical, as I had the impression that the harder the field was the more the pastor developed. It is quite possible that had the advice been proffered to me, I should have looked down very benignly on my counsellor, with an air of *oh-you-don't-know-me*, and then quietly and complacently accepted the call—an acceptance which I would have bitterly repented of inside of two years.

I have thought the matter over very often since, and have most decidedly come to the conclusion that my friend's adviser was quite correct, and that the place for a young minister is amongst a people who are not too hard to move. “Man is an animal,” says the scientist; and he certainly does possess certain characteristics strikingly like some of the nobler members of the genus animal. “Go to the ant,” says Solomon, “. . . Consider her ways and be wise.” Well if, after all, we are only brother—on our fleshy side—to the animal, and if Solomon considered that some valuable information for a certain class of men (Prov. 6: 6) might be gleaned from a study of the ant, surely I may be pardoned for suggesting that young ministers might learn some great truths from young horses. I am strongly of opinion that “balky” ministers and “balky” horses are both the results of having had their *drawing* powers overtaxed. Here is a fine spirited young horse, such a one as Job (39: 19-25) describes. He is about to be broken in. What would you think of the man who would hitch that young horse to an almost immovable load



and force him to draw again and again, in a hopeless attempt to move it? Why, that he would utterly break the horse's spirit, and make him that he would not try to draw—he would be worthlessly “balky,” like so many of these poor overworked coal-cart horses that pass the college. On the other hand, let a kinder and wiser lover of the noble steed, have the “breaking in” of that young horse, and then mark the difference. He is most careful to hitch his pony to such loads alone as he can draw easily. Occasionally a somewhat heavy load is to be moved, but the trainer takes the utmost pains to see that it is not beyond the horse's strength. Thus the horse soon learns that at his master will not ask him to do what he cannot; and when that horse has been thoroughly trained he may be hitched to a load which he cannot budge an inch. But he will try again, and again, and again, if his master asks him to do so, for he has learned the lesson that most loads can be drawn and that he is always safe to do just as his master bids him. He has gained confidence in his master's commands, and now you may ask him to draw until he is almost dead from exhaustion, and he will *never despair* of moving that load. Nay, you may keep him struggling with his burden till he bursts his heart, but the noble steed will believe to the last, that since you asked him to draw, to draw is his duty, and he will die, if need be, in the performance of your commands. *Balky horses are simply the result of early discouragement and over-work.* It would be more just to call them *despondent horses*.

We often hear of ministers—generally elder ones—who have no “*drawing*” power. When young and fresh from the college class-room they were acceptable preachers. Christ had said that He would “draw all men” unto Him; and this young preacher, full of life, and spirit, and zeal, goes to work to draw men to Christ. Instead of starting to practice his powers by personal dealing with the boys and girls, then the more favorably disposed of his parishioners, and thus training himself in the *drawing* business where he would have many souls for his hire, and where he would gain a confidence, not only in the mobility of men, but in his own power to move them; instead of this, when he enters his field of labor, he sees some men who are a standing obstacle to the cause of Christ, and with fondest hopes of being successful, where probably so many others have failed, he loses no time in ‘hitching on’ to one of these men. Then he begins to draw. His sermons are intended as ropes to pull this “stick-in-the-mud” out of the “miry clay” in which he is standing. His pastoral visits largely circle round this man's neighborhood.

He forgets that he is pastor to the congregation as a whole, and gives the words "sent to the lost sheep," their narrowest possible exegesis. He fancies that the man is beginning to be moved. He is encouraged, and strains himself to the utmost to draw this sinner out. But so many ministers and Christian people have worked with this man to get him out, that the clay in which his feet are embedded, which was only miry at first, has now been tramped as hard as the bricks of which Babylon was built.

I tell you, my young friend, you made a great mistake in trying your drawing powers on that man first. If the Holy Spirit caused a few mercy-drops to fall in that vicinity, as the results of your preaching, you should have applied them to refreshing the young and tender hearts in your congregation. They would have been very helpful there; but they do but little to soften the sun-dried bricks in which that old sinner has his feet planted. Some day when the Lord sends down "showers of blessing," you may expect to find the ground soft round the old man: and if you take your elders and some other strong Christian men with you, and take a good hold of the old chap, and pull well together, you will probably snap his feet right out and get him on the rock. But if you make him your first and chief concern, you will probably do just what he expects—for he quite anticipates that—and your efforts will not only not better his condition, but end in making you a despondent pastor, a weary preacher and finally a *very balky old horse*.

MORAL.—or, perhaps, to be consistent with my superscription, I ought to say—ADVICE: *As your first charge, seek a field which is not gospel hardened; and as your first exercises in drawing, try the young, the weary, the burdened and the heavy laden.*

MALJAM.

## WAS LUKE INSPIRED?

SOME in answering this question would probably assure us that there are different kinds of inspiration, that an equal degree would not be necessary for any writer at all times and that, while *suggestion* might occasionally be necessary, at other times *superintendence* would be sufficient to guard from error. In short, a question which deals with a matter of fact, a matter which must either be or not be, a matter too which creates an extraordinary distinction between any book of Scripture and any book which is not Scripture, would thus be answered by some theory of inspiration or a speculation which might edify a Christian and make plain to his mind that which he believes concerning the origin of that book in the use of which he drinks in spiritual life and which he believes already.

A common way of answering this question would be an extended enumeration of texts designed to prove that the apostles were inspired—texts in which the Saviour promised assistance to them in delivering their message—his promise of the Holy Spirit—his breathing upon them and saying: “Receive ye the Holy Ghost,” and the general authority with which they governed the Church together with the respect of the churches for that authority. And, though Paul had not shared in such explicit communication, yet he acted with the same authority as the others and spoke occasionally of having received very special revelations—some of a very extraordinary kind. Luke, however, was not an Apostle, but only a member of the apostolic company which co-operated zealously with the Apostle of the Gentiles. He comes very modestly upon the scene at the commencement of the Apostle’s European missions under the unpretending “*we*” of Acts xvi: 10. In connexion with this it is usual to appeal to the tradition so well preserved by Eusebius that Luke, Paul’s companion, wrote the gospel which Paul preached, and so that the inspiration of the Apostle’s companion may be inferred from the inspiration of the Apostle. That Luke derived his gospel from Paul is contrary to his own declaration in which he says that he received it from those who from the beginning had been eye-witness and ministers of the word. That Paul inspired the third Gospel is not history but conjecture.

Some would answer this question by proving for us how absolutely necessary inspiration would be for the writing of a gospel. In so doing they

would enumerate those circumstances of difficulty which would be viewed as rendering it indispensable—such as, the number and variety of minute biographical details; the connection between the meaning of discourses and such details; the remarkable agreement between the gospels in unforeseen circumstances; the impossibility of vague tradition shaping itself into a form so determinate and the inadequacy of unaided memory to a task so Herculean. But the question is not concerning what might be expected, but concerning what actually took place. The matter of fact enquired into is one of no ordinary importance—not the divine facts, but the divine authority of the narrative of the facts.

Some, again, might answer that Luke was inspired to speak the truth upon religion, but that neither he nor any other writer in Scripture ought to be considered as inspired in matters of science or subsequent discovery—in chronology, geography or history. But this theory is peculiarly inapplicable to the evangelists who are not dogmatic teachers even in religion, but witnesses, and maintain this character in narrating facts which must have moved their souls to the very depths with an abstention from remarks or comments for which there is no parallel in history. Such a view is an indirect way of overthrowing inspiration as a dogma of the Christian Church. For why should Divine aid be given to Luke in telling what he knew and be withheld in telling what he is supposed not to have known? If the narrative of Luke was given to him at all, why should the afflatus cease at any line of demarcation marked out by man? If it was a work of God, why charge it with imperfection? Why should God assist Luke in telling what he knew and then forsake him in that part of his task in which he spoke of things which he did not know? Such a view is singularly inappropriate as regards Luke, inasmuch as this father of church history who abounds above all others in reference to contemporary matters of custom, law, nationality, topography, politics, history, is singularly accurate in all such allusions—so much so that, in a few cases where his accuracy has been questioned, more thorough inquiry has established his credibility. His accuracy in such things may be considered absolute. He is the most accurate writer of whom we have any knowledge, and there is no writer in the New Testament that furnishes us with more frequent and more convincing evidences of acquaintance with the busy and great world of his own time.

Some would answer this question by undertaking to prove a negative or

by denying the inspiration of Luke altogether. Not only is their verdict not proven ; but it is disproven. In short, rationalists claim for Luke no more authority than what may belong to competent and honest writers of history, or rather they allow no higher claim. Luke, a man of intelligence and integrity, having been placed in circumstances in which he could investigate facts in which he and others were interested, feels impelled to write a history, and not for the future instruction of the Church, but for the edification of an esteemed Christian friend. Such was the very modest and artless commencement of the history of the Christian Church. It is claimed that this wholly natural character is the true guarantee for the truth of the facts—not the inspiration of the writer, but his veracity. Luke's testimony is thus to be received upon the same principles as all other testimony, and is to be tested in the same way. They would point to the undoubted fact that Luke himself, neither in the Gospel nor in the Acts, said anything of a supernatural gift of inspiration. He rests his claims to be heard upon human grounds alone. The most orthodox apologists maintain that this is the proper order, namely, that the credibility of a writing be demonstrated by such proofs as are common to all merely human compositions without any appeal to supernatural signs ; evidences of inspiration being a subsequent consideration. It is indeed a fact that, while Luke makes special reference in his introduction to his advantages as an explorer into the transactions, his early acquaintance with them and his having learned them from eyewitnesses, he nowhere hints at his having received a divine message commanding him to write or aiding in writing. If he did receive such assistance, he must, since he conceals it, have desired his narrative to receive acceptance upon other grounds.

It is right to bear in mind that whatever opinions may float about with reference to inspiration, the facts that form the foundation of the Christian religion remain unshaken ; resting upon the testimony of those who had simply the use of their natural reason and natural senses. It would indeed be a serious matter if we should come to the conclusion that, admitting all the advantages of the sacred writers, the evidences of their honesty and the innumerable proofs of the reliability of their testimony, still they were not supernaturally guided and had no gifts superior to those of ordinary Christians. But Christianity would in no sense be shaken ; for its foundation is not a doctrine, but is a series of facts culminating in the resurrection of Christ. Salvation would still be available to men. The Church is a new

creation and grows by divine power, and the New Testament Scriptures are but part of that growth which we call Christianity, and which in its organised form we call the Christian Church. As Vinet has remarked: "Christianity is not a book, but a fact."

The larger part of the third Gospel has an authority superior to what inspiration can give to any writing or any book of the Bible; for it largely consists of the words of Him, who is "the true Light that lighteth every man that cometh into the world"—the eternal source of all truth. This part of the gospel came directly from himself. It is this which lends a charm to the gospels above all other human writings. In the ancient liturgies they are never omitted from the regular services of the Church.

How do we then know that Luke was inspired, and is there any sufficient evidence of this stupendous truth? The assurance sought is not evidence of the divine origin of the facts, but of the narrative in which the facts are given. As Luke, as well as the other evangelists, says nothing on this subject, we have no positive or direct evidence. The Anti-Nicaean writers furnish a formidable array of strong assertions of the inspiration of the New Testament. In another connection these opinions—for they are only opinions—are very important, but in this connection they are of no importance whatever. It is proof that is wanted, and proof of the positive kind there is none, and there cannot be any such; for while inspiration is miraculous, it was a miracle of the subjective kind. It was confined to the mind of the inspired writer and could be seen or heard or known by none else. If it was apparent to no contemporary, it was assuredly much less so to the men of the second, third or fourth centuries. What was not visible in the first century was still less so in the second. Indeed in this matter the external testimony of any man or church in the first century is of no more force than the testimony of any man or church in the nineteenth century, or the testimony of the Council of Trent in the sixteenth. Yet Roman Catholic polemics are wont to press this case upon Protestants, as if the latter could not upon their own principles be assured of the inspiration of Luke; supposing that the voice of the Church supplies an authority which is sufficient; meaning by the Church, *their* Church.

Testimonies of individual writers as to what was the opinion of the Church in their time, with reference to the inspiration of particular books, are important. They furnish the only available evidence in the canon. But the

Church has never spoken with any authority, as Roman Catholics coolly and quietly assume, on this question. The council of Laodicea in 363 was a small local council. Those of Hippo, in 393, and of Carthage, in 397, were provincial, though they settled the canon for the whole Church till the council of Trent met in the sixteenth century, and added the Apocrypha. No council in the fourth century, after an interval as great as between this time and the age of Queen Elizabeth, can decide the inspiration of any book, though it might preserve previous tradition on the subject. The vaunted authority of the Church of Rome on this subject, is a pure fiction. They ask : " how do you know that Luke is inspired ? " but they don't tell us how they know.

The only possible remaining evidence is that furnished by the Book itself. It would be impossible within short space, to particularise the extraordinary merits of the third Gospel. We owe so much to this modest and unpretending writer, to his particularity, his accuracy, his preservation of circumstances not to be found elsewhere, his admirable historic instinct, his excellent management of material, and to those unique passages which contain so much that is memorable, that if inspiration be claimed for the other Gospels, it cannot be denied to Luke. It would be too much to say, that if this Gospel had not been written, we should have had to deplore a serious defect in the evidence for the historical basis of Christianity ; for the Church, which means a vast cloud of independent witnesses, is the grand witness to the truth of the Christian religion, and would be if no book had been written ; but it must be admitted that the historical testimony would not be so rich or many sided, or instructive. Still, the inspiration of Luke, who was not an Apostle, remains for us as it was for the early Church, a matter of opinion, and must be referred to the Christian consciousness. There is no other tribunal to which we can appeal, unless we shut our eyes and sink helpless into the net of mere authority, whether spread for us by the Roman Catholic Church, or any imitator of that pretentious body.

Such is the reply given to this question by the Westminster Divines, who formed the most respectable and most venerable council known to us since the days of the Apostles. The first chapter of their confession, that on Holy Scripture, has been pronounced by many competent authorities, superior to any on that subject, in any of the Reformed Confessions. This chapter deserves to be imprinted on the memories of students of Theology. Thus it is there said : " The authority of Holy Scripture, for which it ought to be

believed and obeyed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself) the Author thereof; and therefore it is to be received because it is the word of God." Again: "Our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the word in our hearts." In this matter we dare by taking the testimony of men be thrown back upon the pathless desert of human authority. We cannot consent to shut our eyes and swallow the assertions of Romanism on this point, knowing how much more we shall in that case have to swallow. As they are inexcusable who do not see the power and Godhead of the Creator in the works of nature, so they will be inexcusable who do not see the hand of God in the books of Scripture, and especially in the gospels which are the most unique and most expressive portion, and are indeed the very centre of the whole Bible, where the Redeemer shines forth as the Sun of Righteousness and the lustre of the moral world. The question of the inspiration of Luke or any other book of Scripture, is therefore a question among Christians, and inspiration must, like all Christian dogmas, be received by a faith which is the gift of God.

*Halifax, N. S.*

ALLAN POLLOK.



# The Mission Crisis.

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## STUDENT MISSION WORK.

### CITY MISSIONS.

THIS is an age of centralization. The census shows that rural districts are being depopulated, and that the tide is setting towards the cities and larger towns. All admit this. Many deplore it. The teaching of the quiet home is too often forgotten in the glare of the great city. How to make these centres of population as Christian as they are attractive, as harmless as they are potent, is the task which lies before the city churches. Among the many organizations for this end in Montreal, the Mission Sunday School and preaching station occupies a prominent place. These are under the general direction of the Presbytery, but mostly organized and maintained by the various city churches. Students are employed as missionaries, and it is scarcely necessary to say that the experiences met with are, in many important respects, different from those of the Country Mission Field.

In the city, sin of all kinds rears its head more boldly. Your mission may be surrounded by saloons, beside it may be a race-course, or the factory of the monopolist, all plying their work on God's day, and mingling their clamour with the song of praise. The people who have gathered to hear you are of divers races. Eight nationalities have been represented in a gathering of forty persons. This may seem very romantic, but the romance all vanishes when you begin to organize your little band. Where the machine is composed of parts from so many sources, where the wheels are gathered from Norway, France, Germany, England, Ireland, and the crank from Scotland, there is bound to be more or less friction to begin with. The work is also complicated by the number of denominations represented. The Methodist, Anglican and Lutheran are there as well as the Presbyterian, each with his denominational traditions, but without enough vital Christianity to cement the mass together.

The work of doing good among such a miscellaneous mass is sometimes

still more complicated by poverty. Cases of mere want of food, fire, or clothing are not unknown to every pastor and missionary in Montreal. In such cases something more than distribution of tracts or reading the Bible must be done. To do only this where the husband is out of work, and there has been no coal for two bitterly cold days is sheer mockery. Something must be done to relieve pressing want before any real spiritual good can be accomplished.

But the work is not all difficulties. It has its bright side. In every Mission there is a band of men and women whose hearts God hath touched, and who are always ready to co-operate with their missionary in every good work, to bear with his crude efforts, and to encourage him by their lives and words when his own heart would fail him. Success, too, has marked the work as a whole. Four or five of the leading congregations of the city to-day are the outgrowths of Mission Sunday Schools, and a rapid glance at the work now carried on will show additional proof.

Nazareth Street Mission has a very large Sunday School, and service every Sunday evening. Victoria Mission, Point St. Charles, has a Sunday School of over two hundred pupils, with services morning and evening, and has lately taken steps to organize as a congregation. At Maisonneuve a new church was built last summer at a cost of about \$4,000. The Mission at Cote St. Louis has developed very rapidly. Though not a year in existence yet, it has lately received permission from the Presbytery to organize as a congregation. Montreal Junction is the newest suburb of the city, having been started only last Spring, but Presbyterianism has been already planted there with gratifying success. A site has been secured, and about thirteen hundred dollars collected for a church building.

E. A. MACKENZIE.

## BENEFITS OF CITY MISSION WORK TO THE STUDENT.

“**M**AN is the same wherever you find him,” so says an old proverb. This in many respects is true, but in others it is not. Man partakes somewhat of the chameleon nature, and adapts himself to his environment ; or in other words, circumstances mould the man.

This fact is particularly noticeable to a student who comes from laboring as a missionary in some rural district, and commences work for the Master in a large city like Montreal. He finds that men and women living in the full blaze of city life are different in many respects from men and women living in secluded country districts.

It has been my privilege to labor in both country and city missions ; and having written in a previous JOURNAL on the former, it is my intention in this short article, to endeavor to point out some of the advantages accruing to the student from work in the latter. Without making any invidious comparisons, there are certain respects in which city mission work stands contrasted to that of the country, so far as the benefits to the students are concerned.

(1) It gives the student a more varied experience. He comes in contact with all classes and conditions of men. In the first place, he is brought face to face with extreme poverty. In the country he seldom, if ever, meets with cases of complete destitution,—families who do not know from where the next meal is going to come. But such is not the case in the city. In his work as a city missionary he frequently visits homes where, on account of the parents having been suddenly turned out of employment, or on account of vice or indolence, the wolf is not only at the door, but has actually entered, and is staring the poor hungry family in the face. When he leaves such a place, after having done his utmost to alleviate the misery, it is with a sad feeling of pity in his heart, pity for poor, fallen, wretched humanity. But even such an experience as the above has a beneficial effect upon the student ; it shows him the stern side of life, and in trying to help others, it lifts him out of himself and broadens and deepens his sympathies. It tends to make him a more unselfish, sympathetic man, more like Him who gave his life for others.

In the second place it gives a deeper insight into the depravity of the human heart. One sees how low a creature made in the image of God may fall. Evils are rampant in the city that are never dreamed of in the country. Some of the most abominable sins of the city are entirely unknown in rural districts. Perhaps some one might ask, "what good can result from seeing evil in such hideous forms?" Much every way. It gives a true idea of what the devil can and will do with those who give way to him. It teaches one to rely entirely upon Divine help, to rescue the fallen. And Oh, how it strengthens the faith, and what a reality it gives religion, when God lays hold of one who is so completely under the power of sin, and sets his feet upon the Rock of Ages!

Then in the third place, one working in the city comes in contact with an aggressive type of Christianity. In the country will be found many fine types of Christian character, but as a general rule, the number of aggressive Christian workers is few, and the result is that the student has to do nearly everything from preaching down to precenting. But in the city such is not the case; he is encouraged and stimulated by the aggressive Christian work that goes on around him upon all sides.

(2) City mission work is conducive to the mental and spiritual development of the student. In some of our mission fields the student is regarded as a sort of oracle. No one would have the audacity to question his statements or his doctrine. His logic may be weak, his rhetoric faulty, but if a good vigorous appeal is made to the emotions, it covers a multitude of sins. But in the city it is different. Men on all sides are educated to a certain extent, and the people are much more critical. If the preacher gives utterance to any doctrines that sound strange to the listeners, or do not fall in with their preconceived ideas, he is most likely questioned regarding them. Now what effect will this have upon the student? If he is awake to his responsibilities, it will make him careful as to his preaching; he will say nothing but what he knows well he can corroborate by Scripture; and when met by unbelieving educated men who attend the free thought club and such places, he will learn that he must be able to give an intelligent reason for the hope that is in him. It will make him grasp with a firmer hand the great doctrines of Eternal Truth upon which he is building his own Spiritual life. When a student is coolly told that there is no such being as God, that Christ is nothing more than merely a model man: that the great doctrine of substitution is consummate

nonsense ; that such things as Eternal punishment and Satan are simply relics of heathen mythology and superstition, and that the Bible is full of blunders and errors from beginning to end, it arouses him to a recognition of the fact that such arguments must be met, and realizing this, it drives him to his study and his books in order that he may discover the best way of meeting them, and it also drives him to his knees to wrestle mightily in prayer with Him who can turn the hearts of men as rivers of water. When a student has passed through such an experience, he goes forth into the world a stronger man both mentally and spiritually.

(3) City work eliminates sectarian prejudices In rural districts, especially if they are, as is the case in many country places, over-crowded by the various denominations struggling for existence, and bitterly hostile to one another, it tends towards making a student narrow and sectarian in his views. The denominational spirit, as a general rule, dominates to a much larger extent in the country than in the city. But when one is daily brought in contact with humanity in all its various forms, when he sees the sorrow, the trouble and suffering that reign on all sides in city life, in every sect and denomination, the thin paper wall of sectarian bigotry vanishes, and the student rises to a consciousness of the fact that he is a brother of humanity, and that like the Apostle of the Gentiles, he is debtor to all alike.

(4) City missions give unlimited scope for work. Country districts are generally circumscribed in some way, if not by defined limits, at least by distance, which will forbid the missionary's going beyond certain boundaries. But in the city, opportunities for work are numberless. One hundred and seventy-five families were visited by the writer in his last summer's work, in what is but a small fraction of the city. It appears to me that many of us are too much afraid of going outside of certain bounds and certain families in our pastoral work. The servant of God who is earnestly seeking to sow the good seed and win men from the broad way, should not be afraid if some cool receptions and even insolent rebuffs are accorded him. He should not feel like offering an apology when he finds himself in the house of a Roman Catholic. Wherever he visits, it is his duty to deliver the Lord's message, and he knows not where it may bring forth fruit. Many homes visited by me last summer were those of Protestants, who had been entirely neglected by their own clergy. Many of them had been church-going people, and some of them church members in the places from which they had come, but having

settled there, and not having been visited by any minister of the Gospel, they had lapsed into carelessness and indifference. "The field is the world," said Christ, and our great cities are important parts of that field, and give grand opportunities to laborers.

These are but a few of the advantages arising from mission work in the city. But all will discover, whether in country or city, town or village, that the human heart is deceitful and sinful. Evil propensities may not be carried into action to such an extent in some places as in others, simply for lack of opportunity; but man is fallen and degraded wherever he is found. It will also be found that the glorious Gospel of Christ is what men need in country and city alike, and that it alone can save from the power of sin and raise to a life of peace and happiness.

*Presbyterian College.*

W. D. REID.

## Partie Française.

### LES MARIAGES EN BRETAGNE.

C E n'est point une petite affaire qu'un mariage en Bretagne. Le récit des cérémonies qui le précèdent, l'accompagnent et le suivent fera sans doute ouvrir de grands yeux aux Américains habitués à tout expédier à la vapeur, même les mariages, je pourrais presque dire, surtout les mariages. Il est vrai par exemple qu'ils ne mettent guère plus de temps à les défaire qu'ils n'en ont mis à les faire. Les Bretons, gens arriérés, ne connaissent point encore ce système expéditif qui peut avoir ses avantages, mais qui a certainement aussi ses inconvénients, ainsi que le témoignent les nombreux divorces qui en sont la conséquence naturelle et logique.

Pour le Breton, le mariage est l'affaire la plus sérieuse de la vie. Aussi l'a-t-il entouré d'une foule de cérémonies touchantes et pittoresques dont chacune a pour but de faire une impression profonde sur les esprits. Malheureusement ces charmants usages tendent à disparaître, comme les dieux de l'ancien temps. Ainsi le veut le progrès, dit-on. Peut-être, mais dans tous les cas, je le répète, pour moi c'est un malheur. Notre siècle est vraiment un siècle de fer et à force de devenir positif, on finira par enlever à la vie toute sa poésie. Or qu'est-ce que la vie sans poésie? Un désert sans oasis pour réconforter le voyageur fatigué.

Le Breton a un besoin inné d'amour, mais cette petite faiblesse (si c'en est une) ne lui fait point oublier le côté pratique des choses. Il occupe le juste milieu entre l'Espagnol toujours plongé dans ses rêves romanesques et le Normand pour qui le mariage n'est qu'un marché plus ou moins avantageux. Avant de demander la main d'une jeune fille, un jeune homme tient à connaître ce qu'elle vaut surtout comme ménagère et il n'est point de ces gens qui achètent chat en poche. Cet examen peut durer de longues années. C'est le temps de la courtship comme disent nos amis les Anglais. Les bonnes gens de mon pays appellent cela *se voir*. "Vous connaissez la jeune X. n'est-ce pas?"—"oui," eh bien, le jeune Z. va la *voir*," en d'autres termes lui fait la cour dans le dessein de l'épouser. Cette courtship se fait surtout pendant les

longues soirées d'hiver. La jeune personne doit prendre garde de se montrer laborieuse. Ses dix doigts ne resteront jamais oisifs, mais ils seront constamment occupés à filer ou à tricoter. De son côté, le jeune homme fera au moins une visite toutes les semaines sous peine d'une rupture éclatante

Tout a une fin en ce monde, la *courtship* comme le reste. Il arrive un moment où il faut penser au mariage. Lorsque les deux jeunes gens sont tombés d'accord, on fixe un jour pour les fiançailles publiques, ce qu'en langue vulgaire on appelle la *demandaille*. Le jeune homme accompagné de son père, de sa mère, ou de son tuteur s'il est orphelin, se rend à la maison de sa future. Dont les parents ont eu soin de préparer un magnifique souper auquel sont généralement invités les amis les plus intimes. Une invitation au parrain et à la marraine est aussi de rigueur. En un mot, c'est surtout une fête de famille où les étrangers ne sont pas admis. Mais il ne faudrait point croire que nos paysans Bretons soient aussi pressés de se débarrasser de leurs filles que les bourgeois des villes qui ne savent qu'en faire. Ils le sont si peu que bien souvent le plus grand obstacle au mariage vient de la part des parents de la future qui ne veulent point la lâcher parce qu'elle est utile pour les travaux de la ferme et qu'elle fait l'ouvrage d'une femme de journée.

Mais revenons à nos moutons ou plutôt à notre jeune amoureux que nous avons laissé se rendant chez sa promise avec ses plus proches parents. Arrivés au logis de la belle, tous doivent se comporter comme s'ils arrivaient du Congo ou de l'Indo-Chine et faire les compliments d'usage comme s'ils n'avaient point vu la famille depuis un siècle. On les invitera à s'asseoir mais ils ne doivent accepter qu'après s'être fait convenablement prier. Ces préliminaires terminés, la conversation s'engage, on parle de la pluie, du beau temps, du prix du grain, des bestiaux mais pas un mot d'allusion à la circonstance présente. Enfin au bout d'une bonne demi-heure, le père, la mère, ou le tuteur se lève. "Ce n'est pas tout cela, dit-il, mais je suis venu ici ce soir pour savoir si j'aurai une bru, oui ou non,"—C'est au tour du père de la jeune fille de répondre. "Oh ! mais nous avons le temps d'arranger cela. Vous allez d'abord souper, puis nous en causerons après."—"Non, merci, vous êtes trop honnête. Nous n'avons point faim." Remarquez qu'ils sont venus pour cela, mais il est de bon ton de se faire prier pendant quelque temps." "D'ailleurs, continue le bonhomme, nous sommes bien décidés à ne rien accepter avant que vous ayez répondu catégoriquement à ma question. Encore une fois je veux savoir si j'aurai une bru, oui ou non."



Cette fois les parents de la belle sont mis au pied du mur. Il n'y a plus moyen de reculer. "Ma foi, répond le père, pour moi, je ne demande pas mieux, mais vous le savez, je ne suis pas le maître. Ma fille est en âge. Elle sait ce qu'elle a à faire. C'est donc à elle qu'il faut vous adresser. Je souris d'avance à ce qu'elle vous dira. Alors l'on s'adresse à la jeune fille. "Voulez-vous être ma bru. Vous ne serez pas malheureuse *chez nous*. Il faudra travailler, mais avec la grâce de Dieu, le pain ne vous manquera point."

L'usage ici encore veut que la jeune *promise* fasse quelque difficulté pour répondre le *oui* fatal. Souvent elle meurt d'envie de prononcer ce mot fatidique, mais si elle se pressait trop, que dirait le monde, Ah ! certes, l'on ne manquerait point de faire remarquer qu'elle était bien pressée et qu'elle avait peut-être de bonnes raisons pour cela. ô usage, abominable tyran, tu règnes aussi bien sur les simples paysans que sur les membres de l'aristocratie ! A la fin, le consentement est donné par la pudique vierge qui rougit jusqu'au blanc des yeux. Alors le père du jeune homme. "Approchez ici, ma fille. Mettez votre main dans celle de votre futur époux. Désormais vous êtes fiancés et vous devez vous regarder comme tels. Puissiez vous être heureux ensemble pendant tout le cours de votre existence." Quelques paysans qui ont la réputation d'être les fortes têtes de l'endroit se croient obligés dans ces circonstances d'adresser un long discours à leur future bru et aussi au futur mari. Ces discours parfois ne manquent pas d'une éloquence abrupte et primesautière, et j'en ai entendu plusieurs qui me touchaient jusqu'aux larmes. Tous se distinguent par un bon sens extraordinaire. Comme le mariage apparaît solennel, saint et sacré dans ces moments-là ! Comme tous ces usages qui peuvent paraître ridicules à certains individus blasés donne un air patriarcal et biblique à cette fête de famille. C'est ainsi que les Rebecca, les Ruth et les Sara devaient faire autrefois leurs fiançailles. Certes sans exagération, une pareille scène est digne du pinceau inspiré des écrivains sacrés de l'Ancien Testament.

Montreal,

(A continuer.)

L. MARTIN.

## NOUVELLES.

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**A** PRÈS avoir passé environ deux mois aux Etats Unis où il a donné avec beaucoup de succès une longue suite de conférences sur l'Eglise romaine, M. Chiniquy est revenu à Montréal le 24 décembre dernier, pour prendre quelque repos au sein de sa famille. Le discours qu'il a prononcé au Russel Hall dimanche soir a prouvé que, malgré ses 82 ans, il a la voix et la force du jeune homme. Lundi dernier il quittait de nouveau Montréal pour les Etats Unis où il doit, pour répondre à quelques-uns des nombreux appels qu'on lui a faits de différentes parties de la Nouvelle Angleterre, continuer ses conférences si appréciées par tous ceux qui ont l'avantage de les entendre. Quel vieillard infatigable ! Nos meilleurs souhaits pour le succès de son œuvre.

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Nous regrettons d'apprendre que M. Boudreau, pasteur de l'Eglise de Ste. Anne, Ill., a donné sa démission à cette église. S'il en est ainsi, de toutes les congrégations protestantes françaises des Etats Unis et du Canada, la plus importante par son histoire et par le nombre de ses membres (environ 200 familles) sera bientôt vacante.

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Le 30 décembre dernier la congrégation anglaise de Grenville se rendait en grand nombre à son nouveau lieu de culte pour célébrer le service de dédicace d'une église dont elle est fière et pour laquelle elle doit à M. et Mme. Mousseau beaucoup de reconnaissance. M. Barclay, pasteur de l'Eglise St. Paul de Montréal, a prêché le sermon de circonstance.

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La mort de Madame Crawford, directrice du collège Coligny d'Ottawa, a jeté la douleur dans l'âme de tous ceux qui connaissent cette femme de talent, d'énergie et de dévouement. C'est une grande perte pour le collège. Nos condoléances à la famille affligée.

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Nous apprenons avec plaisir par la voix des journeaux que M. Cayer a accepté l'appel que lui a fait l'Eglise St. Marc d'Ottawa. Sa mère patrie l'attend les bras ouverts et ses amis soupirent après son arrivée.

MOISE MÉNARD.

## ECHOS DU "BACHELOR'S HALL."

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Ici l'on vit,  
On parle, on rit.  
On vit heureux  
Quand on est deux :  
Quatre étudiants—  
Un peu charmants—  
Doivent se plaire  
Et se complaire,  
Sans se gronder,  
Se chamailler.  
Mais par moments  
Ils sont méchants.  
L'un est grondeur  
Et nous fait peur.  
L'autre est si bon !  
C'est un mignon.  
L'autre est très vif,  
Parfois rétif.  
L'autre, plus sage,  
Calme l'orage,  
Reste à coucher,  
Part pour manger.....  
Quand le Trio  
Sent le coco,  
Vient une crise :  
On se divise :—  
C'est du café—  
Non c'est du thé  
Qu'il nous faut boire.  
Ouvre l'armoire.....  
Quand tout est stable.  
On met la table  
On se repait  
De sauce au lait,  
De saucisson  
Et de poisson.  
On mange, on dort,  
On entre, on sort.  
Et tour à tour  
On vit d'amour.

# College Note Book.

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## STUDENT LIFE.

SEVERAL of our number have recently been sorely bereaved. Before the holidays, J. W. Wallace's mother was taken. After P. A. Colquhoun's arrival home at Christmas-time, his father suddenly died, though the night before he had been enjoying his wonted measure of health. La Grippe invaded the home of our former fellow-student, R. MacDougall, and removed his esteemed mother after a brief illness. Words always seem empty comfort, but if there is any consolation in a friend to share our sorrow, our comrades may be assured of our tenderest sympathy.

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La Grippe has been paying a few of his unwelcome visits to our college home. Prof. Campbell suffered long from its effects. Many of our students have been compelled reluctantly to lay aside their studies, and receive his attentions with all possible grace. But all are now convalescent, and he has not yet shewn any disposition to continue his ravages.

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The evening before his departure for the holidays, W. D. Reid was tendered a farewell social in Victoria Mission. After the programme he was presented with a purse of fifty dollars, accompanied by the best wishes of the people.

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Auto-harps have been invested in by A. Mahaffy, D. D. Miller, and T. A. Mitchell, and the Morrice Hall resounds with their strains. It is difficult to determine whether the strain is heavier on the harps, than on the patience of those who try to study meanwhile. Considering these, and the mouth-organ, accordion, violin, banjo and organ, we conclude that our college is well supplied with musical instruments.

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The great entertainment of the holidays was given by G. D. Ireland. After refreshments were served and disposed of, songs, speeches, and social intercourse wiled the hours away, and not until the bell "told the hour for retiring" did the company disperse.

On New Year's Eve a presentation was made to Philip Boutillier, as a recognition of his services as Assistant Janitor throughout the past term. Arrayed in full academics, W. T. D. Moss read the address, mingling his words of commendation with much seasonable counsel and kindly reproof. With seeming dignity, N. A. MacLeod then made the presentation, which was accepted with all the gravity due to the occasion.

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At twelve the same night, the Old Year was solemnly tolled out, and after a short pause the New rung merrily in. This is a time-honored custom here.

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The chorus from the West Wing sang two songs at a Band of Hope Meeting in Nazareth Street Mission on January 8th. Collectively they presented quite a formidable front, and their lively college songs contributed much to the success of the evening's entertainment.

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At the same meeting our Principal delivered an interesting address on the effects of alcohol on the physical organism. We were deeply impressed with his long-suffering benevolence, which enabled him to call those Western singers "large-hearted" after living beneath them for so long a time.

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Shortly before the public debate, the manuscript copy of one of the speeches mysteriously disappeared. Great were the fears entertained concerning its well-being, for in the event of its loss, half the evening's thunder had never rolled.

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J. Taylor, President of McGill Y. M. C. A., was sent by that Association as a visiting delegate to Kingston, to attend a meeting there on January 23rd. He speaks with much appreciation of the kindness of the students of Queen's and of the meetings held there.

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Some nights before the close of the Christmas festivities, a few wayward revellers vented their exhilaration in sounds that were not remarkable for harmony or sweetness, nor adapted to soothing the devotees of the Slumber God. The tones of the college bell blended beautifully with the artistic execution of the "Protestant boys" on the door panels. The next morning it was feared that *seven* cents' worth of valuable rope that had never before

been known to break, was forever lost to the college, but our apprehensions were happily unfounded.

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The Rev. Mr. Macaulay from Irwin, Scotland, addressed our "System" class recently. He specially referred to the advantages we possess in having a free interchange of ideas between teacher and taught, over the way things were done in bygone days, when students could not ask a question on pain of expulsion; and closed by urging us to aim at high spiritual life and efficiency in our future work.

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The subjects for the Essay and Public Speaking in the Prize Competition of the Literary Society are in our estimation the best we have had for some time. The subject of the essay is:—"The moral influence of the stage," and for speaking:—"The relation of the pulpit to politics." These subjects are of present and practical interest, and students can write and speak on them with fervor, and the feeling that they are not addressing the antediluvians.

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#### ECHOES FROM THE HALLS.

"Poor Nell was dead!"

"Hang H;tch-s-n to the door-knob! He'd get an awful fall."

*Holiday* reveller:—"Hallo M-tch-ll, *how* ('ic) did you enjoy your holidays?"

Recipe for getting rid of a loafer:—"Did you ever ponder over Proverbs xxv : 17?"

"It's a good thing that sermon is well fastened with ribbon, for there's nothing else to hold it together."

GEORGE C. PIDGEON.

## OUR GRADUATES.

AT the anniversary social held in Erskine Church, Hamilton, the Rev. S. Lyle, B.D., delivered an address.

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Mr. Robert Frew was ordained by the Presbytery of Minnedosa, on January fifth, and is stationed at Birtle, Man.

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Rev. Dr. Robertson, superintendent of Presbyterian Missions for the North-West, preached at the morning service, in the beautiful church edifice recently erected by the Presbyterians of Sapperton, B.C.

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Rev. T. Bennett has been appointed moderator of the Presbytery of Montreal.

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During vacation we had a visit from Rev. J. P. Grant, who since graduation has been laboring in the North-West.

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Rev. D. Currie, M.A., B.D., has been elected moderator of the Presbytery of London ; he is the first to hold the position by popular vote ; the former method of appointment in this Presbytery was by taking the names in rotation as they appeared on the roll.

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Rev. S. J. Taylor, M.A., of Montreal, conducted services in St. Mark's Church, Ottawa, on January 17th. Mr. Taylor is one of the few English clergymen of our Church who can address a congregation in French ; his thorough knowledge of the language makes his services very valuable to the Board of French Evangelization, of which he is secretary.

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At a meeting of the Presbytery of Regina, on December 9th, Mr. A. McGregor, B.A., appointed missionary to Buffalo Lake, was licensed and ordained to the work of the Christian Ministry. Rev. W. L. Clay, B.A., conducted the preliminary exercises.

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At the same meeting the Presbytery recorded its sorrow, on hearing of the death of Rev. A. Ogilvie, B.A., B.D., who labored for eighteen months within its bounds ; a copy of the resolution was sent to the relatives of deceased.

Rev. F. H. Larkin, B.A., whose sermon appears in this issue, has for some time been stationed at Chatham, Ontario. The work there has to a certain extent been hindered by the want of a church edifice; the congregation being under the necessity of worshipping in the Opera House; this difficulty however will soon be removed, as contracts have been already let for a church, which with the site is to cost in the vicinity of thirty-five thousand dollars. The work of construction will begin with the opening of spring, and the people expect to occupy their new structure about a year hence.

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Rev. W. T. Herridge, B.A., B.D., during the Christmas season preached sermons which occasioned much notice in the Ottawa papers. The *Free Press* characterized them as "exceedingly fine," and said "the manner in which the preacher pictured the life of Christ and his teachings, and applied the theme to our everyday life, was elevating in the extreme." On January 17th Mr. Herridge preached the first of a series of lectures on the Lord's day, taking for his subject "The Hebrew Sunday."<sup>3</sup>

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In the *Presbyterian Review*, January 14th, appeared a letter from Rev. John McDougall, Honan, China. He states that the riot was not so serious as at first supposed. Since the disturbance several offers of materials and workmen have been made, previously Mr. McVicar found it impossible to obtain either. The letter contains a remarkable instance of answered prayer; when the melée was at its height, the missionaries calmly retired within the compound and laid their case before the Lord, who speedily sent deliverance.

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Rev. Prof. Beattie, of Columbia College, U. S., is a tireless worker, since receiving his doctorate he has continued his studies principally in the line of apologetics; besides lecturing in the Seminary he preaches a great deal; during the month of November he visited the Synods of Alabama and Georgia, in the interests of his College, and delivered two synodical addresses. Last summer the dormitories and lecture rooms were refitted and furnished, and are now exceedingly comfortable and pleasant. Prof. Beattie is enjoying his work, and the prospects of the college for the future are bright and hopeful.

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Rev. A. McWilliams, B.A., '88, was for three years stationed at South Mountain and Heckston, Ont. While there a new stone church was erected



by the latter congregation, which when opened was free of debt, and shortly afterwards Heckston was raised to the status of a self-supporting congregation. In June last Mr. McWilliams was settled at St. Andrews, Peterboro, then a broken-down and scattered congregation, fifty-six names have been added to the communion roll since that time. The Sunday School has so increased that their room is becoming quite inadequate, and will soon be enlarged. The Y. P. S. C. E. numbers about eighty members, and every department of the church is now in a most healthy condition, far surpassing the expectation of the most sanguine of those interested. Peterboro is one of the most progressive towns of the West; at the last census its population was almost ten thousand, which has been increased by more than a thousand since; from this it will be seen that the congregation of St. Andrews is an important one, and requiring just such a man as its pastor has proved himself to be.

J. ROBERT DOBSON.

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## REPORTER'S FOLIO.

### STUDENTS' MISSIONARY SOCIETY.

A REGULAR meeting of this Society was held December 4th, 1891. The chief interest of the meeting centred in a very instructive paper read by Mr. D. J. Fraser, B.A., the subject being, "Our Honan Mission. Music was discoursed by Mr Mahaffy, the Messrs Menard and Mr. Brandt.

Notice has already been taken in our editorial columns, of the fact that the committee in charge have succeeded in purchasing a suitable site for the continuance and extension of the work in the St. Jean Baptiste Mission. We are hopeful that the removal of this barrier will result in the progress of this very interesting Mission. We may also state, the Mission has now been formally recognized by the Presbytery of Montreal.

December the 16th, 1891, a public entertainment was given, and a Christmas-tree provided for the children of the Mission. To this purpose the students contributed some \$17 or \$18. Great interest was manifested by the children, their parents, and the friends of the work. Although the evening was very unfavorable, the building was full to overflowing. The whole of the proceedings bore ample testimony to the tact, diligence, and self-denial of

Mr. and Mrs. Charles. One could almost read in the beaming countenances of the little ones, a consciousness of deliverance from bondage, such was the liberty they manifested in carrying out the programme, the burden of which devolved upon themselves.

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#### PHILOSOPHICAL AND LITERARY SOCIETY.

THE last meeting of 1891, of this Society, was held November 27th. The item of interest was a debate on a resolution that a summer session is desirable. The leader of the affirmative was A. Russell and his supporter D. Guthrie, R. Tener led in opposing the resolution, supported by W. Beattie. After a somewhat lively discussion, the debate was decided in favor of the supporters of the resolution. This decision is important, in view of its probable bearing on the action of the General Assembly at its next sitting.

A public meeting of this society was held in the David Morrice Hall on the evening of January 15th Prof. Scringler occupied the chair. The large and intelligent audience that assembled upon the occasion, was first greeted with some music from the gallery, by the glee club. John R. Dobson followed with a reading, which he gave in his usual effective style. The event of the evening was the debate; the subject discussed being: "Is political union with United States, as advocated by Goldwin Smith in his recent book, likely to be the destiny of Canada?"

Mr. H. C. Sutherland, B.A., led the affirmative in a solid, vigorous speech, in the course of which he advanced strong arguments, touching upon all the vital points at issue, on this great question, viz., Emigration to United States, our community in religion, literature, and national origin, our geographical position and common commercial interests. Mr. D. J. Fraser, B.A., as the leader of the negative, in a very able and eloquent speech, in which he traversed the ground of the first speaker, and showed that he had both weighed well the arguments of his opponents, and measured the mind of his audience, manifestly did much to win the favor of the audience for the speakers on the negative, Mr. W. Clark followed supporting Mr. H. C. Sutherland, on the affirmative. The purport of his speech went to show, that sentiments like "A British subject I was born, and a British subject I

will die," were too narrow for the age, and that Dependence, Independence or Imperial Federation, being impracticable in the future of Canada, Annexation was inevitable. The last speaker, Mr. E. A. McKenzie, drew a response from his audience when he combatted the idea, that there was any general desire among Canadians for annexation, by using Burke's famous figure of the grasshoppers, to show that the noise of a movement is not the measure of its magnitude. The pith of his argument was that Independence was better than annexation, when we take into account the great natural resources of Canada, and the progress already made in the development of the resources; and further, that annexation was undesirable with a country which was hostile to Britain, had resorted to coercive measures towards Canada herself, and which possessed a constitution inferior to her own. After a few words from the first speaker, the audience was asked by the Chairman to give their decision on the merits of the speeches, whereupon the majority decided in favor of the negative.

Mr. D. Guthrie then gave a recitation which was well delivered and received. The whole was interspersed with music from the gallery, which showed, although we are in a theological school, we are not all hide-bound theologians.

The effect of such gatherings is to develop the literary talent of the students, and popularize the College.

A. RUSSELL.

## Editorial Department.

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### PHYSICAL CULTURE.

THE need which is deeply felt by all the students of a suitable room in our otherwise well furnished college, for the purpose of physical culture, is set forth elsewhere in our pages. We have a cozy reading room, which is well supplied with choice magazines, societies which aim at fostering the missionary zeal and cultivating the literary tastes of the students: but it is too bad that there is absolutely no fit place on the college premises to which, when much study has proved a weariness to the flesh, we can resort for physical exercise. This lack on the part of resident students is not only unpleasant, but positively dangerous. The course of education given in the University gymnasium is, for some reason, not attractive, and even if it were, the hours devoted to practice there, conflict with those of the divinity classes here. The result is that we are left to our own ingenuity to devise some method by which to build up robust, physical constitutions; and this simply means that the important duty of guarding health is either neglected altogether, or attended to very insufficiently, and by unwise methods. With his salary of "\$750 and a manse," every minister can easily afford to furnish a suitable room in his own house with the apparatus necessary for exercising, and when in college the student should learn the use of those simple appliances mentioned in the article referred to. We have in our college a man well qualified to act the part of instructor, and students who are anxious to preserve their health and quite willing to supply the necessary outfit of a modest gymnasium; and all that we therefore need—which we sincerely hope will soon be provided—is a room suitable for the purpose.

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### THE TRUE VOLUNTEER.

EXPRESSIONS of regret have reached us from more than one quarter, that so many students who had declared themselves "willing and desirous, God permitting, to be foreign missionaries," should have failed to keep their pledges; but we are confident that there is not the remotest cause

for alarm or disappointment in the matter. The number of pledged volunteers on this continent was never so large as it is now, comprising as it does about six thousand names, and never was the sympathy with the missionary movement more deep-seated and wide-spread. That there may have been a falling-off in any college is no sufficient reason for the fear that the missionary spirit is dying among the students; nor indeed is such a falling-off at all remarkable. The methods adopted for securing volunteers were not always, perhaps, the most judicious. Many names were enrolled just after stirring appeals by missionary enthusiasts had kindled the emotions, just as some denominations swell their communion rolls after a series of impressive revival services; and it is not at all strange that when impulse had given place to calm reflection, many who had handed in their names as volunteers for foreign work, should have seen it to be their duty to stay at home. Response to the calls of duty lying nearer home may have had as much influence as loss of zeal in causing the withdrawal in many cases from the band of volunteers. If a volunteer finds after self-examination that nature has adapted him, which simply means that God has called him, to another profession than the ministry, or to the work of the Church in the Home Fields, there is surely no violation of his pledge implied in his retirement from the number of would-be foreign missionaries. "God permitting" is the important condition; and while the letter of the vow may seemingly be broken, its spirit is really obeyed. It is a very mistaken idea that only they are deeply in sympathy with the missionary movement whose names are on the list of volunteers. Statistics in a case of this kind may mean very little. Many men we have known who belonged to the "Mission Band," are settled in Canada, and not a few names can we recall of those who never signed the volunteer pledge, yet, who, as soon as the door to foreign work was opened to them, at once offered themselves for appointment. It is, of course, good that those who are looking forward to work abroad, should meet regularly as a distinct society for prayer and the discussion of missionary topics; but they who do so are by no means the only men in our colleges who are ready to work for the Master as missionaries, if they receive His call to do so. We doubt if any student should decide ultimately on any particular class of work during the early years of his college course. He should examine carefully his suitability to the Home and Foreign work respectively, keep himself in sympathetic touch with the efforts of the Church in both fields, have an open ear for the calls of duty,

and, while he may have decided preferences for one sphere or the other, yet ever hold himself in readiness to follow cheerfully wherever duty beckons. For, after all, the field is the world; the comparisons which are often made between the claims of the Home and Foreign work are odious; and the true volunteer is the man who has consecrated himself to Christ, and is willing to serve him without complaint wherever, in the providence of God, circumstances may determine his abode, if abroad, well—if at home, well too, and no less well.

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### MUSIC IN THE COLLEGE.

The writer of the article on "Praise," in another column, who, as an enthusiast in music, has charge of a class in this college, not chosen of their own free will, 'tis true, but obliged to attend the lectures and pass their examination in the spring along with other subjects of a more theological type. The lectures are at present confined to the second year Divinity class, who, with the exception of the writer and one or two others, may be said to possess average musical abilities. Would it not be wise to have the lectures continued to the third year as well? The subject just begins to awaken interest on the part of the students when the final gong of the bell sounds, and class and tutor exchange their parting salutations. If the course were extended into the final year, it would be met with the utmost satisfaction by all.

There are signs of musical ability displayed in many portions of our institution. But probably the musical *tendency* is evidenced at present more strongly than the *ability*. In fact, such are the tendencies alive, that what with cornet, harp, auto-harp, flute, psaltery and various other instruments represented, there will soon be noised abroad the musical ability which is almost sure to follow. Should not this tendency, then, be fostered in the direction of something more lasting and beneficial? These instruments, though good in their place, should never be thought of as anything but a poor substitute for the organ and piano. With a little further encouragement in this direction, on the part of our benefactors, there is not the slightest doubt but that the opportunity would be embraced by a great number of the students. We say further encouragement, for we do indeed owe much to our benefactors in the past in this respect, of which the handsome organ in the Morrice Hall is an

example. But if, in addition, we had now an upright piano (or a square one for that matter, would do very nicely), on which the musical spirits could practice, it would greatly add to the *esprit de corps* of our college life. And not only so, but there could be laid a solid foundation which, in after years, would be turned to great advantage. The piano could be placed in Lecture Room, No. 1, where the society meetings are always held, and it would greatly assist in the programme of the evening which too often is unprofitably spent.

We believe that our amiable President of the Philosophical and Literary Society, would then have little difficulty in securing a good attendance two evenings in the month. Besides, our Missionary Society would be rendered much more interesting by accompaniment on the piano to the otherwise good selections that are rendered. And this is certain,—that a musical training will never be felt a burden to the pastor in the regular work of the ministry.

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### THE REVISED CONFESSION.

THE Committee appointed by the General Assembly of the American Presbyterian Church, have, after a two weeks' session, completed their work of amending the Revision of the Confession of Faith which they submitted last May. Compared with the Confession as we hold it, the most important changes in the new creed are the following: In the chapter on Holy Scripture, "the truthfulness of the history, the faithful witness of prophecy and miracle" are added as evidences that the Scripture is the Word of God. The former of these additions met with strong opposition on the part of some that favor the conclusions or assumptions of the Higher Critics. The doctrine of Reprobation is made clearly a doctrine of preterition. We are told not that "God has foreordained others to everlasting death:" but that He "saw fit not to elect them unto everlasting life, but to ordain them to dishonor and wrath for their sin to the praise of his glorious justice; yet hath he no pleasure in the death of the wicked, nor is it his decree, but the wickedness of their own hearts which restraineth and hindereth them from accepting the free offer of his grace made in the gospel." The chapter on the Work of the Holy Scripture, which was added in the first revision, stands with no important alteration. In an excellent chapter on the Universal offer of

the Gospel, we read that God hath "provided in the Covenant of Grace a way of life and salvation sufficient for, and adapted to the whole lost race of man," and that "God declares his love for the world and his desire that all men should be saved." In the chapter on Free Will, while man is said to have "wholly lost all disposition to any spiritual good accompanying salvation," yet he is also declared to be "a free moral agent, retaining full responsibility for all his acts;" these statements being left to reconcile themselves. In the chapter on Effectual Calling, no room is left for non-elect infants; "Infants, dying in infancy, and all other persons who are not guilty of actual transgression, are included in the election of Grace, and are regenerated and Saved by Christ through the Spirit, as are all other elect persons who are not outwardly called by the ministry of the word." This is broad enough to allow some of the heathen world among the elect. The section in the chapter on The Church which refers to the Pope of Rome is much softened, and reads: "The Lord Jesus Christ is the only head of the Church, and the claims of the Pope of Rome or any other human authority to be the vicar of Christ and head of the Church Universal, is without warrant in Scripture or in fact, and is an usurpation dishonoring to the Lord Jesus Christ."

This final report of the committee will likely be presented to the General Assembly next May, when in all probability it will be sent down to the Presbyteries for acceptance or rejection. Calvinism is not expunged from the new Confession, and this will, in the majority of cases, give satisfaction; while any opposition to the adoption of the Report will doubtless be made by those who wish the Presbyterian Church to be no longer a Calvinistic, but an Evangelical Church, which will not exclude Arminians from its ministry any more than from its membership.

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## EXCHANGES.

**N**O exchange is more welcome or regular than *Grip*. Its politics are pure, and its cartoons clever. Were it read in every Manse for an hour on Monday mornings, "blue Monday" would be a thing of the past. Were it to supplant the party newspaper in every Canadian home, political corruption would lose its apologists.



*Canada* is a monthly Journal published by Matthew R. Knight, Benton, New Brunswick, and is thoroughly Canadian as its name implies. The names of such well known writers as Prof. Roberts, Mr. LeMoine, Miss Machar, Mr. Lampman and "Pastor Felix" among its contributors, is a guarantee of its merit. We hail it as another evidence of growing Canadian patriotism.

We never took kindly to *The Literary Digest*. It is too suggestive of machines for preparing condensed food, and a glance through any of its issues shows that its matter is so condensed as to be hopelessly indigestible.

We know of no more helpful magazine than *The Treasury*, 5 Cooper Union, New York; \$2.00 a year. To read the table of contents is to feel your need of it, as it is full of good things for every department of Christian work.

*Trinity University Review* for January, among many other good things, contains an article on "Recent Theology" by Herbert Symonds, a well written sketch of University life by Allan A'Dale, and an article on The Cambridge Union by Rev. Prof. Rigby.

*The 'Varsity* always displays in its editorials a fearless expression of student opinion which is refreshing. The contributed articles, both prose and verse, are of a high order, and the college news indicates a live institution.

*The Dalhousie Gazette* of January 21st contains the second of a series of delightful sketches on Student Life in Germany, by Rev. Louis H Jordan, B.D., late of Erskine Church, Montreal. Its Arts, Law, and Medical departments are filled with well written articles.

"Great is Journalism! for is not every journalist a ruler of the world, being a persuader of it?" says Carlyle, but he could scarcely have foreseen that a "gentleman of the first year" should be an editor, and *persuade* his professor, as exemplified in the *Endeavor Banner* for January. Seriously, we think the editor of the *Banner* should avoid criticising Dr. Campbell for a year or two at least.

The *Dominion Illustrated* has ceased publication in its weekly form, and is to reappear as the *Dominion Illustrated Monthly*, a 64 page octavo magazine, at \$1.50 a year. We wish the new Magazine the success it deserves. *Lippincott* is, as usual, fresh and timely. *Knox College Monthly* has failed to put in an appearance. The opening number of *Acta Victoriana* was devoted almost exclusively to biographical sketches of freshmen.

## Talks about Books.

MR. GLADSTONE and Professor Cheyne have been discussing Ancient Beliefs in Immortality, in the pages of the Nineteenth Century. The veteran statesman maintains that the doctrine was known to the ancient Hebrews and to the votaries of other primitive religions. Dr. Cheyne, on the contrary, holds that it has no place in the Mosaic creed, and that, not before Persian days, when the Zoroastrian canon made its influence felt in Western Asia, did the Hebrews begin to have faith in the soul's immortality. Among the Scripture passages cited by Mr. Gladstone in proof of his contention, is Exod. iii. : 6 : "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," to which our Saviour added "God is not the God of the dead, but of the living." To this Professor Cheyne has the cool effrontery to say, that the passage in the Old Testament, "in its strict philological sense, will not bear the interpretation which he (Mr. Gladstone), as a devout Christian, puts upon it." Yet, in a foot note, he adds "I am not opposed to developing the spiritual truth latent in these words, and see no reason, whatever, why the same principle should not be carried out elsewhere in the Old Testament, provided that these developments be not used for historical purposes." The less Professor Cheyne has to say about history the better ; in that field he has proved himself to be a wretched bungler. I willingly concede to him that Israel, even in its prophets and lawgivers, very imperfectly understood many of the words of God ; but to allow that the only begotten Son wrested these words from their original historical meaning would be to give in to a simple *ipse dixit* of a most fallible theologian. Of all the modern guides, who strive to unite evangelical faith with ultra-rationalism, the most unsafe, unscientific, and impudently dogmatic is Professor Cheyne. He is a rationalistic Watts. The comparative study of religions, of which he makes so much, has taught him very little. I am not going to quote Pherecydes, or Herodotus, or Diogenes Laertius, against him, but simply the one world-wide fact of heathen idolatry, the worshipping and serving the creature rather than the Creator. Why did men worship their ancestors, as the Chinese, and Africans, and South Sea Islanders, do to-day ? Simply because they conceived them as living an exalted spiritual existence, after their bodies had been mummified,

or had crumbled into dust. Zoroaster, who presented a modified form of pagan idolatry to his votaries, so far from being a discoverer of immortality, was one of the most arrant humbugs the world has even seen, a venal toady of the worst description. It is very like Professor Cheyne's keen historical insight to exalt him to a prophetic rank above Moses and Isaiah. Buddha and Mahomet were highly respectable reformers compared with his dastardly hero, Zoroaster, the incarnation of hate, and the bosom friend of dogs. I have read the Zend Avesta, all through, as well as Professor Cheyne. Primitive Scripture takes the Immortality of the Soul for granted, just as it does the Being of God. Unbelief in immortality came in in two ways, in intellectual development, with philosophical Pantheism, in intellectual degradation, with Fetichism. So strong, in all ages, has been this belief, that the doctrine of natural immortality, which is not necessarily Scriptural, has an enormous hold on the human race. But I must stop, or readers will think I am going to become a Cheyne, than which nothing is farther from my thoughts, unless it be to become a Watts or a Macaskill.

Having had a dose of the Grippe lately, kind friends have sought to soothe my hours of enforced idleness with light literature. If you want to read well written books, try those of Hall Caine. The Deemster and the Bondman, especially the latter, are well worth reading, and should delight the Manxman's heart. His latest, The Scapegoat, is a tale of Morocco, interesting in a way, but by no means up to The Bondman. Yet it contains a wonderful series of pictures, exhibiting the gradual coming to the senses of hearing, speech, and sight, of a lovely Jewish girl, the Scapegoat's daughter, born, deaf, dumb, and blind. Baring Gould's Urith, a tale of Dartmoor and Monmouth's rebellion, talks as stiltedly as do all Baring Gould's books, and is wierd and morbid, yet not uninteresting. Then comes Marion Crawford's Greifenstein, a very horrible story, but one that gives a very good idea of student life in German University towns. There is some fine writing in it, yet it leaves a very nasty taste in your mouth. The same miserable love of being original, that leads Professor Cheyne to deny Mosaic belief in immortality, leads Crawford to picture one of the most abominable situations conceivable. "Whatsoever things are pure," is a text that does not seem to have troubled him. Hall Caine's novels are pure and good, even when morbid; they have a fine moral, which Baring Gould and Marion Crawford generally lack. During my enforced period of idleness, I also read The Squirrel Inn

by Frank Stockton. There is nothing in it, except fun, but there is no suggestion of harm, even the remotest. You can't help laughing over Mr. Lanigan Beam, and the nursemaid who married the Grecian.

Professor Sayce is out, in the Edinburgh *Expository Times*, with an article on Biblical Archæology and the Higher Criticism, in which he does excellent service. He shews that much of the higher criticism is, just what I always thought it was, the offspring of the imagination, an evolution of the inner consciousness, of which there may be just as many as there are individual consciousnesses. Get a man behind a meerschaum pipe and a flagon of Piltzener, and he can think himself right, and all the prophets and apostles wrong. Dr. Sayce shews that these men may be good in philology, but that they are utterly ignorant of history. I am glad to see that he believes in a kingdom of Midian, although, as in many other matters, he gives me no credit for its discovery. Probably, Canada is too far off to claim the attention of Oxford dons. I do not feel any overmastering love for Sayce, but he is wholesome and truthful after Cheyne, just as fact is to be desired beyond fancy. To give in to Cheyne and Driver is the height of folly; they will soon sing small, as many better men have done before them. I am not a verbal inspirationist, but I have faith in the integrity of the Canon, and do not believe that even Professor Sayce can overthrow the authenticity and integrity of the Book of Daniel. "Bide a wee," as the old song says, and monuments will come to light establishing the historical accuracy of all genuine Scripture. No waiting will establish *a priori*, false, unscriptural views of inspiration, the dreams of logical dogmatists, but it will vindicate our Bible as the truthful Word of God, contained in fallible earthen vessels.

January's *Century* contains an article on The Jewish Question, in which its writer "Josephus" strives to shew what is lacking in Jewish faith and practice, a lack that is, in part at least, responsible for the absence of sympathy, to put it in the mildest form, meted out to God's ancient people. He says: "Deep in the heart of Judaism is enshrined a sacred, an immortal word—duty—which makes of man a moral being and links him to the moral source of the universe. Deep in the heart of Christianity is enshrined a sacred and immortal word—love—which makes of man a spiritual being and links him to the divine source of all life. Humanity needs both these words in order to become the perfect creation it was meant to be. The one gives the conscience, the other the heart of mankind; the one is the masculine,

the other the feminine element of the world. Judaism gives the Ten Commandments, and Christianity the Beatitudes. But only the two together can yield the perfect ideal—the love that is simply the highest duty, and duty that is lost in love.” This is true. If men, even Christian men, only knew it, what this world wants for its regeneration, and every individual soul for its purification, is the defeat, the death, the annihilation, of hate. As Whewell said, “we don’t want the Poet’s hate of hate and scorn of scorn, but the Good Man’s sorrow for hate, and pity for scorn, along with the love of love.” Meet hate with hate, call it by whatever godly name you choose, and the world’s corrupting leaven grows. You delude yourself, when you pretend to hate an impersonal, an abstract evil, for there is no such thing. You hate the man in whom the evil works, instead of pitying him and sorrowing over the wrong. You would hit him back if you dared, you would crush him if you were able, you would fill him with the arrows of your righteous indignation, and drive the sword of your heart hatred of wickedness deep into his heart of malice, all to the glory of God. In so thinking and acting, you claim kindred not with Christ but with devils. The only thing that will kill hate is love. The devil cries to the preacher: “Come on, hate me with diabolical hatred, hate all the men in whom my spirit dwells, for I like that, I revel in it; a Christian minister’s hatred is the corner stone of my kingdom.” I don’t say that we are to love the devil, or even be neutral towards him and his crew, but, as the Archangel Michael did not rail against him, we need not think that our angry passions will atone for that neglect on his part. “Love is of God; and every one that loveth is born of God and knoweth God.” “Whosoever hateth his brother is a murderer.” Another *Century* article is by J. M. Buckley on “Witchcraft.” He gives the history of the superstition in the Old World and in the New England States, and affirms that the belief in witches still lives in many parts of America, and notably in Canada’s Province of Quebec. My Library contains the treatise on *Daemonologie* in the collected works of King James, and an anonymous discourse, dated, London, 1686, proving by Scripture and Reason and the best Authours, ancient and modern, that there are Witches. The poor witches proved, in their day, a grand outlet for hellish religious hate. How some people come to believe lies and tell them for truth is a mystery to me. I had a parishoner once who came from the north of Ireland, a pious woman, who would never be satisfied, on occasions of pastoral visitation,

without family worship and edifying Christian conversation, she said: "Me own sister's choild had a birth-mark aall round about its faace, as if it had been set in a picter frame, and distracted she was to know what to do for the poor thing, whin I says, says I, 'Take a red herrin and split it open and lay it round the mark in the name of the Father, Son, and Holy Ghost'; so she did as I tould her, and the choild was as clane-faced as you or me." One of my students, many years ago, when I was lecturing on Natural Theology, said that his mother had seen a hoop-snake on the Illinois prairie trundling itself along after a man, who got behind a tree just in the nick of time, when the hoop-snake took its tail out of its mouth, and struck it so savagely into the tree by mistake for the man, that it could not extricate the caudal weapon, whereupon the man killed it. What can be done in such cases as these, cases of strong delusion, leading to faith in unmitigated lies?

The Rev. J. Edgar Hill, B.D., M.A., of St. Andrew's Church, has kindly sent me *Queen Charity and other Sermons*, a handsomely printed and bound octavo volume of over 400 pages, published by Messrs. Drysdale & Co. The sermons, twenty-three in number, are arranged under five heads, *Queen Charity*, *Jesus, our Light and Life*, *We see, as we are*, *The Seasons*, and *Special Sermons*. The first seven discourses illustrate, like Drummond's *Greatest Thing in the World*, the thirteenth chapter of *First Corinthians*, but in an entirely independent spirit. The next seven set forth Christ as the compassionate guest, the mighty worker, the neighbour, the glad Master, in the Mount, the agonized Messiah, and the rejected of Gadara. *We see as we are* has a threefold illustration, in nature, in man, and in God. Under the heading of *The Seasons* come *The Rossigul and the Anemone*, *The Oak and the Leaf*, and *His Cold*; while *Thanksgiving Day*, *The Holy Sabbath*, and *The Angelus*, complete the series. Mr. Hill's views on the Sabbath are those once held by Dr. Norman MacLeod. He believes in miracles, but rightly directs attention to their moral and spiritual character rather than to their property as wonders or mere manifestations of power. Yet he gives in a little too much to Huxley, when he says concerning demoniacal possession, "we know nothing either physiologically or psychologically, of the actual indwelling of a distinct and separate evil personality, within a human being." This being said, I have nothing but commendation for the Sermons. In his Forewords, the author says "These sermons claim to be simple, practical, religious, and nothing more." But they are a good deal more; they are thoughtful and suggestive, beautifully, often poetically, expressed, evidencing wide culture, and the work of an earnest, spiritually minded man who has got into the heart of Christianity. I trust that they will be extensively read, and be made the means of lasting good.

I am afraid my old friend, and for a short time, student, Mr. David Currie, would not harmonize with Mr. Hill in all he says on the Sabbath

question, although with very much of it he might agree. Mr. Currie favors me with a pamphlet of 48 pages, entitled *Sunday Milk Selling in Montreal*, recently discussed by various writers in the *Witness* and *Star* newspapers. Most of the letters in the pamphlet are by Mr. Currie, to say which is to say that they are well written, pointed, at times humorous, and evangelical and earnest in tone. Nor are the replies by any means ill-natured. Mr. Currie wants the milkman to have his Sunday morning's rest, and, consequently, to have Sunday's milk delivered on Saturday night. He says the plan works well elsewhere, so that there is no reason why it should not succeed in Montreal. The difficulty appears to be that cows, which have to be milked on Sunday, won't give a double milking on Saturday; so that the tendency to the reform would be to make each day's delivery, except Saturday's second, a day old. It seems to me that mothers and other lady housekeepers command the key of the situation. They are a good, kind-hearted, God-fearing class of people. Let Mr. Currie try them, and leave the Ministerial Association and the people who write in newspapers alone. The latter cannot do any good, but the mothers could have the front door slammed in every Sunday milk-seller's face in a way so edifying as to teach them the error of their ways. Write down to the understandings and up to the affections of the mothers, Mr. Currie, and your point will be gained. Personally, I am willing to take Saturday's milk on Sunday, probably do so without knowing it, but, not being a mother, I have no vote on the question. Mr. Currie's pamphlet is published by the *Witness* printing house.

Once more I have to acknowledge my indebtedness to Professor Horsford, of Cambridge, Mass., for his magnificent monograph, *The Landfall of Leif Erikson, A.D. 1000*. This splendid quarto of 148 pages, containing about 40 illustrations, besides determining the spot on the Massachusetts coast on which the Norse discoverer of America landed, also sets forth the expeditions of Bjarni, Thorwald and Thorfinn. These narratives, together with numerous appendices and notes, betray research of the most extensive and accurate kind, such as few but specialists have patience to investigate, or ability to properly appreciate. To procure copies of the illustrative charts must have been in itself a labour of no little difficulty and expense. The work of Professor Horsford is thus a monument of extensive learning and unremitting energy. So many have been the opposing critics on American soil, that the author has been compelled to set forth his proofs, and these are very numerous, with a particularity and minuteness of scientific accuracy, that takes away from its readable character, but this is more than out-balanced by the solid and substantial basis of fact on which his identification is placed. It is an unfortunate thing that the maker of a discovery generally wins little by it, either in reputation or in pocket, while the popularizer, who makes use of his demonstrated material, without the demonstration, becomes a literary

hero and a publisher's friend. The Landfall is published by Damrell and Upham, of Boston, and bears date 1892. No student of early American history who wishes to have in his possession the most recent literature on the subject of the Norse voyages, should be without a copy of this elegant and admirable work. It is dedicated to the memory of Carl Christian Rafn, author of *Antiquitates Americanae*. By the way, our Canadian Custom House laws are infamous. No friend can send me his book through the post, even though it be privately printed and not for sale, without the Custom's Harpy making me smart for it. This is simple robbery.

The *Sunday School Times* keeps up its wonted reputation, gathering information of interest from many quarters. Its issue of January 9th has an article by Dr. Hilprecht on Hezekiah and Sennacherib according to the Cuneiform Inscriptions, which, however, really contains little more than what is furnished in *Records of the Past*. The Rev. F. E. J. Lloyd contributes *Reminiscences of Work in Newfoundland*: and another page contains a reference to a remarkable discovery by Professor Krall, of Vienna. On unwrapping a mummy of the age of the Ptolemies, the Professor found a strip of linen with several hundred lines of writing, which is neither Egyptian nor Greek. The identity of several words with words found in Etruscan inscriptions furnished the clue needed, but, as the Etruscan documents are as yet undeciphered by European scholars, the clue is of little value. Still, it is of interest to know that writers of the Etruscan character dwelt in the land of the Pharaohs, as they certainly did in Asia Minor and in the Island of Lemnos. In a letter received from Biarritz, some ten days ago, I learn that M. Henri O'Shea, vice-president of the British Club, has been discussing, with the lately received member, Mr. Gladstone, the interpretation of Etrusco Umbrian documents given by Dr. MacNish and the Talker. The *New York Evening Post* of the 23rd, has a review of Kennan's *Siberia*, and clippings from various American newspapers relative to the religious, chiefly Presbyterian, controversies raging in the United States. It is a mistake to suppose, as many do, that these controversies are injurious to the cause of missions and vital religion. On the contrary, they are advertising Christianity far and wide, so that there is hardly a paper or magazine of any note, which does not set before its readers articles on religious thought, almost all of which treat evangelical Christianity with becoming respect. Genuine revival meetings, bible classes, conferences upon the evidences, and similar assemblies, were never better attended, and there is no hint that mission work and mission funds show any diminution, owing to discussions that have in view a firmer grasp of Biblical as contrasted with Scholastic, Theology.

