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1889-90.

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Partie Française.

La partie française continuera à jouer son rôle dans les colonnes du Journal du Collège, l'année prochaine. Nous espérons que les pasteurs de langue française du Canada et des Etats-Unis voudront bien contribuer à rendre ce journal intéressant et instructif en faisant parvenir, aux sollicitateurs des éditeurs, des articles qu'ils se feront un plaisir de publier. Nous comptons aussi sur la plume des étudiants français du Collège, et nous aimons à croire qu'ils se feront un devoir spécial de jeter de temps à autre dans la colonne française quelque fruit de leur génie, et de leur goût littéraire.

The Editorial Department.

The Editors will, as heretofore, impartially criticize such wrongs in church and society as come under their immediate notice, and will devote such attention to events of interest in the literary and theological world as time and space permit.

Correspondence.

Students, graduates and subscribers generally will have an opportunity, in future numbers, of publicly criticizing the management and tone of our organ, and of venting their opinions on any of the matters that come within our province. We believe that in opening this department we are supplying a long-felt want, and an invitation is hereby extended to our numerous patrons to take advantage of our columns.

College Note Book.

Our **Local Editor** will, early in the session, form the acquaintance of Dame Rumour, and, aided by her, and the essential quality of a poet, his own imagination, will racily record all happenings of interest in and around the College. Correct and attractive reports of all meetings in connexion with the institution will appear monthly from the pen of our **Reporting Editor**, and items of importance regarding the work and progress of our graduates will be duly recorded by our **Corresponding Editor**.

We are happy to be able to announce that the **Talks about Books**, by Rev. Dr. Campbell, which have been so useful and highly entertaining in the past, will be continued under the same able management.

We tender our thanks to the friends who have assisted previous staffs by their words of encouragement, their interest, and their patronage, and we most respectfully solicit a continuance of the same.

Subscription price, One Dollar.

Every student and graduate is an authorized agent.

Address all communications till September 15th to **J. A. Nicholson, B. A., Eldon, P. E. I.**, and thereafter to **67 McTavish Street, Montreal.**

THE
Presbyterian College Journal

VOL. IX.—NOVEMBER, 1889.—No. 1.

Our Graduates' Pulpit.

THE ASSURANCE OF SALVATION.

A SERMON

BY REV. W. J. DEY, M. A.

"We know that we are of God."—1 John, 5-19.

AM I of God, or am I not? Can any man raise a question of greater moment to himself than that? If he is of God it will be well with him forever; if he is not of God, and if he dies in that condition he must spend eternity in shame and misery. We ask your attention therefore to no light question; and to a question which we believe to be a living one, a question on which many pious, thoughtful people desire more light.

Let us get the exact meaning of the text. What is meant by being "of God?" It is equivalent to other expressions in this epistle, such as being "of the truth," "born of God," and "sons of God." John is speaking for himself and those "that believe on the name of the Son of God" (5:13); and he says "we are of God," are the sons of God, are born of God; but of the rest of men he adds, "the whole world lieth in the evil one," are "the children of the devil" (3:10). We are of God and "*we know*" it. My text contains a statement of *certainty* in reference to our salvation; and this is the question we propose to discuss.

I. *Can we be certain that we are born of God.*—It seems late in the day to raise such a question; and the reading of the text ought to be a sufficient answer; but there are among us professedly good men who speak of assurance as presumption, and think that uncertainty is all that can be looked for here. Now John was very decided about his own salvation and that of his correspondents. *We know* it. As no member of this congregation would hesitate to say, "I am a Protestant," so John does not hesitate to say, "I am of God." And so you find God's people in all ages. Abel and Enoch, Noah and Abraham, Moses and Job had testimony that they pleased God. Here how confidently David speaks. His usual strain is,—“The Lord is my Shepherd;” “I am thy servant;” “O God, thou art my God;” “Thou forgavest the iniquity of my sin.” Even in his most penitential psalms, while his *communion* is interrupted and his *joy* gone, he manifests no misgivings about his *salvation*. And what does Paul say? “Whose I am and whom I serve;” or again “I know whom I have believed and that he is able to keep that which I have committed to him.” And so it is with tens of thousands of God's people to-day; they know that they are of God, and their friends know it too. There are among your acquaintances men and women of whose piety you have no doubt. Now while it is true that we may be certain about our own salvation and about that of some others also; yet we need to notice two things:—

First, that some professors have a *false* assurance,—they feel confident that they are of God when they are not. Sometimes you will meet a man who is very loud in his professions; he talks much about his conversion and piety; and at every meeting announces himself as saved; when almost every good man who hears him knows that he is saying what is not true. There are obtrusive cases like that; but there may be many a self-deceiver of a more retiring disposition. He would think it presumption to *say* that he is a child of God, yet you can find out that he believes he is on his way to heaven, and would resent statements to the contrary; when God knows that he too is a self-deceiver. Oh it is a sad thing for a man to be thus deceived. Let us beware of a false assurance, a false hope. Remember the five foolish virgins. They expected to enjoy the feast, and to outward appearances they were as likely to do so as the wise. But they had no oil in their vessels, and their lamps went out, and the door was shut upon them forever, and the answer

came "I know you not." And this is the doom of all professors who have not the Spirit of Christ. God save us from a false assurance.

Secondly, we observe that some true children of God are *not certain* about their salvation. I fear there are too many in that condition. They have been born again, their sins forgiven, and their names written in heaven, and yet they have their doubts about it. What are the causes of this uncertainty? We will mention three. (a) The man may be only a *babe* in Christ. He has only been recently born into God's family; or if born of God some time ago his growth has been so slow, his faculties so little developed, that his maturity is not sufficient to teach him whose he is. We are not surprized that the infant of a week does not know his parents; we expect he will grow and in a short time will be able to recognize his parents and brothers and sisters; but how sad are the parents of a six year old boy who is such an imbecile that he knows not his name or family. And is it pleasing to God that any one should be a member of his family for years, and remain such a spiritual imbecile that he knows not who his father is? My brother, grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. (b) Again a man may be uncertain about his being of God from *having fallen into sin*. A workman fell from a scaffold and was picked up as dead; so the by-standers thought at first. It was soon discovered, however, that the fall had only produced coma, not death. Yet the man himself knew not for hours whether he was dead or alive. And many a man who has been an active christian has *fallen* into sin. He is not dead, but the fall has left him in such a condition that for a time he knows not whether he is dead or alive. (c) Or again, a man may be uncertain about his salvation from neither of the above causes. He may be no babe in Christ but a strong man, living a holy and consistent life, a life far above the average, and yet be uncertain simply from *defective teaching* on this particular matter. He is loyal to God, following Christ, and hoping to be with Christ at last: but he has not been taught that GOD SAYS *that all such are now the sons of God*. Whatever be the cause of uncertainty we are always sorry for a brother who is in that condition. It is a question of paternity. We do not envy the man who does not know who his father is, God or Satan: and yet some expect to remain in that condition *till their death-bed*. What

blessed experiences they are to have then; what a testimony they are to leave behind them. Death-bed! My brother, you may never have a death-bed, You may be launched into eternity without a moment's notice; and what then? Are you to be left all your life toiling on not knowing whether in the end you are to go upward to heaven or downward to hell? Why stand ye in jeopardy every hour? It is your privilege and duty now "to make your calling and election sure;" and to "be ready always to give an answer to every man that asketh you a reason for the hope that is in you."

II. *How we may be certain that we are born of God.*—

If it is our privilege and duty to know certainly that we are of God, what are some of the evidences by which we may know this? Observe, we are not raising the question as to how a man may *become* a Christian; but if he is one, how he may *know* it. We need not go beyond this epistle for the answer: it was penned for this express purpose. "These things have I written unto you that ye may know that ye have eternal life." (5:13). It is the epistle of assurance. In it John declares what "we know." He states and develops three marks of a Christian, and in each case affirms that where that mark is, the possessor of it "is begotten of God." These marks are (1) *Living a good life*, doing what is right, or, in other words, obeying God's law. "Hereby know we that we know Him if we keep His commandments." (2:3). The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be: it is perfectly evident therefore that if a man is subject to God's law, doing what is right towards God and man, he is no longer carnal but spiritual, born of God's spirit, a new creature. He has his imperfections, he would be deceiving himself if he thought otherwise: but he is a new man, imperfections notwithstanding. God says, "*Every one that doeth righteousness is begotten of God*" (2:29). (2) A second mark is *love for the brethren*. "We know that we have passed out of death into life because we love the brethren." (3:14). If we had not passed out of death into life we would not love them. The world loveth its own, and God's children love their own and associate with them. "Birds of a feather flock together." "Tell me with whom you go and I will tell you what you are." Worldly men take to worldly men, and spiritual men to spiritual. Hence when we see a man delighting in the companionship of God's children we know he is a child of God.

“Beloved let us love one another, *for love is of God, and every one that loveth is begotten of God*” (4:7). This is a good text mark; one that even the world can apply to us. “By this shall all men know that ye are my disciples if ye have love one for the other” (John 13:35). (3) The third mark is *faith in Jesus Christ*. The un-renewed heart is an evil heart of unbelief, and unless changed would never trust God; hence when a man finds that he can commit himself and all that concerns him to God in Christ, he may know that God has given him a new, a believing, trusting heart. “*Whosoever believeth that Jesus is the Christ is begotten of God.*” (5:1).

Now, my brother, you may say that you are trusting the Lord Jesus as your Saviour, that you love the society of God’s people, and that you are honestly striving to keep God’s law and that you delight in it: but you would scarce dare to say that you are born again. You need not say it, God says it for you. He says that any man that has these characteristics *is begotten of God*. Nay, more, you may have only an hour ago fled to Christ for refuge, you have cast yourself unreservedly on Him, believing that He forgives and receives you: but you are not yet in a position to speak of your obedience any more than to say that you are willing to do whatever he commands you; if that is true, then *God says* you are born of God. In so far, therefore, as you know that you believe on the Lord Jesus Christ, in so far as you know that you love the brethren, and in so far as you know that you delight in God’s law after the inner man, so far you may have the assurance that you are a child of God, because God says you are. Now some are loyal to God, loving him, trusting him, and serving him; but they think it too much to claim that they have eternal life, and that they are children of God. So it is too much: we are not worthy of it: but God has given us life and a place in His family: and if He has done all this, shall we not give Him credit for what He has done, and own with meekness and fear, yet with confidence and joy that we are His children? You have prayed with the Psalmist, “Say thou to my soul, I am thy salvation:” and now when the Spirit of God says it to you through the word, acknowledge it. In love for your comfort and joy he speaks to you: hear Him and He will speak yet more and more distinctly till you can say assuredly that the Spirit beareth witness with your spirit that you are a child of God.

Hamilton, Ont.

Contributed Articles.

MORE SPECIAL POINTS IN HOMILETICS.*

VARIETY and freshness. You must not always play on one key, but learn to run along the whole gamut, and appeal to the many elements of our nature. No book has such variety as the Scriptures, and no organ that was ever built has such scope as the human soul with which the preacher deals, and he must learn to touch every stop, and appeal to every faculty of the mind—intellect, imagination, moral sensibilities, sympathy, fear, hope, joy, &c. For nothing is so destructive of all interest as monotony, whether it be monotony of subject, treatment, voice, manner, or faculty used. The Bible—the amazing dialogue of the ages—touches human life at so many points. It was so given that the inspired record becomes God's utterances and man's woven into the very texture of human life, and embodying every variety of experience. And if the source of our themes be so rich and varied, covering the whole hemisphere of life in its many sided issues, there is no excuse for the preacher being so abstract and monotonous. Make each doctrine, truth, passage, &c., distinctive, and give it with its true setting. Cover your table with food suited for the intellectual, the emotional, imaginative, the æsthetic, the devout, even the animal. Some men are fed through their mind, and others through their heart, therefore put both mind and heart into your sermons. No two texts are exactly alike in their substance and setting, and when you are textual, carrying on the discussion in the imagery and drapery of the word itself this secures variety, and then each sermon will be distinctive, having its own organic life and method of treatment, carrying the full flow of its theme through the whole argument. This will prevent that sameness that is so soporific to many audiences.

33. *Sensationalism.* It is much to be regretted that announcing texts and themes in the newspapers is the fashion of some pulpits even of the Presbyterian Church. It is a flag of distress

* Continued from April number of this magazine, 1889.

and a sure sign of conscious weakness. It is the last resort to bolster up a sinking cause. A man is far gone when he attempts to float on the bubble of wonder. It is sure to degenerate into buffoonery—odd texts and titles and all the little devices to catch the curious. There is better employment for the minister than the manufacture of these vulgar expedients, and it is to be hoped common sense will kill it in the bud. *Preach to men*, and make them feel the majesty, the solemnity and power of the truth, and not *before men*, that they may admire the performance. But no man has power in the pulpit unless he has the Spirit of his Master. For a noble example of this see Paul, Acts xx, 18-21.

34. Never allow the sermon to terminate on itself as if it were a work of art, but have a *distinct object* in view and be bent on practical results. Always preach for a purpose and the work done will measure the value of the sermon. Never sit down to prepare a sermon without asking yourself "What do I want to accomplish by this sermon?" What doctrine to explain? What duty to enforce? What feature of Christian character to insist upon? And as a marksman, learn to take aim, and shoot fair, and labour for immediate results. And always have the fullest confidence that the word preached will profit: that it will come not in word only, but in power, and in the Holy Ghost, and in much assurance.

35. *Open up the Scriptures.* Our main work to-day is the same as in the time of Nehemiah, when Ezra from his pulpit of wood "gave the sense and caused the people to understand the reading." It is by fully expounding the law of the Lord that the pulpit will make men's hearts bow in holy and gladsome obedience, and each life to clothe itself in the lovely garments of grace. It is through the opening up of the Scriptures that the hearts of the people will be made to burn within them. We need to take larger sections of the Divine Word. What vast tracts all through the word of God that have never been explored and of which very little is known by the people. All malformations of religious belief arise in consequence of scripture knowledge being scrappy, detached, and one-sided. Ignorance of their bibles is the rich soil in which the weeds of all kind of heresies grow so thick and rank. We must ourselves look at truth in its broad natural relations, and teach our people to be students—not of mere *texts* or *chapters*, but—of *the word of God*. It is no easy task to know that word through and through, be vitally charged with it, and then to know the spiritual

needs of your people, and how the one stands over against the other.

36. *The sermon itself.* (1) *The introduction.* Make your introduction short, for the sooner you get at your work the better. It is only the porch to a larger and grander edifice, and none are so foolish as to build a large porch to a small house. The introduction should contain only one thought or principle, neither should it anticipate discussion and forestall the body of the discourse. It should gradually lead up to, and leave us in front of the theme to be discussed.

(2) *The sermon-plan.* Seek as far as possible to have your sermon-plan simple, natural, logical in its heads; each step leading on to the next; each head when discussed leaving you in front of the following, so that the mind may not be burdened in recalling trains of thought.

(3) *The conclusion* applies the truth of the discussion, bringing it to bear on the heart and conscience for practical purposes. Let the vibration of your discussion be strong and tender, your keenest and most searching thoughts at the close, for many sermons grow vapid, spongy and weak at the close. If you have force, food, marrow anywhere, bring it on now, for much depends on the last ten minutes. Let all your arguments converge. Bring all your scattered rays to one focus till it glows with intensity, and send your people away with your strong burning words in their hearts. The formula for a conclusion is—closer and closer; heavier and heavier; hotter and hotter; till the white heat of your discourse becomes the intense conviction in the consciences of your hearers. Never say *lastly*; *finally*; *in conclusion*; *one word more*, and then begin to address this last word to parents and children; old and young; converted and unconverted. Many preachers are like Tennyson's brook, they go on for ever, whether men may come or men may go.

(4) *As to the length of the sermon*, that is not to be measured by the clock. A long sermon may be short, and a short one very long. We must learn to *condense*; this will very seldom do either ourselves or our hearers harm. When the king complimented Dr. South on a sermon, saying "I wish you had made it longer," South replied, "May it please your Majesty, I wish I had had time to make it shorter." It requires time, wisdom and experience to make a sermon compact, and know what is not to be put in it.

37. *As to modes of delivery* we have little to say. The main thing is to make sure that you can preach, whether from a *full*

More Special Points in Homiletics.

manuscript; from notes, more or less extended; *memoriter*; or wholly *extemporary*. Imitate the Master who opened his mouth and spake unto the people. Though I believe it to be a mistake for any man to come under perpetual bondage to the pen, or be confined exclusively to one method of delivery. Use all methods occasionally, sometimes one is more suited than another, according to your *subject, aim, occasion* or *audience*. The grand essential is to be natural. Feel what you say, and say what you feel. Watch one child speaking to another in play; how earnest his manner! how admirably the tones of his voice are suited to its words! and how truly, the countenance, the eyes mirror the feelings. So if you are to be perfect in delivery you must become as a little child. No minister can afford to neglect any training, whether of manner, voice, posture or gesture which may make him more richly furnished unto all good works. And yet, provided you can slay the Philistines of sin, that is the main thing, though it be done with the jaw-bone of an ass. 1 Cor. ii. 4, 5.

38. *Cultivate free speech*, for you will frequently have opportunity to use it. Half the eloquence lies in the audience, and much of this is lost when instead of looking them full in the face you are gazing intently upon a manuscript. When you can watch the effect of your words, and pour out the fulness of your heart in free speech, what enthusiasm springs up between you,—a warm glow as in the sunshine of summer amid the fragrance of bud and blossom. And the best thoughts often come to a man when, standing on his feet in the presence of an audience, and feeling the magic power of their concentrated interest, he sees in their faces the evidences of an earnest desire to hear the word from him. When the preacher can cut himself loose from necessary dependence on paper and throw all artificial helps to the winds, and stand at the focal point where a thousand secret, silent influences pass, and with a message of truth in his heart, he will give it forth in free, natural utterance. Then he will be at his very best, and be able to speak boldly as he ought to speak. "They so spake that a great multitude believed."

39. Whether you read, or speak extemporary, seek precision and accuracy of language, and elegance of literary form. Be to your people a model of pure English. Let every word be freighted with meaning and each sentence compact, clear, and full of beauty and power. There is a dignity, a majesty and charm in noble, pure

classic English. There is a spell in the word fitly spoken that wins cultured ears. It is as apples of gold in pictures of silver. The English language is a noble legacy, and the pulpit, far more than is common to-day, ought to be the guardian of its purity,

40. What a charm also in *good reading*, and especially the appreciative reading of the word of God. No book furnishes such scope, and none suffers more from faulty reading. How often do you hear it read in a slovenly, careless manner, with utter disregard to the sense of the passage. How faulty the style that would read Psalms 90 or 51 as you would read a historical chapter from the Acts, or that would read one of Paul's *prayers* as you would read his *speeches*, or that would read Job xvii as Matt. xxiii. In reading try to feel as if no book were before you, and let the story, words, meaning come fresh to you from the man who wrote it. Read a psalm as if you had heard David speak it. When reading the Bible place yourself alongside the men who wrote the Bible, and try to see what they saw, and feel what they felt, and give it as if it were Isaiah, Jeremiah, Peter or Paul. And this natural way of reading will bring out meanings of which the people were before ignorant.

41. Teach the people to use their pew-bibles, and to follow you in the reading of the lessons. The use of the pew-bible is one of the blessed features of Scotch Presbyterianism, but is almost unknown in the United States. It is a grand inspiration to the preacher to hear the rustle of the leaves when a chapter is announced or a reference made to a passage.

42. *Study appropriateness.* What a wonderful study our Lord's methods furnish us of adaptation, and how he popularized truth and sent it home with gracious power to men's business and bosoms—a word in season. His was always the word fitly spoken. The parable, allegory, anecdote, simile, familiar home scenes, the philosophy of common life, &c., were methods unknown to the scribes, and the lessons from his lips came like showers on the thirsty ground. He taught the people as they were able to bear it, and He gathered His lessons and illustrations from the common scenes and incidents of every day life. All the points He made spring out of the circumstances of the hour and place. Hence the common people heard Him gladly and grew interested in His sermons because they had such evident relations to their felt wants. Adopt His methods and you will find what a wide scope you will have for sanctified scholarship in searching out acceptable words, and bringing out of the heavenly treasures things new and old, and in giving to each his portion.

Sarnia, Ont.

JOHN THOMPSON.

HABITS OF STUDY.

NOTHING good without labor, is written in unmistakeable characters on every part of the mental heavens. No person is naturally gifted with intellectual power so penetrating that he can hope for success in the search for truth without dilligent toil. Those who now and then rise upon the world with little application shed but an uncertain and fitful light, while those who keep the great undying candle of thought burning, are those who possess the only kind of genius of which Thomas Carlyle admitted the existence—the genius of hard work. Labor is the talisman with which each must open the gates of the vast and endless fields of knowledge, in which there are no Alexanders weeping for more to overcome. To point out a few of the leading principles which must control this labor, that it may yield the highest success, is the task of the writer of this paper. The habits of study which are recognized as being most essential to progress are the following:—

I. *Concentration of thought.*—Fleeting attention is fatal to intellectual advancement. If the fancy is allowed to play upon subjects other than that in hand, the effect of the whole is neutralized. The person who turns up a Greek word a dozen times, and looks at it each time as an old friend whom he ought to recognize, may suspect habits of thought which, if indulged, will effectually impede his progress. The word does not receive the undivided and intense attention which is necessary to render an idea permanent in the mind. As when the scattered rays of sunlight are gathered to a focus on one spot, they convey to it intensified heat, so when all the efforts of mind are collected, and centered on one object, they have a burning power. Some men have possessed this faculty of concentration in a remarkable degree. We are told that as Coleridge was standing on the street one day talking to a friend in his favorite position with his fingers holding the button of his friend's coat, he darted into an abstruse subject. His friend, taking out his knife, slipped off the button, and walking around a block, returned to find Coleridge still holding the button in his hand, and talking on his theme.

II. *Thoroughness.*—Passing through a course of study has been likened to conquering a country. If one leave in the rear garrisons

unsubdued and forts untaken, these ceaselessly rising behind him, will give endless trouble; but if he thoroughly master every part of the field as he goes, he will pass on from victory to victory. The learner should go to *the bottom* of everything, and investigate the truth he is examining in all its bearings. The underlying principles of each subject should be clearly and fully grasped. These are not only rich in themselves, but explain and help in the remembrance of all the minor truths of which they are the basis. Most people speak not of how *well*, but of how *quickly*, they do their work. Euripides used to write three lines, while a contemporary poet wrote three hundred, but Euripides' lines have passed down the centuries, while those of his fellow-poet perished with him.

III. *Perseverance*.—The old Saxon principle of steadfastness in pursuing everything to the end is likewise indispensable. Indefatigably from day to day the work must go on. There is no such thing as a sudden flight to higher knowledge. The heights can be reached only by climbing, and he alone can gain them who climbs with unwearied persistence. The sheet still exists on which Ariosto wrote a passage of eight lines in sixteen different ways. Balzac did not grudge bestowing a week on a page. It is well known that Newton, with commendable modesty, ascribed his gigantic feats of intellect to unwearied application. When the gifted Audubon discovered that a pair of rats had gnawed to pieces his box of drawings of nearly one thousand inhabitants of the air, after the first keen sense of disappointment was past, he went forth gaily to the woods, and spent three years in refilling his portfolio.

This leads to the thought that the sky will not always be blue, nor will the waters for ever sparkle. The hours of discouragement and difficulty call for patient perseverance and tenacious toil. "I foresee distinctly that you will have to double Cape Horn in the winter season, and to grapple with the gigantic spirit of the storm which guards the cape; and I foresee, as distinctly, that it will depend entirely on your own skill and energy, whether you survive the fearful encounter, and live to make a port in the mild latitudes of the Pacific."

IV. *Dependance on Divine aid*.—The propriety of this habit is not recognized even by many pious students. The rightness of praying for common mercies, such as daily bread and health of body, is readily conceded, but that of praying for vigor of mind is not regarded as so evident. Is it unreasonable that we should pray for

mental culture to the God who made the mind and who controls all its workings? "Think with yourself how easily and how insensibly, by one turn of thought, the Father of lights can lead you into a large scene of useful ideas. He can teach you to lay hold on a clue which may guide your thoughts with safety and ease through all the difficulties of an intricate subject. By his secret and supreme government he can draw you to read some treatise, or converse with some person, who may give you more light into some deep subject in an hour, than you could obtain by a month of your own solitary labor." To doubt God's ability and readiness to give enlightenment and invigoration to the intellectual faculties is practical atheism. Many an eminent thinker has borne witness to the old truth—"Bene precasse est bene studuisse."

The person who completely acquires these four habits has the pathway to excellence open before him.

H. C. SUTHERLAND.

Presbyterian College.

PEACE.

How fair the beauty of a summer night!
The bended heavens hang cloudless. Eastward rise
The starry hosts which stud the darkened skies,
Led by the argent moon, whose mellow light
Glims all the lesser stars,—the foremost, bright,
Pierce thro' the mystic veil like heavenly eyes
That watch the flight of souls to paradise.
From out the western sky upon the sight
Falls the last glow of eventide,—a blush
On the fair cheek of Night. Beneath,—above,
The world is still; the flickering shadows cease
Their mazy dance; an universal hush
Envelopes all, foreshadowing that love
Which ever keeps the soul in perfect peace.

ROBERT McDUGALL.

Presbyterian College.

The Mission Crisis.

THE LAND OF THE AZTECS.

BETWEEN the southern limits of California, New Mexico, Arizona and Texas, on the one side and the continent of South America on the other, there stretches an irregular triangle of land which, from a breadth of eighteen hundred miles gradually tapers downward to a narrow isthmus less than fifty miles from sea to sea.

The upper and much the larger part of this triangular country is Mexico, which dips down into the great waters of the Gulf like the arched head and neck of a camel. Below it lies Central America, in shape somewhat like a half square, bisected at its diagonal and resting its base line on the Pacific.

This country of Mexico is, from every point of view, one of the most interesting in the world. In physical features it is very remarkable, having the capacities and possibilities of an occidental, tropical paradise. The Tropic of Cancer divides Mexico into two nearly equal parts, one of which lies on the Temperate, the other on the Torrid, zone. On the western coast is the long, narrow gulf of California, seven hundred miles in length, famous for its pearls, and once known as the Vermilion Sea, from its reddish hue; on the eastern side the Gulf stream has its mysterious fountain.

The configuration of the country is peculiar. A vast plateau, with a series of table lands varying in elevation from six thousand to eight thousand feet, dotted with volcanic cones, forms the great bulk of the interior; and this plateau abruptly descends toward the Pacific while it gently slopes to the broad lowlands which border the Gulf. Such a country must present all varieties of climate. A few hours' journey enables the traveler to pass from torrid heats to the frigid realms of ice and snow. There are three distinct and well-defined climatic zones, with corresponding varieties of flora and fauna. Within a range of five hundred miles in either direction may be found all the features of a continent.

Historically, this country is equally interesting. Here is the

colossal museum of American antiquities. Cortes' conquest of Mexico dates back nearly four centuries; yet this era is comparatively modern. Far back beyond the Spanish invasion, into the dim distance of prehistoric times stretches Mexican civilization, the monuments of whose unique, antique grandeur even now are among the wonders of the world. For example, there is the Teocalli of Choluba, its four stories coinciding with the cardinal points of the compass, its base more than fourteen hundred feet square, its summit rising to a height of one hundred and sixty-four feet. Though undoubtedly built as a temple or grand altar, it was also like the Pyramid of Cheops, a sepulchre; and a square sepulchral chamber has been found within, having no egress, and supported by cypress wood. In it were idols of basalt, curious vases and two skeletons. At Mitla, in Oaxaca, have been discovered very unique ruins, palaces with quaint, arabesque ornaments; a vast hall, whose ceiling is borne up by six porphyry columns, the like of which are not elsewhere to be found in this hemisphere, and which bear the marks of the primitive days of art.

Politically, the country of Mexico wields a peculiar fascination over the student of political history. In a double sense this is a land of earthquakes and volcanoes. Frequent and violent social upheavals characterize its annals. From the conquest, about 1522, until now, it has enjoyed little respite from these political eruptions and revolutions. After exactly three centuries of Spanish domination, in 1822, it became for a short time an independent state under an emperor; in 1824 it was constituted a Federal Republic, but afterwards came under military dictatorship. In 1862, by French intervention, it became subject to the sovereignty of an Austrian prince, and then again became a Republic. There is no social stability: quiet is but the interval between eruptions and explosions.

The population is of a mixed heterogenous character, composed of everything, but compacted into nothing; and this is one secret of social disquiet. The whites of Spanish descent, called creoles, constitute at once an oligarchy and a landed aristocracy. There is a much larger body of mixed Spanish and Indian blood who count themselves among the whites, but are not of pure lineage. Indians form the bulk of the population, and their abject poverty reduces them to practical slavery. With this mixed mass are further mingled a few negroes, and everywhere may be

found the mestizos, with their varieties the zambos, mulattos, terzerons and quadroons. Add to all these the numerous foreigners, especially French and German, and you have the body politic, which throughout, like the feet of Nebuchadnezzar's image, is of elements that refuse to assimilate and combine, outwardly mixed but not mingled.

The Mexican religion is well symbolized by the Teocalli, to which we have already referred. The elevated summit-platform once sacred to the Aztec deities, now bears aloft a chapel to the virgin. Another race has succeeded it and supplanted the Aztec; so another religion, with its new deities, saints and sacrifices, has reared its very shrine on the temple platform of a more ancient superstition. Yet down beneath the corrupt Romanism of Mexico, we find the old relics of an abandoned faith.

That ancient Aztec religion was a strange mixture of countless deities and deified passions, and cannibal cruelties. That huge round block of red porphyry in the museum of the City of Mexico, once the capstone of the great pyramidal temple, was once the bloodiest stone of sacrifice known on earth. Its side bears graven records of horrible cruelties, and it is said that every year twenty thousand victims were slaughtered upon it. The papal religion has been forced upon the people, but it has scarcely lifted them above the level of these old rites and superstitions. To keep them down and keep them under, it was necessary to leave them in that ignorance which is the mother of superstition and to cater to their vices. Hence to-day seven-eighths of the population cannot read or write. Marriage has sunk into concubinage. The Bible is almost an unknown book, and the name of Jesus is inseparable from that of Jesuit. With a drunken and dissolute priesthood for teachers and exemplars, with the very churches and convents identified with extortion and licentiousness, the drift of society has been toward atheism on the one hand and the indifference of religious apathy on the other: while the more abject poor and oppressed lower classes, pulverized beneath the millstone of social tyranny and slavery, are only waiting for opportunity to feed their resentment. The only power that can remould such a population is the pure gospel of Christ. Notwithstanding the sway of a nominal Christianity, Mexico is as much a field for Protestant missions as China or Africa.

This population of over ten millions, with a score of cities having

each over 20,000 inhabitants, lies on our borders, our next door neighbor. Contact there must be, and it must be more close and frequent, as modern enterprise is so rapidly annihilating space and time, and pushing railways and telegraphs through the heart of the land of the Aztecs. Lacking a river system and good harbors, Mexican commerce naturally floats to our ports. Awaking to the superiority of our civilization, Mexican society begins to court closer fellowship with our institutions. Now is the turn of tide in the affairs of this neighboring nation. Whether avarice and ambition shall conquer Mexico in the interests of trade and traffic, or the spirit of the gospel shall impel laborers to till these opening fields for Christ, is the pivotal issue of the hour.

Forty years ago, in 1847, in connection with an unjustifiable war, the United States troops invaded Mexico, but they bore in their knapsacks that blessed book of God, which thus by the strange fate of war, found its way into the Aztec land. The furrows ploughed by cannon were strange furrows in which to sow the seed of the Kingdom. Yet so it was. Then seven years later, Miss Melinda Rankin, in Brownsville, Texas, just across the border, a few miles from Matamoras, set up her seminary. The revolution of 1857 opening Mexico to Protestant missions, Mr. Thompson, agent of the Bible Society, crossed the Rio Grande to Matamoras in 1860: and that heroic woman, Miss Rankin, followed in 1864, and in 1865 personally raised in our country the \$15,000, to push on her pioneer work, herself training and sending out native colporteurs. In 1866 she began work at Monterey, and six years later our General Assembly took up Mexico as a mission field. In September of that year a pioneer band of seven, Rev. Messrs. Pitkin, Phillips, Thompson, with their wives, and Miss Ellen P. Allen, took ship from New York and went straight to the Mexican capital. There they found a large body of people prepared for organization into Protestant communities, and in January, 1873, Rev. M. N. Hutchinson and wife took charge of the work. During the same year Zacatecas became to the northern what Mexico city was to the southern states, the evangelical and evangelizing centre, and from these points evangelism radiated.

The methods of work were simple and effective. Protestant worship, with scriptural ordinances and sacraments, Christian schools, Bible teaching, evangelical hymnology and the education of a native ministry were the seven-fold secrets of success. Of

course these devoted men and women had to breast opposition and sometimes dare and bear persecution. In the outbreak in Acapulco in 1875, several persons lost their lives, and the work for a while stood still in the State of Guerrero, until Mathilde Rodriguez went with her Bibles and tracts and anointed tongue to the homes of the people. Four years ago, Rev. J. Millon Greene went with Rev. Procopio Diaz, and found a welcome again in Guerrero. Within seven weeks they held thirty-two services, established six churches and thirteen congregations and baptized two hundred and eighty converts.

There were similar signs, elsewhere in Mexico, of a breaking down of the barriers of ages. When Mr. Forcada entered Zilacuaro twenty years ago, he found that for six years Bibles and tracts had been making ready the paths of the Lord. A Mexican had opened a bookstore and taken with him four hundred Bibles and a large lot of tracts, and had sold or given away the entire stock. The circulation of the blessed word of God had proved a similar John the Baptist, in Tabasco preparing the way of the Lord.

The policy of our missions in Mexico is to raise up an efficient native ministry to whose charge the churches may be entrusted. In the theological seminary at San Luis Potosi, this training work is carried on. The girls' boarding school, in charge of Miss Snow for five years, has now passed into the hands of Miss Bartlett, as Miss Snow has become Mrs. Hamilton. Twenty-five pupils are here gathered.

The fact that even figures sometimes lie, is illustrated in the reports of the statistics of the Mexican field. The reduction in the reported number of converts and church members has led some to depreciate the work and even to affirm that it is going backward. But at first all baptized persons were classed with communicants, and so reported; but according to the usage of the Presbyterian Board elsewhere, the lists of baptized children have been separated from those of communing members, and the latter only reported. The fact is that instead of a large loss, there has been a total gain of ten per cent. over and above all reductions and losses by death, and the work is growing both in interest and promise.

It is very difficult to give any fairly accurate photograph of the present condition of missions in Mexico. Before what is written can be put in type, the whole condition may have undergone such change as to demand a revision if not reconstruction of the report. At the time of the Jubilee Report of the Board of Foreign Missions, we had a total force of eighty-nine laborers, of whom fifty-six were native preachers, teachers or helpers, twenty-one licentiates, and four women. There were ninety churches, with 4,314 communicants, and a gain of one-sixth during the year. Over six hundred pupils were gathered in schools.

CHRIST'S ABILITY TRANSCENDING OUR INABILITY.

"We be not able."—Num. 13: 31. "He is able."—Hebrews 7: 25.

A FRIEND telephoned me a few days ago to meet him at the Grand Trunk Station, where he would introduce me to a gentleman from China who, he thought, would likely be able to give me some useful information about the journey. I went. The gentleman had to catch a train, and just arrived when it was time to start. I was hurriedly introduced.

"Oh," said he, "you're going to China, are you?"

"Yes," I answered.

"Well, I'm sorry to have to tell you, you'll not make many converts there. I know, because I've lived in China thirty-one years myself. Good-bye." The train then moved off.

And so did I; not in a particularly bright mood, either. I had set aside another appointment to meet this man, and needless to say did not consider the interview satisfactory. Indeed, I may as well confess, I went about my business that day vainly endeavoring to suppress a suspicion that the bluntly spoken stranger,—whose own interest was the only thing that had kept him in China for thirty-one years—had never *tried* to convert the Chinese or anyone else. Was he even converted himself? The interview was too brief to form a judgment on that point.

I have related the incident merely to introduce another. A private farewell social gathering was breaking up several evenings later when another friend, in wishing me good-bye, said,

"Mr. MacVicar, will you take Isaiah forty-one and ten with you to China?"

I thanked him, and made a mental note of the passage.

It was late before I reached home, as the evening was well advanced when we separated—in fact, it was early morning. The streets were empty, and their very loneliness tended to summon up thoughts of some of the discouragements that had recently been presenting themselves: for somehow or other, the nearer the time for our departure has been approaching, the more people have thought fit to bring under our notice all the discouraging things

they happen to know (or, what in their estimation is much the same, *fancy* they know); and as I walked along the streets in the morning stillness some of these things *would* recur with unpleasant persistency. Suddenly, I remembered my friend's parting words, and began to wonder (at first partly through mere curiosity) what Isaiah 41: 10 might be; but I could not recall it. Before long I found myself keeping step to "Isaiah forty-one and ten," "Isaiah forty-one and ten," "Isaiah forty-one and ten." I had left my pocket Bible in another coat, or I would have turned it up there and then by the electric light, and so set my mind at ease; for whatever could Isaiah 41: 10 be?

Almost the first thing I did on reaching home was to open my Bible at the passage, and this is what I read:—or stay, perhaps, if *you* cannot recall it, you had better look it up for yourself, and try to imagine the comfort and inspiration it would prove under the circumstances just narrated. . . . Now, if you have done it, do you wonder that I did *not* lie awake that night?

"It's a big undertaking," said a young man on the street car, referring to our contemplated departure for China.

"Yes," I said, "but not bigger than the *backing*."

Who's afraid? Who *could* be afraid, with "all power" in heaven and earth as truly at one's command as steam—that wondrous power of God—is at the command of the engine driver? What's the use of lying awake at night brooding over the dark side of the missionary enterprise in China, when the *encouragements* for its faithful prosecution are bright as the rainbow about God's Throne? Any dimmer they cannot be: for in the only place in the Bible where China is directly named, (Isaiah 49: 12), it is to promise that the black-haired race shall be among that innumerable multitude standing before the Throne, clad in white robes and waving aloft their palms of victory.

Discouragements! Ay, many of them; and dark clouds they seem. But look at the rainbow arching them—"These from the Land of Sinim"—there it shines! Did you ever see such brilliance? Looking at it, who would be afraid? FEAR NOT THOU; FOR I AM WITH THEE: BE NOT DISMAYED, FOR I AM THY GOD: I WILL STRENGTHEN THEE: YEA, I WILL HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND OF MY RIGHTEOUSNESS.

"We be not able." Then *why* not? "*He* is able." Shall we

place more reliance on the word of Mr. Worldlywiseman than on the word of our omnipotent Supporter? It is the case over again of the spies bringing in a *false* report. As some one has well said, FAITH NEVER SENDS OUT SPIES. He is able. What do we gain by doubting it?

J. H. MACVICAR.

Montreal, Sept. 11th, 1889.

CHRIST'S 'COME' AND 'GO.'

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
—Matt. 11: 28.

"Go ye into all the world and preach the glad tidings to every creature."—Mark 16: 15.

LIST!—As, with weary falt'ring feet,
We stumble through each year,
And see, without, upon the street,
Scenes shifting, wild and drear,
A Voice, untuned to sin and strife,
Revives each languid breast:
"YE WHO ARE BURDENED,—TIRED OF LIFE,—
COME UNTO ME, AND REST."

He speaks. But *only* the weary heed,—
The *weary*, sore vexed with sin,—
The *weary*, whose lives in very deed
Are unbearable within:
Such hear His voice above the roar
Of Life's discordant mirth;
And, hearing it, find, more and more,
A Peace not born of Earth.

* * * *

But hark!—while words of comfort drop
In ears distraught with woe,
HE stands upon the mountain top
And bids the *rested*—go!
Earth's weary millions, craving rest,
Untaught of HIM, despair:
MAY WE, WITH CHRIST-LIKE TENDERNES,
GO PREACH HIM EVERYWHERE!

Montreal.

J. H. MACVICAR.

MISSIONARY WORK IN THE NORTH-WEST.

THE field which the writer occupied during the past summer months embraced the district lying along the line of the Canadian Pacific Railway between the points Dunmore and Kananaskis, 242 miles in extent. The country is mostly a great level or, in parts, hilly prairie furrowed by old water courses, and covered with short nutritious grasses which formed excellent pasturage for the large herds of buffaloes which once roamed over those plains; and as, in passing, the eye falls upon the thoroughly bleached bones lying promiscuously about, and the countless well beaten paths which invariably lead to water, we cannot but feel a pang of remorseful pity for that noble race of animals which was slaughtered by the ruthless cruelty of the early white hunters.

The country is still new to a great extent to the arts of civilization, but here and there a number of people are settled, and having overcome the difficulties peculiar to a new country, are now doing well. The best settled district, however, is about Calgary, that prettily situated and splendidly built town which has grown almost marvellously, and testifies to the rich and valuable qualities of the land for grazing purposes. But, as in past years, the great tide of immigration has been to Manitoba, miles upon miles of land in the North-West, good for settlement, still remain unbroken by the plough, and consequently mission work at present is largely with railroad men. Services were held at eleven points in this field. It was impossible to reach all on Sabbaths and do effective work, so the three leading places were selected, one receiving fortnightly services, the other two services once a month. Sometimes, however, by walking ten or twelve miles on a Sabbath two places could be reached, but this was not always feasible. The remaining points were visited on week evenings. The three leading points mentioned were Dunmore, Gleichen, and Cochrane.

At Dunmore the Galt line from Lithbridge meets the Canadian Pacific Railway, and extensive chutes are erected for the transfer of coal, which gives employment to a large number of men. Near here also are the colonization farms, and a number of settlers have taken up land in the vicinity. This place was visited fort-

nightly, and with it the Stair farm and mines, where a number of men are employed. The average attendance at Dunmore during the summer was 40, of which the greater number are Presbyterians, but denominationalism has not as yet sown its seeds of strife, and people of every belief meet together to unite in worshipping the one God and Father of us all. The population in this place does not exceed 75 men, women, and children.

The next important point is Gleichen, a railway divisional point, beside the Blackfoot Indian Reserve. Very little land has been taken up yet, and colonization seems impeded because of the Indians who have the best soil and situation, in the district allotted them. This was visited monthly, as was also Cochrane, a small settlement 25 miles west of Calgary. About here are a number of ranches, and within a few miles there is a large saw mill and a coal mine. The mill and mine were not in operation last summer.

The remaining places visited were of two kinds, section houses and colonization farms. The former of these, situated at intervals along the road, are for the accommodation of the railway men. During the early part of the season from 15 to 25 men were at each of these places without any opportunity of attending divine service except those given by the writer on week evenings. The same may be said of the colonization farms where about the same number of men are employed.

The class of people visited.—These may be roughly divided into two classes, Canadians, and immigrants. A great many have the idea that the people out west are uneducated and uncultured. On the contrary, however, the average Canadian in the North-West Territories is above the average countryman in the east. It is not the slothful, ignorant, unsuccessful man in the east, who has the hardihood to brave the difficulties of a new settler, but rather the energetic, get-along-sort of educated man, who sees there greater rewards for perseverance, and hence we find that in a great many cases the very cream of the typical Canadian is in the North-West.

The other class of people, the immigrants, consists practically of Englishmen, Scotchmen, Norwegians, Swedes, Icelanders and Germans. Most of these make good desirable settlers, particularly the Swedes, who are greatly esteemed as laboring men.

All these seemed anxious for services, and were regular attendants, with the exception of Bavarian Catholics and Episcopalian

Englishmen. Some; however, of the latter were the exception to this rule. As to the denominations of the people, the great majority of the Canadians and Scotch are Presbyterian, but all welcomed the missionary, he alone of all strangers could partake of their hospitality "without money and without price."

The mode of travelling is by rail, in general, though, not seldom, it is compulsory to hire a pony from an Indian to fulfill engagements, while frequently again under a boiling prairie sun one is compelled to trudge many a weary mile on foot in order to get to his meetings.

The number of services held varied greatly, sometimes only two, but, again, as many as six were frequently held in one week. But in the district the most unpleasant part of the work was the night travelling. Only one express train passes daily in each direction, and, as it happens, both in the night, so that as Calgary was the headquarters both in going out and coming in, the night's rest was broken, and frequently no rest at all was obtained! But this could sometimes be avoided by the privilege of riding on freight trains.

The writer has arrived in Calgary at 1.30 Friday morning, after having held services every evening during the week; started out at 1.30 Saturday morning, arriving at Cochrane at 2.30 of the same morning; held services on Sunday; started on Monday morning at 2.30; travelled until 4 of the same morning; had not a comfortable place to rest during the day; held a service that night, taking the train at 12.40, arriving back in Calgary at 3.30 Tuesday morning to enjoy a thoroughly refreshing rest. Such is a sample of the work done in a North-West mission field, and to add to it all, owing to the limited amount which the Home Mission Committee is able to allow, the missionary has to be contented with only a portion of the promised salary. Living is very high there, and it is impossible for a student to get board and lodging for less than \$1.00 per day, and as all other necessaries are high in proportion, the student, relying upon this as a means for defraying the expenses of a winter's session, often finds that, as a reward for a hard summer's work, he has not much more than will repair his shattered wardrobe.

As to the liberality of the people in the North-West, I might say that if Eastern congregations would pay as much in proportion to their means, the continual cry of the church would not be for more money. The ordinary plate collections varied per Sabbath from 10 to 35 cents for every person present.

There is a great work indeed for the church to do in the North-

West if they will but go about it. In the small towns meeting-houses are needed, and the people claim that they helped the eastern people to build their churches, and justly look for assistance in return. A great work can be done also by establishing a system of schools after the fashion of old English boarding schools, for the accommodation of families living in scattered and isolated districts, who are compelled at present to go to convents as the only means of getting a liberal education.

W. E. D

Presbyterian College.

MOTIVE.

Worthless, the man who works—he knows not why,
 Whom naught inspires to his puny plan,
 Who seeming plays his part instinctively :—
 Soulless, and falsely designated ‘man.’

Wicked, who works from wish of worldly gain,—
 His soul surrendered to his mammon lust ;
 His partial pleasure briefly to remain ;
 His treasure liable to ‘moth and rust.’

Foolish and vain is he, whose motive—fame,—
 Ruled by desire of honor and renown ;
 And fondly courting Fortune’s fickle Dame,—
 To-day she smiles, to-morrow she will frown.

But virtuous, noble, prompted from above,
 Preluding now the perfect life again,
 Is he, whose only inspiration—love,—
 Love to his God and to his fellow-men.

For love is naught but God’s own nature,—given,
 In partial measure, down to man to come ;
 The sole delight of earth, the key to heaven ;
 Of all the virtues, centre, source, and sum.

WM. M. MACKERACHER.

Presbyterian College.

MISSION FACTS.

"For the earth shall be full of the knowledge of the Lord as the waters cover the sea."

THERE is no uncertainty therefore as to the ultimate success of the evangelization of the world. There may be things hard to understand in connection with the work, there may be many discouragements and apparent failures and defeats, but the end which God has in view shall certainly be accomplished. That is the grand fact we should ever have before our minds. The work is God's. When Mr. Morrison was going to China, a scoffer asked him if he expected to convert the Chinese Empire. He replied, "No, I expect God will." Our Saviour in giving the Great Commission gave these words as assurance of success. "All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations."

Within the present century this power has been exerted in a most wonderful manner for the world's evangelization. The missionary spirit is now so active and wide-spread it is difficult for us to conceive that it is all the growth of the century in which we live.

One hundred years has not yet passed since the first "Society for Propagating the Gospel among the heathen" was organized. Then, the church was asleep on missions. The general assembly of the Scotch Church pronounced the idea of sending missionaries to the heathen "fanatical and absurd, dangerous and revolutionary." In America it was characterized as "visionary and impracticable."

Then, the nations and governments of the earth were opposed to missions. Then educated men could not be induced to become missionaries, the work looked so dangerous and hopeless. But behold what the power of the Lord hath accomplished! To-day the whole church is animated with the missionary spirit, and pulsating with missionary life. Churches that then opposed, now lead the van. To-day there are nearly 200 Protestant Foreign Missionary Societies. Now we have upward of 7,000 missionaries in foreign fields; and far more than the church is able to send are ready to go into heathen lands.

In Boston August 29th. a large meeting was held on the occasion of 49 missionaries setting out for different parts of the world,

19 were returning to former fields of labour, while 30 were going out for the first time. During the past summer at least twelve from our own church in Canada have left for heathen lands.

We cannot but see the Saviour's "all power on earth" in the wonderful manner in which all obstacles to the spread of the gospel have been removed and all barriers thrown down. He has guided the counsels of the nations. Wars and political measures have been over-ruled to prepare the way for the gospel of peace, as seen in our own day in the case of India, China and Africa, so that now there are no closed doors, no obstacles, no barriers. Suddenly the power of God has thrown them down as it did the walls of Jericho and Zion's heralds are going up "every man straight before him." The opposition and persecution of former days have ceased. Our missionaries now in most cases are gladly welcomed as being indeed bearers of "glad tidings of great joy."

More strikingly still is the power of God the Spirit manifested in the wonderful revivals that are every day taking place in those dark countries. The missionary page of to-day is as resplendent as a page in the Acts of the Apostles.

The Queen of Tahiti and Morea died at 70 years of age. At her birth the first missionary had just landed in the South Seas; at her death 300 Islands were evangelized, many of them Christianized. Whole tribes were brought from the very depths of heathen degradation into the fulness of gospel belief and blessings. On the Friendly Islands there are 30,000 church members who give yearly \$15,000 for religious objects. On these same Islands 50 years ago there was not a single native Christian. Within one year after John Williams landed at Raratonga, the whole population of the Hervey group, numbering over 70,000 souls, had thrown away their idols and a church 600 ft. long was being erected.

The first missionary to the Samoa Group landed in 1830, and shortly after the whole population was gathered into Christian schools; and now, out of a population of 27,000, more than 7,000 are church members.

Victories like these are every day being gained in those countries to which we are sending our missionaries. Here is the substance of some of the latest reports. Last year John Newcombe baptized 1,400 converts. At one time he was in the English army, and went out as a missionary to Cubam without being ordained or even receiving any special training. Within the past two years

1,200 converts have been baptized in the Baptist mission in Russia. At the present time a wonderful work of grace is going on at Sealkot, in the Scotch mission. In one district 1,900 have been baptized in less than four years; and the good work is still progressing, during the first month of the present year there were 200 baptisms, and it is hoped that a great harvest will yet be gathered in. The latest news from the Central Turkey Missions tells of a great and widespread revival at Aintab. Dr. Fuller, president of the Central Turkey College, speaks of it as "a day of the right hand of the Most High." Already there are 300 hopeful converts and hundreds more are anxiously enquiring for the way of life.

It must rejoice the hearts of all who are interested in the Kingdom of Christ to know that there are so many faithful servants working successfully in the vineyard of the Lord. But what are we, with similar privileges and responsibilities, doing? Are we following them with our prayers and helping them with our substance? These two must always go together. A venerable divine, at a meeting held on behalf of foreign missions, was asked just as the collectors were resuming their seats, to lead in prayer. The old gentleman hesitated for a moment searching in his pockets for a piece of money which he dropped in the contribution box. The chairman, thinking he had not been understood, said loudly, "I did not ask you to give, I asked you to pray." Oh yes, he replied, "I heard you, but I cannot pray till I have given something." How many could pray better if they would give something. If their treasures were invested in missions their hearts would be there also.

Nothing at the present time so much retards the Church of God in her onward march of victorious conquest as the lack of means. It is a most obvious and lamentable fact that the money power of the church has not yet to any considerable extent been brought into the service of Christ. Fifty cents a year is the average contribution per communicant throughout Christendom for foreign missions. One tenth of a cent per day, or one cent in ten days is the present average contribution of the membership of the Christian Church throughout the world for the salvation of the millions of heathen who have never yet heard the name of Jesus. In China alone, there are still 1,000 counties where the gospel has never been preached.

Last year the Presbyterian Church of Canada gave for foreign

missions \$93,000, or an average of about one seventh of a cent a day per communicant. Indeed the real average must be very much less than this, as many give to the cause of missions who are not members of the Church. If each member of our church in Canada were to set aside one cent a day for this object, it would give annually \$640,000, sufficient to support 600 missionaries in the foreign field.

What we are doing is little indeed in comparison with what we could and should do for the spread of the gospel. Were every Christian to feel with Paul that he is "debtor to the barbarians," and take his part, we have little conception how quickly the gospel could be proclaimed in all lands. We may form some idea from the following, given by Dr. Pierson. In 1835 in Hamburg, seven men, in a shoemakers shop, resolved to attempt in person to spread the good news. Within 20 years they had organized 50 churches, gathered 10,000 converts, scattered half a million bibles and 8 million tracts, and preached the gospel to fifty millions of people. At that rate 250 disciples could reach the whole population of the globe in 30 years. If to-day there were but 500 disciples on earth, and each of them and of their converts should bring to Christ one convert each year, the whole race would be included in twelve years: or if there were but one disciple and he should be the means of converting one soul each year and every new convert do the same, 30 years would multiply the number to more than there are people in the world.

A. MCGREGOR.

Presbyterian College.

Our Foreign Missions.

THE TRINIDAD MISSION.

THE Free Church of Nova Scotia had a mission to Asia Minor which ceased its operations previous to the Union of 1860.



REV. JOHN MORTON.

At the Synod of 1864 it was reported that "Mr. Edward McCurdy, preacher, had tendered his services to the Board as a missionary to the Jews, should the Synod see fit to initiate such a mission." The subject of a mission to the East was also considered and both were referred to the Foreign Mission Board for consideration during the year.

In the autumn of that year I sailed for the West Indies to recruit my health. As is usual with trading vessels, we sailed to Barbados in search of a market.

As advices were slightly in favor of Trinidad, the captain decided to carry his cargo there, and I went with the ship. The H. J. in Trinidad then numbered but 20,000. There was an orphan home, under the management of the Church of England and largely supported by the Island Government, which provided for some 60 Hindu orphans; but there was no missionary at work among the people. There were Government schools, but the Hindu children did not attend them. Deeply interested in this people, I brought their condition and claims before the Synod of 1865. It was resolved "that the proposal of a mission to Trinidad be referred to the Board of Foreign Missions, with instructions to

inquire further into the subject, and to report to the next meeting of Synod." At the same time it was agreed to "drop for the present" the Jewish mission, and "defer in the meantime" that to the East.

During that year nothing was done by the Foreign Mission Board with respect to a mission to Trinidad. The subject was not even mentioned in their report of 1866. That Synod, however, adopted the following resolution:—"That the Synod direct the Foreign Mission Board to consider the necessities of the Island of Trinidad as a sphere of foreign mission operations for this Church and report at next meeting of Synod." The report presented in 1867 was favorable, and included an offer from the writer to go as missionary. The mission was decided on, and the offer accepted; and it has filled the place, in the hand of the church, of the former mission to Asia Minor.

The United Presbyterian Church of the United States had a mission for the emancipated slaves at Iere Village, which for years had been abandoned by them, but supplied by the English-speaking minister of San Fernando six miles distant. In connection with that work there was a small chapel and a dwelling house which the American Church handed over to our mission. Here the work began. A school was opened in the chapel, taught for more than a year by the missionary. Native teachers were not to be obtained. Several creoles were tried and failed. I have a lively recollection of paying a surprise visit and finding the teacher stretched at full length on one of the benches, fast asleep, while some of the children had slipped out to play, and others were enjoying a quiet game in the school house. They had no heart in the work, and no tact in managing the East Indian. At length I secured the services of Chas. C. Soodeen, who for twenty years, as a teacher, as a Christian merchant, and latterly as a catechist, has proved a faithful worker and liberal contributor. It was with peculiar satisfaction I left him in charge of the Tunapuna district when returning to Canada on this visit.

Iere was the old Indian name of Trinidad. It means humming bird, an appropriate and sweet name. But Iere village was not a sweet place. On one side, close at hand, was a graveyard, in front was a distillery. Every member of the household suffered from fever. We are not writing history, only a brief sketch, and have no room for details. Suffice it to say that the missionary's wife was

twice carried out in a man's arms, laid upon a bed in a carriage and removed to San Fernando. Meantime, in response to urgent appeals for a second missionary, Rev. Kenneth J. Grant had been sent out in 1870. San Fernando was selected as his centre and in that district he has labored ever since.

San Fernando is a town of between five and six thousand inhabitants, on the shore of the Gulf of Paria, thirty miles south of Port-of-Spain, the capital. It is the port of a very large sugar district. Throughout this district and in the town itself the East Indian element is very strong. The San Fernando mission district is nearly twenty miles long. It is therefore both large and important. On the arrival of Mr. Grant, the two missionaries agreed that very considerable attention ought to be given to school work. But at first no funds were provided by the Foreign Mission Board for schools. The government system of education was purely secular, and the government schools did not attract the East Indian children. In 1869 an effort was made to get the government to make some special allowance to aid mission schools for the Hindu children. It ended in the appointment of a committee who disagreed on the matter and went to sleep. At the close of 1870 this committee slept so soundly that an appeal was made direct to the Governor without awakening them, and with success; so that early in 1871 a school was opened at San Fernando which was very considerably aided by a quarterly capitation attendance grant and yearly result fees from the Colonial Treasury. In 1875 more general and more liberal arrangements were made by the government for aiding schools opened by churches, societies and individuals, of which we have gladly availed ourselves. Some special grants were also made to meet the case of outlying settlements where the East Indians had taken up town land. In 1888 the sum received from government was over \$4,600, and this year it is expected to reach nearly \$6,000.

Shortly after the school at San Fernando was opened, proprietors of estates began to show an interest in our work. Indeed their interest was shown at an early date much more substantially than was that of the government. And the missionaries will always remember with gratitude and thankfulness the help they rendered. Though the sugar crisis has of late years reduced somewhat the amount they contribute it was over \$3,500 in 1888. There are now forty schools in connection with our mission with over 2,000 children in attendance. Secular instruction in English is given four

hours daily, and it is for this the government pays. Outside of these four hours Hindee and religious instruction are given. The girls must be taught needlework, and result fees are given for that separately. This school work is essentially mission work. Missions embrace young as well as old, and are designed to lift up and save the whole man and the complete race. Hence the need of schools to awaken the intelligence and prepare men for understanding God's word and profiting by good books. And our schools have exerted a wide influence on both old and young, and on the general public. Our communion rolls show it. It is seen in the changed attitude of the government which is now willing to provide for the secular instruction of the children of these Indian immigrants.

In 1871 it was decided to abandon the dwelling at Iere as unhealthy, and for three years the two missionaries worked from San Fernando as a centre. During that time a church was built, the fruit of faith and works. The land was purchased and the building proceeded with in faith, while week by week money was collected in the island to meet two-thirds of the cost. A house was also purchased adjoining the church. It was a rambling old building infested with bats. To save rent the missionaries ran up some temporary partitions and divided it between them. There was but one advantage in the arrangement, namely, that the brethren could consult about the day's programme, or tell the latest news over a low partition, or through a jalousie door. The sisters and children had not a little to produce as a set off to this advantage. It is a tribute to the solid worth of our wives, still happily spared to us, that they lived in peace at the time and have never talked about their hardships since. In 1884 that old house was pulled down, not a day too soon, and a solid concrete manse built in its place.

A large school house has also been built on the same premises and a house for Rev. Lalbihari, who has labored in the San Fernando district for over 18 years, first as a catechist and then as an ordained agent. Lalbihari was trained in Trinidad, and ordained by the local Presbytery. He has given full proof of his ministry, and enjoys the confidence of his brethren and of the community. The Lord raise up many more such for the work in Trinidad and in India!

Conva is a sugar district on the Gulf of Paria, ten miles north of San Fernando. Here three schools were opened, and proprietors of estates, besides supporting these schools, offered £250 per annum

towards the support of a missionary. In 1873, Rev. Thomas Christie came to that district and labored there for nine years. At that time the roads in the wet season were generally bad, and Port-of-Spain and San Fernando could be reached only by water. All that is now changed. The principal roads have been macadamized, and a railway runs from the capital to San Fernando through Couva. Mr. Christie retired, on account of failing health, and died two years later in California, leaving to us, his fellow-workers, most pleasant recollections of his Christian companionship. After an interval of six months he was succeeded by Rev. J. K. Wright, who retired on account of his wife's health after four years service. It is always a loss to a mission and a matter for regret when an agent, having learned the language, is obliged so soon to leave the work. During Mr. Wright's ministry at Couva a church and manse were built, and an English speaking congregation organized, consisting chiefly of Scotch managers and overseers in the district.

After another vacancy of eighteen months Rev. Fulton Johnston Coffin has been appointed to Couva, and will (D. V.) enter on his work before 1889 closes. During this last vacancy the Hindu work in Couva has been principally carried on by Rev. Chas. Ragbir and Rev. Lalbihari, our native ministers, and the other work by the Canadian brethren.

Princetown is a prosperous village, nine miles inland from San Fernando, and two miles beyond Iere village. This was taken up as the centre of a mission district behind that of Mr. Grant, and occupied by the writer from 1875 to 1880, when it was handed over to Rev. J. W. Macleod, who labored there for five years, and died in island. Since 1886 Rev. Wm. L. Macrae has had charge of Princetown. On the 8th of September, 1889, his young wife was called away, greatly regretted. Princetown is a healthy district, surrounded by sugar estates. Of late years the crown lands beyond the sugar estates are being bought up and planted in cocoa. The outlook for the district is hopeful. Prominent in this rising village are our mission house and church, the latter a memorial of Mr. Macleod's labors.

Princetown is connected with San Fernando by the government railway and by a steam tramway, and thus has direct railway communication with Couva and Tunapuna also.

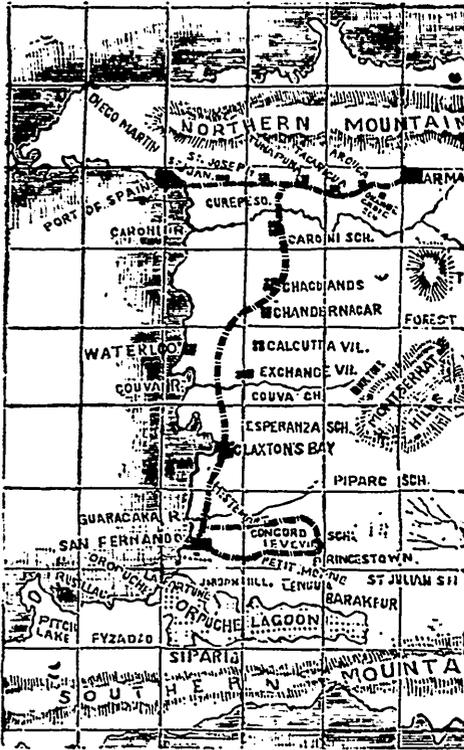
Tunapuna is an extensive village with a population of about 4,000, one half of whom are East Indians. It is eight miles

from the capital, and the centre of a large and important agricultural district. Though so near the capital it was, for various reasons, the last station to be taken up. The writer began work there in 1889. The district is bounded on the north by a picturesque range of hills through which run valleys occupied by cocoa estates. From these hills stretch away as far as the eye can see level lands planted in sugar cane, affording labor for some 10,000 East Indians. Three trains daily each way connect Tunapuna with the capital and the other mission districts. This field was entered upon by the writer in 1880. A church has been built, and there are nine mission schools, six of them near railway stations. The heathenism of the East presses close on the civilization of the West. Hindus from the centre of India manufacture sugar in the glare of the electric light, with a telephone in the manager's office, and the locomotive lands the canes in the mill yard.

Trinidad as a mission looks toward India. The people come chiefly from the valley of the Upper Ganges. Their dialectic differences soon wear off. Hindee, the language of 100 millions, is understood by them all, while Urdu is preferred by the Mohammedans. We get the Hindee Scriptures and books and tracts from India by the immigrant ships. We now order 1,000 copies of the First Hindee Book each year. The learned in India write and the presses of India print for us. Two of our catechists were converted in India. Lalbihara heard one gospel sermon there, by the river side, and he never forgot it. It led him to enquire for missionaries when he found himself a stranger in a strange land. About 500 East Indians return to India from Trinidad each year. Some of them are converts and join the ranks of workers in India. Thus we have Benjamin Balaram at Neemuch and others at various other points. Some, though not converts, are able to read, acquainted with the doctrine of Christ, and disposed to speak well of His name. All have lost much of the narrowness of Hinduism, and gain immensely in freedom and independence. All on returning to India will be treated as pariahs. This will guard the Christian against temptation by shutting him up to the company of his fellow-believers. It will be resented by the others, and strongly resented, after their self-respect they have acquired in Trinidad. They will in consequence naturally gravitate toward the Christian community, which is open to receive them, and will treat them with respect.

The problem undertaken by the Presbyterian Church in 1867

was to send the gospel to 25,000 East Indians in Trinidad. The problem to-day is how to deal with 60,000, and an annual increase 2,000. The conditions have greatly changed. Then we had a single missionary without either the language or experience. Now we



MAP OF TRINIDAD.

have over 20 years experience, four Canadian missionaries, two ordained natives, 400 communicants, 17 catechists, three Canadian and over 30 native teachers. The revenue for 1868 was under \$1,000, for 1888 it was over \$20,000, of which over \$11,000 was raised in Trinidad. We have five respectable churches and 40 school houses, all of which are used as local chapels. The contributions average nearly \$5 per communicant, and the converts are ready to carry the gospel which has blessed themselves to their countrymen on the estates and in the villages and woodland settlements around. The opportunity is one to be coveted, the responsibility it involves is great. Hitherto the means have not been adequate.

Some eight years ago the missionaries proposed that an extra man should be appointed to prepare for the work; that native agents might be better trained and any vacancy occurring be at once filled up by him. The reply to that appeal was "we have neither the man nor the means." Since then we have had three vacancies, one of them for eighteen months, and work has had to wait on three occasions while new missionaries learned the language. Now, however, it is resolved to send a fifth missionary "as soon as practicable," and very special efforts will be put forth to train a native ministry, and organize a native, and, as far as possible a self-supporting church.

J. MORTON.

Trinidad, Trinidad.

D. P. S. C. E. Department.

PRAYER MEETING TOPICS FOR NOVEMBER 1889.

I.—NOV. 3.—HEIRS OF GOD.—GAL. IV. 1-II.

FROM this passage we may learn :

1. That believers are made through Christ *sons* of God and not merely servants or slaves. Paul as an apostle called himself "a servant of Jesus Christ" (Rom. i. 1), but all Christians as such are sons of God. John, i. 12; Rom. viii. 14-16; 1 John, iii. 1. This sonship comes to believers by adoption, they being naturally aliens and outcasts. Eph. i. 5.

2. As sons they are prospective heirs of God and in due time shall enter into their portion. Not, of course, that God will ever die to leave them an inheritance. The figure here fails as every figure must fail somewhere. It is at their death and not at his, that they enter into their heritage. But it is made ready for them by God and is kept in store for them. Rom. viii. 17; Matt. xxv. 34; 1 Pet. i. 4; Col. iii. 24; 1 Cor. iii. 21-22; James, ii. 5.

3. During the minority of the church in the ages before Christ, believers were like servants placed under many restrictions needful for their discipline, as to mingling with strangers (Deut. vii. 1-4), as to health (Lev. xiii. 45-6), as to dress (Deut. xxii. 9-12), as to meat and drink (Lev. xi. 43-47), as to religious worship, festivals and sacrifices. (Deut. xii. 10-11; Lev. xxiii., &c). The heathen religions of the world also at their best consisted mainly of rites and ceremonies fixed by arbitrary rules.

4. Since the coming of Christ, they are, as sons and heirs who have attained their majority, entitled to many privileges before wisely denied them. John iv. 21-23; Mark vii. 14-15; Col. ii. 14, 16-17; 2 Cor. iii. 17; Heb. viii. 10.

5. God would have them use their liberty and not abnegate it by relapsing into legal formalism or into a burdensome asceticism Gal. v. 1; ii. 4-5; Col. ii. 18-23; Acts, 15-10. Curiously enough the natural tendency of the human heart is to seek the lower portion of servant rather than the higher aim of sonship.

The returning prodigal's first thought was to be made as one of his father's hired servants. But the father's love will not endure such self-depreciating modesty. We do him most honour and give him most joy when we trust his grace fully and confidently take the noble position he assigns us. When true love reigns in the heart there will be no danger of our abusing that liberty. Gal. v. 13: 1 Peter, ii. 16: Rom. vi. 12-18.

II.—NOV. 10.—WALKING BY RULE.—GAL, VI. XI-XVIII.

In verse 10 of this chapter the subject matter of the Epistle was brought to a close. But as, contrary to his custom, Paul had written the whole letter with his own hands, he adds a postscript calling attention to this fact, and enforcing by a brief but comprehensive summary of its contents the central theme of the epistle, which is, the liberty of the gospel as opposed to the constraint of the law. The law and the gospel, or the law and the cross, are compared as two rules of life.

1. *The rule of the law*, v. 12-13. This rule was followed for display, by those who wished to "make a fair show in the flesh." The spiritual element which underlay the Old Testament ritual was lost sight of. The outward ceremony engrossed the whole attention. The followers of this rule glorified themselves rather than God, like the Pharisees and hypocrites who do "all their work to be seen of men." Matt. vi. 2, 5, 16; Matt. xxiii. 5. Is the family of Pharisees yet extinct? How much phariseeism is included in the oft-quoted proverb of commerce, "Honesty is the best policy"! Matt. v. 20.

Another characteristic of those who walk by this rule is their sectarian zeal. The superficial peculiarities of a party are exalted to the importance of essentials. They would compel all to pronounce their shiboleths. Matt. xxiii. 15; Phil. i. 15-18.

The powerlessness of obedience to such minute and external commands, to reform or strengthen character is shown by the irregular lives of those advocates of formality. John vi. 63; Gal. ii. 16; iii. 11.

- 2. *The rule of the Gospel*, v. 14-16. They who walk by this rule glorify Christ crucified. No self glorification is sought. Matt. xvi. 24-25. "Destroyed," "crucified," are Pauls forceful expressions to indicate the condition of self under the influence of gospel rule. Rom. vi. 7; Gal. ii. 20; v. 24.

God regards the motive which prompts obedience more than the outward act. 1 Sam. xv. 22 The worship he demands is spiritual, John iv. 23. Circumcision was originally given not for its own sake but as a reminder of the changed relationship between the people and God. Without this "new creation," circumcision or any other command performed is worthless. Rom. ii. 29; Phil. iii. 3; Acts iv. 12.

The result of walking by this rule—"peace" and "mercy." Matt. v. 3-12.

III.—NOV. 17.—FORGIVEN.—ROM. IV. 1-XXI.

1. *All men are sinners.* The higher a man's spiritual discernment becomes the more strongly does the truth force itself upon him, *e. g.* Isaiah when he beheld the dazzling glory of Jehovah, (Isa. vi. 5); Peter, when conscious of being in the presence of stainless incarnate purity, (Luke v. 8). A man who has proper conceptions of God sees the world in wickedness, (1 John, v. 19). In his natural state he is a spiritual orphan, a rebel in the Kingdom of God, (Eph. ii. 3-12). Then he realizes his lost condition, the message of Paul comes to him as a refreshing stream in a desert waste. The apostle has already shown Jew and Gentile to be under sin, and now he expounds the Gospel of God's Grace.

2. *God hates sin.* Heb. xii. 14; Gal. v. 19-21; Rev. xxii. 15 Gal. iii. 10.

3. *That we may see God in peace, sin must be forgiven.* Any theory of life, whatever its claims, which makes no provision for the forgiveness of sins does not meet the requirements of the human soul. Even if we could train ourselves to live according to the best ethical rules we would still be conscious that we had not lived according to these rules in the past. Sin does not yield to ethical rules, (Gal. ii. 16). That the highest possibilities of life may be attained sin must be remitted, abolished, completely removed. We cannot by any effort of our own do away with it. We may excuse or overlook, but we cannot remove the guilt.

4. *Christ announced and verified by miracle His power to forgive sin.* Matt. ix. 5-6; Luke, xxiv. 47; Acts, v. 31. The Bible is the only book which offers a satisfactory deliverance from sin, (Jer. iii. 12; Jer. xxxi. 20; Micah. vii. 18; Jas. v. 15).

5. *Conditions of forgiveness.* Forgiveness cannot be earned,

(Hos. xiv. 3-4). Abraham was not justified because of his obedience to the law. The Bible offers forgiveness on no other grounds than upon *repentance*, (2 Chr. vii. 14; Isa. lv. 7; 1 John, i. 9); and a *living faith in Christ*, (Acts xxvi. 18; Eph. i. 7; Col. i. 14).

6. *Results of forgiveness.* Forgiveness is the negative factor in justification. It is a necessary antecedent to acceptance by God. When forgiveness is granted all the positive blessings of Redemption follow (Heb. ix. 12; 2 Cor. i. 20; Rom. v. 1-5; xiv. 17; Prov. iv. 18; 1 John, v. 13; 1 Peter, i. 5). This joy and peace will find expression in the everlasting song, "He hath redeemed us and washed us in His blood."

IV.—LED BY THE SPIRIT.—ROM. VIII. I-XVII.

The 14th verse gives the subject as indicated. It is one of many passages that supply a test of the professing Christian's, or the anxious enquirer's condition. The test is obedience to the guidance of the Holy Spirit. Those who are under His guidance, following His gentle leading are *Sons of God*. Parting from the subject, however, in that special connection, we regard it in a wider aspect, as a subject by itself.

1. The Holy Spirit is the special gift of God to the believer. He takes up His abode in the heart at conversion and is the dominant power thereafter. (John xiv. 17-23; Rom. viii. 9; 1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16, xiii. 5; Eph. iv. 6; 1 John, xiii. 15; Rev. iii. 20).

2. He illuminates the Word for the believer, enlightening his mind in the knowledge of divine things. Spiritual truth can only be spiritually discerned. 1 Cor. ii. 9-16; John, xiv. 28, xv. 26, xvi. 13; 2 Cor. iii. 17-18; Eph. i. 17-20. Special instances of guidance, Acts, viii. 29, xiii. 2; Matt. iv. 1.

3. He dwells more fully in the heart, and brings men more completely under His sway according as He is received by faith, and His promptings obeyed. Gal. iii. 14; Eph. iii. 17; 1 Sam. xvi. 14, xxviii. 6-7; Thess. v. 19; Eph. iv. 30; Acts. vii. 51; Isa. lxxiii. 10-17.

4. There are many promises given, both in the Old and New Testament, which we can claim. Ps. xxxii. 8; Prov. i. 23; Ez. xi. 19-20; Ez. xxxvi. 27; Luke, xi. 13; John, xiv. 16.

Psaln 25 is a fitting prayer.

Partie Française.

NOUVELLES PERSONNELLES.

Une nouvelle session commence. Les étudiants, de retour de leurs champs missionnaires, se revoient avec bonheur. Ce sont des poignées de mains à n'en plus finir, des informations de toutes sortes et des félicitations sans nombre. C'est avec un nouveau plaisir que nous nous réunissons autour de la chaire de notre savant et dévoué professeur, Mr. D. Coussirat, dont nous apprécions tous la sympathie et les talents.

L'absence de nos gradués du printemps dernier fait un grand vide dans notre collège. Nous étions si habitués à jouir de leur aimable compagnie que nous pouvons à peine nous faire à l'idée qu'ils ne reviendront plus. Ils nous ont laissé seuls à nos travaux d'études pour s'en aller remplir la noble et difficile tâche du ministère. Dieu veuille leur accorder les meilleurs succès. Il nous convient de dire ici quelques mots des gradués français :—

Le Rév. J. Bourgoïn sera consacré le 9 novembre prochain. Tout le monde connaît les succès qui ont jusqu'ici couronné les efforts de ce vaillant directeur des écoles de la Pointe-aux-Trembles. Et l'on ne s'étonnera pas d'apprendre qu'il ait pu, malgré ses mille occupations, se livrer aux études théologiques et mériter ainsi les honneurs qui lui seront conférés à sa consécration.

Le Rév. P. N. Cayer a reçu plusieurs appels, mais les circonstances ne lui ont pas encore permis d'en accepter un définitivement.

Le Rév. J. E. Côté, qui fut consacré dans l'église de St. Gabriel, Montréal, le printemps passé, est maintenant à Namur, comté d'Ottawa. Nous apprenons avec plaisir qu'il a réussi à obtenir la démission d'une large famille catholique romaine.

Le Rév. A. J. Lods, consacré en même temps que Mr. Côté, s'est rendu à Grand-Falls, N. B. Nous n'avons pas reçu de nouvelles de lui dernièrement; mais la connaissance que nous avons de sa personne nous porte à croire qu'il réussit dans son œuvre.

Nous nous réjouissons de l'arrivée au milieu de nous de quatre nouveaux étudiants des écoles de la Pointe-aux-Trembles : MM. P. E. Beauchamp, J. B. Sincennes, G. A. Massicotte et A. Sauvé. Ces jeunes gens, autrefois catholiques romains, comme le plus grand nombre d'entre nous d'ailleurs, vont continuer à s'équiper et à s'armer davantage pour le grand combat de la vérité et le triomphe de l'évangile de Jésus-Christ.

MM. Beauchamp et Sincennes ont colporté, durant leurs vacances, dans les comtés de Terrebonne et Montcalm. Ils ont vendu beaucoup d'Évangiles. Malgré leurs succès encourageants, ils nous rapportent que souvent les fanatiques romains les accablèrent de coups et d'injures.

Pendant les vacances les autres étudiants français du collège ont occupé les champs qui leur ont été assignés. La société missionnaire des étudiants de notre collège s'était réservé les services de Mr. C. H. Vessot pour collecter, dans l'ouest de la Province d'Ontario, une partie des fonds nécessaires à l'érection d'une école évangélique dans un des faubourgs de la ville. Mr. Vessot a su conduire sa mission à bonne fin, et les résultats de ses efforts ont surpassé nos attentes. Il a collecté la jolie somme de \$1,700 comptant, et nous ne doutons pas que l'émotion qu'il a créée au sujet de l'œuvre se continue et rapporte même davantage. Il est de retour au collège content de ses voyages.

Ce n'est pas sans plaisir que nous avons appris que le travail missionnaire de Mr. L. Bouchard à Joliette fut très apprécié. La congrégation lui fit présent d'une bourse, en lui souhaitant succès et bonheur.

Le printemps dernier Mr. G. Charles, d'abord envoyé à St. Jude, fut appelé à St. Hyacinthe pour remplacer le Rév. E. T. Seylaz qui, par suite d'une grave maladie, était incapable de vaquer aux soins de sa congrégation. Mr. Charles a passé un été très agréable et a eu la joie d'amener, par son travail et celui du Saint-Esprit, quatre pères de famille et une dame à quitter l'Église de superstition pour venir avec nous adorer Dieu en esprit et en vérité.

Nous sommes heureux d'apprendre que Dieu a suffisamment rétabli la santé du Rév. Mr. Seylaz pour lui permettre de reprendre les fonctions de son ministère.

Mr. S. P. Rondeau travaille cet été à Otter Lake, où son activité et sa gentillesse lui attirèrent l'estime générale et lui méritèrent le cadeau d'une bourse et de divers objets. Il entre maintenant en théologie.

Les deux frères, Etienne et Moïse Maynard, de retour de leurs champs, nous rapportent avoir eu d'intéressantes discussions avec les catholiques romains.

Mr. E. Maynard travailla à l'Égypte de Milton et Mr. M. Maynard à la Pointe Lévis.

Mr. T. St. Aubin a passé l'été à New Richmond, P. Q., où il a fait preuve de zèle et d'activité. Il donna plusieurs conférences sur le romanisme, tendant à réveiller l'intérêt des protestants et à ouvrir les yeux des catholiques romains.

Mr. J. Savignac passa ses vacances à St. Jude, où il obtint de quelques personnes leur démission définitive à l'Église romaine.

MM. L. Giroux, N. McLaren, Jos. Maynard et A. Sauvé, tous aussi de retour, sont contents de leurs travaux et animés d'un nouveau zèle pour leurs études.

Nous regrettons que Mr. M. Biron ait dû suspendre ses études pour cette session.

La majorité des étudiants français s'est fait un plaisir d'aller saluer les élèves qui le 15 octobre prenaient l'omnibus pour les écoles de la Pointe-aux-Trembles.

Editorial Department.

THE JOURNAL.

THE present number opens the ninth volume of the PRESBYTERIAN COLLEGE JOURNAL. As usual a new staff appears to man the Journalistic bark. We must read the future in the past and so we hope to receive the kind patronage which has already been so willingly granted and to merit all that we receive. We are fortunate enough to have definite promises of articles from a number of first-class writers and hope still to add to the list. The sermonic section will be supplied by six of our own graduates. We hope that "The Mission Crisis" will be found more helpful than ever. A series of articles will appear giving a short history of each of our Foreign Mission Fields. The work of French Evangelization with which our institution is so closely connected will be fully presented in the "Partie Francaise" and "Pointe aux Trembles Notes." The other departments will remain much as they have been for the last two years.

This journal belongs to the graduates and students of this College. They have the power to make it what they please and we hope that they will remember that the Editor must always look to them for the bulk of the copy.

OPENING COUNSELS.

NOW that the pleasurable excitements of the season of reunion and ingathering have yielded to the sterner realities of college work, the JOURNAL wishes for the special benefit of those just entering on the rugged path of student life to offer a few commonplace counsels. The great danger which threatens every student is that he may allow his collegiate career to be such as to give him a one-sided development. It has been said that merely physical development produces a bully; purely mental training an intellectual prig; culture exclusively moral a canting pharisee. Herein, then, lies the threefold danger,—either of becoming so engrossed in

the games of the campus as to acquire a distaste for the work of the sanctum; or of so plodding over books as to develop into the "grind;" or of being so righteous overmuch as to evolve into the pietistic sentimentalist. In order to avoid this one-sided development and to secure an all round culture we have every means at our disposal,—the gymnasium, the literary club and the devotional and missionary societies. Now while sports should not be the primary object of any student's life, inasmuch as they are merely subsidiary to higher aims, namely, a healthy mind and robust physique, yet they should occupy no unimportant share of his attention. Every student on entering college should make the resolve to take that gymnastic exercise which in his case is absolutely necessary to healthful living, while those of strong physical vigor should contend, if possible, in the university games. To mental culture all our surroundings are conducive, but to this end we would especially urge upon the new students the advisability of taking an active part in the literary societies of this college and of the university. Distinguished public men tell us, that, the training for after life which they in college received in these debating clubs, they regard as by no means inferior to that imparted in any of the class-rooms. Gently fold up and place away on the archives of the past the by-laws and constitution of the Freshmen's Society. By sustaining such a society your interests will inevitably become local and your sympathies narrow, whereas by entering the arena of public discussion with university men who have different views and aims from your own you will imbibe new ideas, wider sympathies, and a broader culture. While we are not neglectful of our spiritual growth and our religious duties to which as students for the ministry we should devote our chief attention, let us none the less by manly conduct on the play-ground, and by vigorous but charitable debate in the literary societies do all in our power to disprove the too general belief that our residence is a reclusory, our mode of life hermitical, and our religion to a large extent asceticism.

REV. PROF. CAMPBELL, LL.D.

WHEN a great University elects to confer the highest degree in its law upon a man, as a mark of its recognition and appreciation of distinguished talent and ripeness of scholarship in the recipient, the bestowal is considered as an honor which sets the

seal of public acknowledgement to eminence in ability and attainment; but when to the highest natural endowments and the ripest and most comprehensive scholarship are added, a depth and acuteness of thought, a broadness of culture rare even among the great names on learning's roll of honor, and the possession of every quality which contributes to make a man truly great, the honor may with greater truth be said to rest with the institution which conferred the degree,—then, indeed, it is “more blessed to give than to receive.” At her annual convocation held at the close of last session, University College, Toronto, first exercised the power, acquired by her three years ago, of conferring the degree of LL.D., *causâ honoris*, and those men were rightly selected who were greatest among her sons or most distinguished among the names of Canada's Statesmen. And among the great names which were that day added to her roll, none stand higher than that of our worthy Professor of Apologetics and Church History, on whom alone the degree was conferred for purely scholarly attainment. Professor Campbell received his degree at the hands of his Alma Mater in view of his anthropological researches, and distinguished achievements in philology and linguistic studies. The vote of the senate was unanimous in his favor; the approval of his fellow-graduates most unqualified; no man more worthy could have been chosen to receive the gift. We extend to Doctor Campbell our heartiest congratulations, and trust that he may long be spared to pursue the studies to which his life is devoted, and to add yet brighter laurels to his wreath of fame.

“ COLLEGE STATISTICS.”

DURING the past summer the editors of the JOURNAL published a small hand-book for the purpose of making our magazine more widely known. In order to rescue this little pamphlet from the waste-basket we published in it a synopsis of the reports of the schemes of the church which were presented at the last General Assembly. And, by the way, any one who has endeavored to unravel the maze of statistics or adjust the various systems of book-keeping employed in that interesting blue-book, known as the “Acts and Proceedings of the General Assembly of the Presbyterian Church in Canada,” will not need to be told that the production of such a synopsis was no easy task. The reports of the colleges were

of course included. Unfortunately no report of Morrin College was received before the publication of the hand-book, except the calendar which did not contain the statistics required. As simple a statement as possible was made of the principal facts given in the reports received. This statement has been attacked by the Chairman of the Board of Knox College, and has been made the subject of a lengthy communication to the *Presbyterian Review* of Toronto, accusing us of making comparisons between the colleges and especially between this college and Knox College to the disparagement of the latter. We simply stated the facts as they appeared in the reports of the General Assembly, but our friend in Toronto has gone into calculations to prove that ministers are made for less money in Toronto than in Montreal. And then he tells us that, in his opinion the colleges are "not fit subjects for comparison." The conclusion that most readers would draw from the greater part of the communication is, that the writer wished to prove that Knox College deserves more hearty support and sympathy from the people of Canada than the Montreal College because Knox College does more work for less money. That, it seems to us, would be a most undesirable conclusion, and we heartily agree with the writer when he says that the colleges are "not fit subjects for comparison." Knox College is certainly needed in the educational and political capital of the leading Province of the Dominion. It has for many years been an efficient and honored servant of the church. It would be a disgrace to the students of the Presbyterian College, Montreal, if they felt no interest in the Alma Mater of three of their professors, and it would be a burning shame if they had any unfriendly or jealous feelings toward an institution which has sent out so many faithful workers into the Master's vineyard. But even Knox College cannot take the place of this institution. Our church has taken upon itself the work of evangelizing the French Roman Catholics of the Province of Quebec and it *must* provide them with an educated ministry. Such an education must be given *in this province*. It would be useless to try to prevail upon young Frenchmen from Pointe-aux-Trembles to move into a thoroughly English community. Toronto cannot furnish the social surroundings, and the church connection which are a necessary accompaniment of an institution for the education of French theological students. Again, it is most desirable that English speaking students should be admitted to such an institution so that those who have come out of

the Roman Catholic Church may associate with young men who have been brought up under Protestant influences and may imbibe that liberty and independence which are the heritage of Protestantism. The English speaking students, too, derive benefit from intercourse with their French companions. Their sympathies are broadened and the race feeling reduced to a minimum. They see the work that is going on in this Province, they see the great need for this work, and, when they go out to become leaders of religious thought they carry with them interest in, and enthusiasm for, the great work of French Evangelization. The Presbyterian College, Montreal, not only furnishes the means for supplying a native ministry for the Province of Quebec, but is also no mean agency for welding the two nationalities in our Dominion into one strong and united people. Its graduates now occupy important positions both in the home and foreign field, and if, at this late date, any apology were necessary for its existence, nothing more would be necessary than to point to these men and the work which they have accomplished.

HOW TO MEET UNBELIEF.

LECTURE DELIVERED BY REV. PRINCIPAL MACVICAR AT THE OPENING
OF THE SESSION, OCTOBER 2ND 1889.

OUR age is undeniably destructive as well as progressive. It is as much characterized by the overthrow of long-cherished superstitions and opinions as by the discovery of new truths. Things destined to perish, in church and state, in theology and science, are remorselessly consigned to their doom; and we have not yet seen the end of this iconoclasm. The force of legitimate criticism and the baneful activity of current unbelief are far from being fully exhausted. They emphatically challenge the thoughtful attention of Christian men. Hence my purpose in the present lecture is to indicate generally how we should meet this unbelief. In doing so we should:

1. Recognize the vital power and progress of Christianity in our own day.

This should prevent groundless fear and despondency. We have no cause to view things in a pessimistic spirit. The past has not been an utter failure, and the future is not filled with darkness and disaster. Our ancestors, as propagators and defenders of the faith, were not all simpletons or reckless fools, and we are not rushing headlong into moral, spiritual and national ruin. It is surely right to recognize all the good we can discover in the world, and give God thanks for it. While neither blind to the faults of our day nor ignorant of the fact that there are many imposters in all lines of life, we are bound to say that never at any previous time were there so many true Christians of exalted character and noble aspirations as at this moment. The learning, the culture, the civilization and government of Christian nations are of a far higher order than anything past ages have produced. Vast fields of scientific, literary, philosophic and historic knowledge are open to us, and are being daily extended, of which our predecessors were wholly ignorant. We have literally entered upon and subdued new continents and new realms of thought and investigation.

In the establishment of Christian and humane institutions of every sort, in the development of commerce and healthful international relations, the navigation of oceans, the opening up of countries which for centuries were wrapped in darkness and selfish conservatism, in the rapid transportation of goods and travellers and the transmission of news by land and sea, in the mastery of the languages of heathen nations and the deciphering of ancient inscriptions confirmatory of divine revelation, in the multiplication of Bibles, books and periodicals, in the cultivation of peaceful arts and the

mitigation of the horrors of deadly warfare—in all these and many other things which are the undoubted outcome of Christianity—we have far surpassed the efforts of by-gone ages.

We do not claim to have attained perfection. We have not wholly banished ignorance, intolerance, superstition, crime, intemperance, pauperism and injustice. While we have made marked advances on the past, we fall far short of what is to be confidently looked for in the future. The mighty divine potency of Christianity is not fully expended—it has not half run its course. Our Christian liberality, faith and activity may yet be pronounced mean and sluggish, and our civilization crude and unsatisfactory by coming generations; but still Christianity as it moulds our age is not a failure and is not destined to defeat. On the contrary, we hold it to be a conspicuous success when all it has accomplished from a temporal, educational and spiritual point of view is taken into account, and due allowance is made for the drawbacks and opposition it encounters through the persistent malignity of its foes and the inexcusable faults of its friends and supporters.

Nothing that essentially belong to Christianity has ever been shown to be false; and its cardinal doctrines are understood and accepted by millions. The ethics of the Decalogue and of the Sermon on the Mount form the basis of every criminal and civil code in the world that to-day promotes the progress and elevation of the race. Futile efforts have been made to gainsay this position. Writers of religious romance and some theologians who discourse on the science of religion have exercised their skill to eliminate the supernatural and divine factors from Christianity, and to reduce it to the same category as Mohammedanism, Buddhism and Confucianism, or at best to make it supereminent among heathen cults and philosophies. These attempts have been completely abortive. They have only served to illustrate the unfairness or want of insight of those by whom they have been made. Christianity stands alone, not as the product of human invention, or the gradual evolution of past ages, but as the manifestation of infinite wisdom and love, and it is the great regenerating power among the nations. Christianity as concentrated, not in our creeds, but in Christ, not in logical demonstrations and dialectic subtelties, but in spiritual power, cannot be charged with imperfection or in any way be successfully impugned. Christ is both the Light and the Life of the world; and that Life is stronger and that Light brighter to-day than ever before. The unutterable impurities of polygamy, and the long-practised atrocities of slavery cannot exist under its brightness. By the quickening power of that Life prostrate nations are lifted up out of the horrible pit and miry clay, the barbarous are humanized, unclean spirits are cast out and the trembling victims are clothed with spiritual purity and beauty, cruel idolatries are smitten with destruction, the stagnation of centuries comes to an end, caste, with its diabolical tendency to separate man from man, is laid low in the dust, the broken

bond of human brotherhood is restored, and men are made, by the mighty impulse of the Saviour's life, to move with quickened pace along the lines of real progress and eternal glory. These are facts, attested even by those who make no boasted profession of evangelical piety, and who cannot certainly be ranked among special pleaders and Christian apologists. Thomas Carlyle, *e. g.*, speaking in *Sartor Resartus* (p. 155), of the elevation of our race, says: "Look on our Divine Symbol—on Jesus of Nazareth and His life and his biography, and what followed therefrom. Higher has the human thought not yet reached; this is Christianity and Christendom: a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest."

Leckey, in his "History of European Morals," says: "The Platonist exhorted men to imitate God; the Stoic to follow reason. It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, which has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has, indeed, been the wellspring of whatever is best and purest in the Christian life. In the character and example of its Founder, Christianity has an enduring principle of regeneration." (II. 9. See also Hist. Rat. I. 337.)

In thus citing Carlyle and Leckey we do not wish to be understood as regarding their statements theologically correct or complete. They are far from it. They are silent upon the great cardinal truths which Jesus Christ Himself and His apostles emphasized. Not His lessons, not His life and example, although these were true and glorious, but His divinity, His suffering, His death and resurrection, His great atoning sacrifice by the shedding of His precious blood, and the energy of His Divine Spirit as the executive of the godhead effecting the regeneration of men.

Carlyle and Leckey, like many Rationalists and Socinians in our day, appear to have little or no appreciation of this view; but, notwithstanding, we gratefully accept their strong and unequivocal testimony to the advancement and living power of Christianity.

2. In meeting unbelief we should hold ourselves ready for all the changes which progress in theological science and kindred departments demands. Theology, as taught in the best Seminaries, is becoming more and more inductive, and therefore changes for the better are to be expected. Wise men in all fields of mental toil look for changes, and count upon their work being revised, and some of it being set aside from time to time.

How many systems of philosophy, for example, ancient and modern, have risen with dazzling splendor, and then passed away like the morning cloud and the early dew? What now of the once famous astronomy of Egypt and the Ptolmaic system of the universe? To us they are simply ridiculous. Our advanced mathematical skill and powerful telescopes have reduced them to utter nonsense. Many of the pretensions of medical science, of remote and even comparatively recent date, are laughing-stocks to accomplished living surgeons and physicians. Who can tell the the number of offete and justly-discarded quack remedies that mark the history of the healing art? Alas! what poor humanity had to endure before these were consigned to eternal oblivion! How many poor patients have had to pass through the experience of the woman in the gospel who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse." (Mark v. 26).

In the field of jurisprudence what masses of dry rubbish have been doomed to the limbus of hopeless forgetfulness and uselessness during past centuries. Thousands of cruel and barbarous statutes have in the interests of justice and humanity been repealed. It seems, indeed, to be the unending business of legislators to cancel pernicious laws and then to enact others equally foolish in so far as they depart from the law of the Lord which is perfect.

And how much of what a century, or even half a century ago, was pressed upon the attention of the world as indestructible truth in the domain of natural science, is, by the physicists of our day scouted as exploded conjectures. We do not on this account pronounce philosophy, astronomy, surgery, law and physical science all worthless and deserving rejection. This would be on a par with the reckless assertions often made about the gospel. The truth is that all these departments of human investigation are eminently fruitful of good, and destined to become more so as they are more permeated by the Spirit of Christ; and yet, by their confessed imperfections and manifold mutations they stand in vivid contrast with the unchangeable verities of Christianity. Looking with impartial mind over both, one is constrained to say—"All the glory of man is as the flower of the grass; but the word of the Lord endureth forever." It is to the credit, however, of the teachers of Philosophy and science that they readily yield to inevitable changes; and it is often asked, why do not theologians show the same disposition? We answer, they do in a reasonable degree. They are no more dogmatic as a class, than the advocates of the most ephemeral theories. So far as mediæval superstition and other rubbish mingle with the pure truth of God, the best theologians are intensely eager to see them speedily consumed. They lead the van in philological, ethenological, and historical discoveries. They are constantly on the alert for every fresh fact that is laid open and verified in any de-

partment, so far as it may touch upon and possibly modify conclusions arrived at in their own special fields. They fearlessly inquire into all alleged errors of translation, of transcription and transmission in connection with the sacred text, and make diligent use of the ample means of correction ready to their hand in the form of hundreds of ancient manuscripts and other *apparatus criticus*. In Biblical Criticism, Introduction, Exegesis and Apologetics, as well as in determining dogma they have strict regard to every new ray of light that may come from any quarter. Thus the true theologian, the true combatant of modern unbelief, is not a narrow bigot who clings to the past with unreasoning tenacity, but he is a man of broad culture, liberal progressive spirit, and keen discrimination, able to know when to yield and when to be conservative, able to distinguish between the divine dictum and mere human decisions. There is a sense, however, in which he cannot yield except by being guilty of treachery to the God he professes to represent and serve. It is a fundamental fact in theology that "holy men of old spake as they were moved by the Holy Ghost." And if they did, and if the Holy Spirit is infallible in knowledge and integrity, you see how fixed, how unalterable, how absolutely binding their utterances must be. There is no room for change or advancement so far as the matter of their communication is concerned. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." If God and His Son spoke the truth, and made no error or mistake, the bearing of this fact on the character and infallibility of the Bible, as the theologian's *Vale mecum*, is obvious. God's part in the production of the volume, His contribution to the science of theology, is definitely settled, and no man, under the impulse of the spirit of progress, is at liberty to regard it as uncertain and mutable. But, at the same time, let us beware how we affirm this fixity. It is quite possible that while God hath undoubtedly spoken, and spoken nothing but the truth, and while Christ hath spoken and lived the truth before men, we may misunderstand both His life and His words. This is a matter of interpretation, a matter of definition, in which it is manifest folly for any set of men to claim infallibility. It is not necessary to do so in order to guide the church and please God. There is profound wisdom in Bishop Butler's aphorism. "Probability is the guide of life." This is all we can have in the most crucial moments of our experience. It is enough. What God desires is that we should esteem Himself and His truth, which is the transcript of His nature, infallible, and men ever liable to err. They should, therefore, keep themselves free to accept and adopt the changes necessary to counteract and overcome their own errors. It is no absolute evidence of wise loyalty to the truth to stand still, to demand mathematical certainty and accuracy in every thing, or even to defend all that good men may have said or done.

We are told, for example, that the Reformers of the sixteenth century were intolerant and believed in punishing certain heretics by death. Of course they did, and so did the Latin Church from which they broke off, and in which they learned this sort of theology. Both were ignorant and wrong in this matter, and, while we should judge their conduct in the light of their environment, we are not bound to defend the one or the other, any more than to justify the sins of Old Testament or New Testament saints. God does not justify but condemns them, and so do we. Persons who base their scepticism upon a feeling of revulsion against the records of moral irregularities contained in the Hebrew Scriptures forget the solemn purposes which such records are intended to serve. They are designed to show with unmistakable vividness and authority the depths of wickedness which naturally belong to the heart of man, to illustrate, by concrete examples, the doctrine of sin on which if we are wrong we shall be necessarily wrong on all the fundamental doctrines of grace. Moreover, these dark episodes in the lives of the saints are to be regarded as illustrative not only of man's frailty and the persistent malignant power of indwelling sin, but also as exhibiting God's methods of dealing with human folly and vice.

Many imagine that theologians are bound to defend the polygamy of Solomon and the follies of David and Peter. Such fail to distinguish between what God teaches and approves and what men perversely do in spite of the best instruction which can be given them from heaven. God's law from the first was monogamy, the marriage of one wife only, and that law was repeated and observed in the days of Noah, and solemnly enforced by the lips of Jesus Christ. This is all that we need to stand by. The conduct of men in violation of this law can be explained by the hardness of their hearts which no one is obliged to defend. And so in very many other cases. Unbelief is largely directed against what we are supposed to be compelled to uphold, but what in truth we have out-grown and discarded and condemned in the course of the changes we have accepted in the progress of religious thought, as theology has more and more become an inductive science. Let unbelievers distinctly understand this—and we should make every possible effort to lead them to do so—and they will find the ground pretty much cut from beneath their feet.

3. We should determine precisely the operative causes of unbelief, and seek to eradicate them. It has been well said that to trace an error to its source is to refute it. As a rule were unbelievers to take pains to define their position with logical firmness and impartiality they would discover their own unreasonableness.

Faith assumes two generic forms, and all variations of unbelief are directed against these two.

First. As an intellectual act faith is assent to propositions. In this

form it has no saving efficacy. It is thus that demons believe and tremble, but are not saved on that account. We can command the exercise of faith in this sense by following the logical *criteria* of truth.

Second. Saving faith is trust in a person—confidence in the Divine Christ of God. This trust is not natural to man, and can be exercised only under the omnipotent operation of the Spirit of God who alone regenerates, and thus qualifies man to trust in Christ.

Now unbelief is opposition or antagonism to faith in both these forms, and it may, of course, be more or less comprehensive. It may go the length of the rejection of certain parts, or of the whole of revealed truth. In the latter case it must prove fatal to the exercise of saving trust in Christ, because He can be known to us only through this truth; yet it is impossible for man to determine how slender and imperfect the knowledge of truth may be in order to be sufficient for saving purposes. We may, therefore, in passing, learn a lesson of caution and charity in characterizing the mental difficulties and aberrations of earnest inquiring minds. They may go a great length and assume most alarming forms without actually destroying that living trust in the Divine Redeemer which saves the soul. It is obvious, however, that all systems of speculative thought which involve the rejection of any portion of the truth of God as revealed in the Bible are dangerous and operative causes of unbelief. This is the case, for example, with Pantheism, which confounds God and His works, and excludes creation, redemption, prayer and all forms of religious worship. The case also with Materialism which confounds the two distinct factors, spirit and matter, without being able to verify the assertion by any process known to physical science.

So we might enumerate and characterise many philosophical and quasi-scientific theories which breed unbelief, or which, by logical necessity, compel those who accept them to assume an attitude of intellectual hostility towards religious truth. In dealing with unbelief, as it runs in these broad and numerous channels, what we deem essential is that the sceptic should be required to define accurately his position as a Pantheist, Materialist, Idealist, Evolutionist, Positivist, Worshipper of Mammon, or anything else he may prefer, that we may fairly join issue with him on his own ground. It will not do for theologians timidly to recoil from such conflict. They are set for the defence as well as the propagation of the faith; and this is a work of apologetics to which they are in our day imperatively called. And I cannot better express my view regarding it than in sentences which I quote from my paper before the Evangelical Alliance in Copenhagen, four years ago. I then said:

“To meet unbelief we require critical books on apologetics covering all points of modern attack and specially adapted to our own day. These, while thoroughly scientific, should be addressed to the people, written in a

vivacious, popular style, so as to attract the attention of the masses. This is confessedly a large and difficult undertaking, requiring much sanctified learning. The methods of the past are insufficient, because new sciences have arisen since these admirably served their purpose, and the enemy is ever on the alert to occupy every fresh field of knowledge or of speculation that is opened. It is therefore unwise and unsafe for the Church of God to allow those who are hostile to the truth or sceptically inclined to outstrip her in any department. She must carefully train her own sons to be scientists and critics, not in any narrow, bigoted spirit, or apart from the great Universities of the world, but rather by enabling them to participate in the life and culture of these institutions and to be fully acquainted with the investigations and discoveries of the age; and probably she has still something to learn as to the generous treatment this class of workers deserve at her hands. Certain it is that the more numerous they are the better. I do not say that all the rank and file of Christian ministers and teachers of religion can master the details of critical learning necessary to cope with leading sceptics, and it may not be desirable that they should even attempt to do so. Every man has not the requisite talent, and is not called to write and preach apologetics. The vast majority should be content to keep to the simple gospel, to do the work of evangelists and pastors, to be specially mighty in the scriptures, and possessed of a respectable knowledge of the Evidences of Christianity, that they may thus be able to answer every one that asketh them a reason of the hope that is in them with meekness and fear. This is enough. To attempt more is usually hazardous. Indeed, it would be no small advantage in the battle with unbelief could we by any means restrain good, weak men from rushing into print and into controversy for which they are not qualified and by which they give the foes of truth opportunities to represent their feeble ignorant efforts as the best that have been made, or can be made, in favor of Christianity."

4. In meeting unbelief practically we do well to insist upon the personal acceptance of Christ as the first thing, and as leading to the solution of all difficulties. In saying this I do not depreciate dogmatic theology and doctrinal preaching. I believe that people generally need far more of these than they usually receive; and it is to be lamented that prejudice against such has been so fostered by flippant writers and teachers that it is often difficult to get a patient hearing for what is most required. I hold that if people are to be strong in faith they must study the Bible exegetically and inductively so as to see the relations and correlations of the great doctrines of grace. I yield to none in my desire that the plenary inspiration of the writers of Scripture should be honestly accepted along with every truth which the volume contains. The doctrine of the Trinity, the doctrine of divine sovereignty and human freedom, the doctrine of the Divinity of Christ, of the Atonement, the resurrection of the dead and future

retribution and glory should all be believed because they are most fully sustained by Scripture. Or, to put the matter in another form. The truth formulated in the so-called Apostles' Creed, written perhaps in the third century, and certainly not by the hands of apostles, should be accepted; and so should all the truth contained in the Nicene and Athanasian Creeds, and in all the subsequent confessions and Articles of Religion which have enriched the literature of the church from age to age. This is really only saying that the truth in all its plenitude should be believed. But how is this consummation to be reached? Is it not too much, is it not, indeed, wholly absurd to expect one who is not yet a Christian, who has no spiritual light or life in his soul, to go this length at the very outset? Is it reasonable to pronounce him either an obstinate or hopeless unbeliever because he cannot at once acquiesce in all these formularies? It may require more than a little grace and learning and spiritual effort and discipline to attain to this position. Is he not, in compliance with the most rudimentary principles of education, entitled to say that he cannot assimilate such masses of profound truth at once. Common sense demands that he should, at least, be allowed to move slowly, step by step, in finding his way to such lofty altitudes.

Above all, he may fairly object that he cannot be argued out of his sins, or saved by theological propositions any more than by the demonstrations of Euclid. The problems that vex his soul on the very threshold of spiritual experience are not solved by dialectic disquisitions. For example. Is there a fountain of sin in the heart? Conscience answers emphatically in the affirmative. Does sin inevitably involve guilt and punishment? It does. No one can doubt it. The world is full of proofs of the fact. Is there forgiveness? Here unbelief may make an obstinate stand. It may insist that nature is harsh and relentless. The teeth of the carnivora are sharp and cruel, and they prey upon other creatures. The sweep of pestilence is heartless. The falling rock pitilessly crushes the unwary victims who plant their homes beneath its shadow—or may chance to be passing as it descends. The law of gravitation knows no compassion. The electric shock rends in pieces and lays waste the habitations of men. The raging winds lash the sea into devouring fury, and it swallows ships and thousands of human creatures in a moment. Volcanic forces are moved by an invisible hand and floods of burning lava consume villages and cities. Nature is silent regarding forgiveness. Philosophy and natural theology and all within the domain of Apologetics fail to meet the deepest wants of man. There is a bitter cry for help, for redemption, for pardon, wrung from the heart of suffering humanity when pressed by the consciousness of sin and guilt, to which they can make no response. Hence, instead of presenting cold crystalline propositions—good enough in their place, but dangerous and repulsive out of it—let us first offer a Saviour, the living Christ of God, who by the sacrifice of Himself hath finished

transgression and made an end of sin; and let us invoke the promised power of the Spirit of God to move the aching heart to receive the pardon and life which he bestows, and then the saved soul can be gradually led forward to all the orthodoxy that can be desired; for light is sown for the righteous, and the secret of the Lord is with them that fear Him. Let us seek to have men first Christian and then orthodox, rather than first orthodox and then Christian. Not that we desire to have public teachers of divine truth to be lax or uncertain in their views and definitions whether dealing with saints or sinners. There is nothing gained, but everything imperilled by pursuing such a course in any case.

The question now is one of method and of the proper time to attempt to solve questions which are sure to perplex active minds in the course of their intellectual and spiritual development. And it seems obvious that when the life of God and the illumination of the Holy Spirit are in some measure enjoyed in the soul a person is in an infinitely better position to solve difficulties than while in his natural state of hostility to God and His truth. We must not forget that "the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14). Some doubt this order, and insist upon making men first orthodox, and then christian; indeed, much of the energy of the church is expended in this direction. But it is just as foolish as attempting to make blind men understand the beauties of art. What they need first to qualify them for this purpose is vision. And so what dead souls need first is spiritual life. And if asked what can we do to secure them this, the only answer is, we can pray God to give them His quickening Spirit. And who can doubt that it is the duty of the church to confront the unbelief of our age by earnest, incessant, believing prayer? We might say more, that it is impossible to make men orthodox, in the full and true sense of that term, until they are saved; for "he that believeth not God, hath made him a liar; because, he believeth not the record that God gave of His Son;" and this is the biggest doctrinal and practical herodoxy of which a man can be guilty. Hence the order upon which we insist.

5. We should meet unbelief by manifesting the true spirit of christian brotherhood and self-sacrifice. We hear much at the present time, and probably not without cause, of the coldness, pride and selfishness of the church; and so far as this is the case it must be a potent cause of unbelief to all that are without. Christ is interpreted to the masses through the conduct of those who profess to be his followers. Multitudes neglect or refuse to read His biography and lessons; but they severely scrutinize the spirit and the doings of those who should be living epistles and judge Christ and His cause accordingly. They give little heed to an abstract argument or sermon, many such fall powerless upon their ears; but the

testimony of a clean honest life, the exhibition of a humble, brotherly self-sacrificing spirit, they can understand. The learning of the schools is lost upon them so far as the moulding of their beliefs and their lives is concerned. I do not justify their conduct. They are wrong, and inexcusable in not searching the Scriptures, and crying to their Father for life and light instead of allowing themselves to fall into a chronic state of sourness by dwelling upon the faults of Christians. But we must take facts as they are, and no careful observer of the condition of things in the great cities of the world can fail to see that millions are deeply disaffected towards Christianity by the prevalence of worldly and spiritual pride in the church. Men are actually classified in the very pews of the Sanctuary according to their wealth and social position, and this position again is determined chiefly by the possession of money. This Mammonism and systematic cultivation of caste are drawing and driving thousands of young men into pure secularism, and away from Christ and His service. They are either repelled by the stiff loftiness of those who are chief in the Synagogues, or fired by unhallowed ambition to rise to their level, or above them, not by seeking first the Kingdom of God and His righteousness, but by seeking first that which gives a man a position—money. They see that the word of Jesus—"whosoever of you will be the chiefest, shall be servant of all," is ignored. Such service is not expected from those who are uppermost, except by proxy. Working people are beginning to ask, has Christ commuted with people of means for such service? Has he said to them, you may pay others to be civil, and kind, and friendly towards the humble, and to teach religion to artizans, to conduct ragged schools, and mission-house services, and I will excuse you from doing such work, and permit you to separate yourselves into a sort of spiritual aristocracy or high caste in my Kingdom?

By such reflections they undoubtedly injure their own souls and become deeply alienated from Christianity. Their unbelief is not drawn from learned books, like those of Strauss and Baur, which they have neither time nor ability to read and understand; but they reason from what to them is very apparent. They say, if those who behave in the haughty and selfish manner referred to are the exponents of Christianity, governed by its spirit, then it is not a religion which we can accept as inculcating the true brotherhood of mankind.

What is the remedy for this somewhat widespread form of hostility to the gospel?

The adoption of a revolutionary scheme by which to make the poor all moderately rich, and the rich all moderately poor? Certainly not. Were such a utopian levelling process effected to-day it would through avarice, indolence, intemperance, extravagance and other forms of vice, be overthrown to-morrow. The true remedy is plain. Let the brother of

high degree, as earthly distinctions are reckoned, come down from his lofty pedestal after the manner of the late Earl of Shaftesbury. Let him show something of the kindliness, humility, and willingness to serve manifested by the Son of God, who was content to spend thirty years in an obscure carpenter's home; and let us fearlessly abolish every form and every symbol of walls of spiritual separation in the house of God; and let ecclesiastical party-cries be completely silenced, and by common consent let Jesus Christ be exalted as the Saviour, the pattern, the master and brother of all, and then this form of unbelief will have lost its power.

Finally, much of the scepticism which exists in the church and the world is due to the parsimony of Christendom in the prosecution of missionary enterprise. That the nations which have accepted the doctrines and the morality of the gospel have thus been led to accumulate enormous wealth admits of no doubt. It pays pagan nations ten thousand times to become Christian. Instead of losing money by it Britain and America have been enriched by those who have gone out from their shores to enlighten the heathen; and who can estimate the reflex spiritual benefits that have been thus enjoyed? Mr. Gladstone, an acknowledged authority in such matters, has stated that the annual income of the English nation is five thousand million dollars, and that England and Scotland, in the last century alone, have made more money than from the days of Julius Cæsar to the year 1800. President Gates, of Rutgers College, New Jersey, estimates the wealth of the United States at fifty billions of dollars, and the *daily* increase at six millions.

But what are these two great nations, nominally Christian, doing to spread the gospel in comparison with what they spend on war, and luxury, and pernicious self-indulgence? Dr. A. T. Pierson says,—“the entire Christian Church sends fewer than 6,000 into the foreign field, and spends less than \$12,000,000 a year on the world-wide work.” It is also ascertained by careful computation that the average contribution, per communicant, throughout Christendom for the conversion of pagan nations, is less than fifty cents per annum.

With these hard facts confronting us, and they are scattered broadcast by the press, how can we expect thoughtful unconverted persons to yield to the claims of a Christianity which evaporates in mere sentiment, which enables a person to say that the salvation of perishing men is of priceless value, and then to give annually the price of a cab drive for the accomplishment of the work! With Dr. Horace Bushnell we may well affirm that “the great problem we have now on our hands is the christianization of the money power of the world.” Yes, and we may add, the money power of the church. This was the conviction of the International Foreign Missionary Conference of London last year. We found that the nations are open to receive the gospel, and that thousands of men and women are waiting

ready to be sent forth with the message of life. The prayers of the church have been answered in these respects, and it now remains that her treasures should be forthcoming in sufficient measure. What is needed is the outpouring of the Holy Spirit upon professing Christians to teach them the true use of money. The truth is yet to be fully taken in that for missionary enterprise "the field is the world," and that with regard to resources to carry it forward, "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." "The silver is mine, and the gold is mine, saith the Lord of hosts." And by strong faith and persevering prayer—for we believe in the supreme efficacy of prayer—the grace of apostolic days may again be enjoyed when "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet."

Let there be a full manifestation of true Christian liberality, let the spirit of self-sacrifice, the spirit which drew the Son of God from heaven to save our ruined world, seize with mighty power the hearts, not merely of missionaries, but of the rank and file of the people, and let multitudes run to and fro proclaiming the message of mercy and love to Jew and Gentile, and soon the discordant voice of unbelief shall be lost in the shout of victory from the lips of the servants of the Lord of hosts. Amen.

Pointe-aux-Trembles Notes.

THE OPENING OF THE SESSION.

OUR long holidays have at last come to an end and Pointe-aux Trembles once again resounds with the music of the young and joyous voices of its children who have come from all parts. They greet each other joyfully on finding themselves together once more at the birth place of their faith, on the bewitching shores of the St. Lawrence, which flows past Pointe-aux Trembles, radiant in its brilliant autumn dress. Every evening the omnibus which is almost hidden by its load of trunks, brings to our door some old and new pupils who, eager and full of hope, begin quickly to study. The roads are so good and the weather so fine that all arrive in good spirits and no one remembers the homesickness that rainy days generally bring with them to those who for the first time have seen the paternal roof disappear from their sight.

Some enter as if they were returning home after an absence of five months. These are the children of the house who know their place in the school-room, in the dormitory and at table. The others enter timidly and show by their awkward manner that they are coming into a strange place. These are they who for the first time cross the threshold of the school and who fear that it may be haunted by evil spirits. They have however taken precautions against the evil spells of these invisible beings. Both scapular and chaplet are in their respective places and Notre Dame de Lourde has no doubt sprinkled more than one of these young heads with its miraculous water. What will remain of all this in six months? A memory only which will cause the awakened one to smile at his former credulity.

It is not without emotion that the teachers open the doors to this new gathering of young minds who come to share their share of light and protection. Rested and eager they courageously begin their work persuaded that He who has called them to this noble work will provide the means and give them the necessary strength and wisdom to carry on the work in such a manner that it will bear much fruit to the glory of God and for the encouragement of the Christians who support it. Faith and confidence in God sustain them because they know that He wishes to bless these young souls, and they still remember the golden sheaves gathered last season in this fertile corner of our missionary field.

More than 100 pupils have already crowded into our schools which

have opened as usual on the 15th of October, and we expect about fifty more. These tardy ones have for the most part been kept at home by field-work which the late heavy rain-falls have retarded. Nearly half of those who have been admitted into the school this year belong to families who still adhere to the church of Rome. Like last year, the Girl's School will be more than filled and the number of applicants for admission will far exceed the number of pupils which we can possibly admit.

Permit us here to express our regret, I ought to say our disappointment, in again commencing a session with a house which, instead of containing 75 or 80 girls can contain scarcely 45, and instead of presenting an attractive appearance as the Boy's School with the same comfort, still remains in its delapidated condition. Happily the Lord does not always give us success in our missionary work in proportion to our zeal and liberality, and while we deplore the lack of means in this direction we feel at the same time that we do not know how to thank Him enough for the great things which the Holy Spirit has done among us in the past, and we have good reason to believe that the friends of our schools increase each day in number and in liberality.

During the past summer four of our boys were employed as colporteurs. They worked faithfully and some succeeded beyond all expectation. Two others have just engaged in the service of the Bible Society.

Fourteen of our pupils are now pursuing their studies at the Presbyterian College with the ministry in view. Eleven others who were with us only a few months ago are now studying medicine. One is studying law and many do honor to the school by their success in life and their zeal in spreading the gospel in districts in which it has not as yet been received.

Our Protestant youth have an influence in this Province, and every one bears a torch which lightens the terrible darkness that Romanism has spread around us.

Our pupils in order to show their gratitude and their appreciation of the good they have received in these mission schools, have formed a missionary society with the object of helping in the evangelization of our fellow countrymen still groaning under the weight of clerical oppression.

Nothing is more encouraging than the zeal and interest manifested by many for the prosperity of this new enterprise. A good number of the members of the society have lately sent to the treasurer their subscriptions which do honor to young boys and girls who with difficulty earn their living. One sends \$5.00, another \$12.00, and another \$22.00. We have then before us the near prospect of collecting each year a considerable sum which will admit of our undertaking some important part in this work. In the meantime our young missionary society contributes a nice little sum to the building fund, the work of colportage, the library fund and prizes for pupils, etc. But one of the most useful objects to which it has directed.

its attention is undoubtedly that of hunting up recruits for our school from among Roman Catholic families. This society is at the same time the rallying ground upon which the former pupils of the school gladly gather when the day of the annual meeting arrives, and those who for a long time have been separated either by circumstances or distance rejoice to have the pleasure once more of shaking hands under the old roof which sheltered them in their youth. Thus it is with thankfulness that we write that there has been progress on all sides, in the enlargement and restoration of our Boy's School, in the development of our pupils, in their Christian endeavor and in a general need of broader and better education.

Is there not something in this to encourage those who, either as laborers or supporters, are interested in this work? Already the golden light of the dawn brightens our field of labour and is undoubtedly announcing to us that soon the sun will appear above the horizon and flood with its heavenly light all those who are wandering in the darkness of error or tremble in the chilling atmosphere of indifference or scepticism.

J. B.

College Note Book.

STUDENT LIFE.

THE session of 1889-90 has opened and with it the usual complement of changes.

The trees are fast changing their mantle of green for the warm and variegated hues of autumn, the buds have donned their waxy coats as proof against Boreal blasts, the feathered tribes of the air are congregating preparatory to winging their flight to more congenial climes, the rodents are garnering up their winter stores, the bees have retired to the recesses of their chambers, while dusky night pulls her sable veil earlier over the face of the earth, and the pensive autumn feeling settles upon us that crystal-making winter is at our doors.

Owing to numerous obligations which Rev. L. H. Jordan has undertaken for the winter, he has felt compelled to resign the Lectureship on Church Government in this institution. This is regretted by both Faculty and Students, as Mr. Jordan, both as a lecturer and a friend, was a general favorite. The burden of this lectureship again falls upon our already overworked Principal.

The formal re-opening of the college took place on the evening of October 3rd, when Principal MacVicar delivered an interesting and profitable lecture to a very large and appreciative audience.

A very large class of Freshmen enrolled themselves this year in the preparatory courses, and an accession of five from sister Theological institutions brings our number up to 96 the largest in the history of the college.

The classes in the 1st and 2nd years theology are necessarily small, owing to the fact that very few entered five years ago when the smallpox epidemic was raging in this city.

Want of accommodation in the building necessitated the "rooming out" of some students, and a few thoughtful seniors inured to all the difficulties of college life decided to go, so that the new and untried men might be privileged to remain under the fostering care and guidance of the resident Principal.

The societies have held their first meetings, and from the large number in attendance, and the interest manifested, we anticipate a most profitable series of meetings, particularly since the junior society has very wisely decided to throw in their forces with the Philosophical and Literary.

Mr. W. L. Clay, B.A., was elected by the students to act as president for the winter with Mr. Chas. Vessot as vice-president.

The small debt of \$25 remaining on the reading room which underwent such elaborate improvements last session, through the kindness and perseverance of a few lady friends, has been voluntarily paid by the students.

A number of very valuable magazines has been added also, most of which are journal exchanges, making it a pleasant and profitable resort for the thoughtful students.

Mr. J. A. Internoscia, who was in the 1st year Literary last session, and is now in the 1st year Arts, has been engaged by the Protestant Board of School Commissioners to teach a night class at the Russel Hall. Between 30 and 40 Italians are now availing themselves of the privilege offered.

We welcome back again the Jamieson brothers, who, after a three years' sojourn in another college have "returned to their first love" to graduate.

W. E. DEEKS.

STUDENTS' DIRECTORY, 1888-89.

(A)—STUDENTS IN THEOLOGY.

<i>Third Year.</i>		
NAME.	HOME ADDRESS.	ROOM.
1. Angel, Samuel D.....	Jamestown, Scotland.....	130 Mountain St.
2. Clay, W. L., B. A.....	Summerside, P. E. I.....	27
3. Cook, W. A.....	Edinburgh, Scotland.....	26
4. Hastings, C. J.....	Farnham Centre, Quebec.....	28
5. Jamieson, W. J.....	Clapham, Quebec.....	3
6. Jamieson, D. M.....	Clapham, Quebec.....	3
7. Kalem, H. T.....	Diarbekir, Armenia.....	29
8. McCusker, S. F., B. A.....	Hawkesbury, Ont.....	—
9. Naismith, J., B. A.....	Almonte, Ont.....	36 McGill College Ave.
10. Rochester, W. M., B. A.....	Rochesterville, Ont.....	2430 St. Catherine St.
11. Whyte, C. W., B. A.....	Ottawa, Ont.....	30

Second Year.

NAME.	HOME ADDRESS.	Room.
12. Bouchard, L.	Sherbrooke, Que.	32
13. Charles, G.	Grand Ligne, Que.	18
14. Fraser, J. K. G.	Alberton, P. E. I.	132 Peel Street.
15. Frew, R.	Glasgow, Scotland.	11
16. Morrison, J. A., B. A.	OrNSTOWN, Que.	33
17. Vessot, C. H.	Joliette, Que.	31

First Year.

18. Deeks, W. E., B. A.	North Williamsburg, Ont.	36 McGill Col. Av.
19. Flinn, J. W.	Wallace, N.S.	36 McGill College Ave.
20. McLeod, J. W.	Kirkhill, Ont.	8 Drolet St
21. McGregor, A.	Aberfeldy, Scotland	15
22. McVicar, D.	Strathroy, Ont.	17
23. Moss, W. T. D.	High Bluff, Man.	132 Peel Street.
24. Reeves, A. C.	OrNSTOWN, Que.	56
25. Robertson, J., B. A.	Waddington, N.Y.	—
26. Rondeau, S. P.	Joliette, Que	24
27. Sutherland, H. C.	Woodstock, Ont.	23

(B)—UNDERGRADUATES IN ARTS.

Fourth Year.

28. Fraser, D. J.	Alberton, P. E. I.	132 Peel St.
29. McDougall, R.	OrNSTOWN, Que	1
(21) McGregor, A.	Aberfeldy, Scotland.	15
(22) McVicar, D.	Strathroy, Ont.	17
(23) Moss, W. T. D.	High Bluff, Man.	132 Peel St.
30. Reid, W. D.	Maple Hill, Que.	8
(27) Sutherland, H. C.	Woodstock, Ont.	23

Third Year.

31. Dobson, J. R.	Pictou, N. S.	9
32. Guthrie, D.	Guelph, Ont.	45
33. Holden, A. R.	Montreal, Que	49 Belmont Park.
34. McLeod, N. A.	Lochside, N.S	5
35. Pidgeon, G. C.	New Richmond, Que.	6
(24) Reeves, A. C.	OrNSTOWN, Que.	56
36. Russell, A.	Bristol, Que.	20

Second Year.

37. Anderson, J.	Tiverton, Ont.	21
38. Colquhoun, P.	Colquhoun, Ont.	13
(19) Flinn, J. W.	Wallace, N. S.	36 McGill College Ave.
39. McKenzie, E. A.	Lucknow, Ont.	53
40. McLennan, K.	Harris, Scotland.	19
41. Russell, W.	Montreal, Que	40 Balmoral St.
42. Smyth, W.	Montreal, Que.	387 St. Antoine St.
43. Taylor, J.	Ottawa, Ont.	54

First Year.

44. Giroulx, L.	Duclos, Que	49
45. Gordon, J. S.	Alberton, P. E. I.	44
46. Hutchison, D.	Brechin, Ont	60

NAME.	HOME ADDRESS.	ROOM.
47. Internoscia, J.....	Montreal, Que.....	55 University St.
48. Ireland, G. D.....	Alberton, P. E. I.....	44
49. McDiarmid, A. H.....	Dornoch, Ont.....	10
50. McVicar, A.....	Strathroy, Ont.....	17
51. McInnis, J. P.....	Vankleek Hill, Ont.....	55
52. McKerracher, W. M.....	Howick, Que.....	7
53. Mahaffy, A.....	Point Albert, Ont.....	53
54. Morison, W. T.....	Ormstown, Que.....	33
55. Orr, William.....	Ottawa, Ont.....	41
56. Smith, E. F. M.....	Hawkesbury, Ont.....	26
57. Townsend, W. M.....	Traveller's Rest, P. E. I.....	42

(c)—STUDENTS IN THE LITERARY DEPARTMENT.

Third Year.

58. Fraser, A. D.....	Dundee, Que.....	14
59. Mitchell, T. A.....	Linden, N. S.....	12
60. Maynard, M.....	Ste. Brigide, Que.....	52
61. Maynard, E.....	Ste. Brigide, Que.....	52

Second Year.

62. Ballantyne, R.....	Dunbar, Ont.....	9 Richmond Sq.
63. Eadie, R.....	Sherbrooke, Que.....	57
64. Gourlay, J. J. L.....	Carp, Ont.....	46
65. Maynard, J.....	St. Brigide, Que.....	62
66. McLaren, N.....	Chicoutimi, Que.....	59
67. Sauve, Albert.....	Hull, Que.....	51
68. St. Aubin, T. S.....	St. Philomene, Que.....	16
69. Tener, R.....	Donaghmore, Ireland.....	50

First Year.

70. Beauchamp, P.....	Grenville, Que.....	35
71. Cleland, J. A.....	Enniskilen, Ireland.....	43
72. Dempster, W. J.....	Killyleah, Down Co., Ireland.....	65
73. McCuaig, W.....	Bryson, Que.....	63
74. McLaren, T. D.....	40 Magadelen Street, Point St. Charles...	—
75. McLean, N.....	Bolsover, Ont.....	61
76. Massicotte, G. A.....	Montreal, Que.....	38
77. Sincennes, J. B.....	Duclos, Que.....	35
78. Savignac, J.....	Tulleride, Colorado, U. S.....	40
79. Sauve, Alfred.....	Hull, Que.....	39

(d)—STUDENTS IN MEDICINE.

80. Duclos, A. A.....	Duclos, Que.....	63
81. Molleur, J. C.....	Montreal, Que.....	—

Of the gentlemen whose names were on the roll last year, Messrs. D. D. McCaskill, R. Winning, W. M. Biron, J. S. Thompson, J. F. Black and K. Vary are in business, and Messrs. J. A. Nicholson, W. Pattison and G. M. Hamilton, are teaching school. Most of them will probably return to college next year. Messrs. J. T. Whyte, E. F. Fluhmann, are in the meantime taking a course in medicine. Mr. A. Sykes has joined the Methodist church. Messrs. A. Fraser, M. McLennan and D. Robertson are at home.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

THE first meeting of this society for the present term was held on Friday evening, October 11th, the president Mr. Jas. Nairn, B.A., in the chair.

His opening speech was brief, but pointed and appropriate to the occasion. He said in substance that the interest taken in the society in the past was entirely out of proportion to its utility as a means for qualifying students for their life's work, and he urged the importance of a higher appreciation of its privileges, as well as a determination on the part of the students to make it a more decided success.

This conviction has apparently taken a firm hold of the members of the society this year. Judging from the enthusiasm prevailing at our first meeting, the unusually large attendance, and its success generally we have reason to anticipate a prosperous session.

During the transaction of business it was announced that Mr. W. Patterson, one of the councellers, would be absent from the college for the present session, and it became necessary to fill the vacancy. The honor fell upon Mr. Donald Guthrie who was unanimously chosen for the position.

Mr. W. L. Clay, B.A., was appointed critic, after which the programme was proceeded with. It was opened by Mr. W. D. Reid, who did ample justice to his past record as a musician by his rendering of "Scotland Forever."

This was followed by an instructive and well-written essay on "Philology," by Mr. R. McDougall, and a French reading "L'Humanité de Marc Aurèle," by Mr. Chas. Vessot, who was heartily applauded. The next was an English reading "Chatham on the American War," by Mr. W. A. Cook. Mr. Cook's clear enunciation and his full sympathy with the subject in hand, were quite worthy of the speech of the illustrious lord.

This part of the programme was drawn to a close by Mr. Kalem who sang "The Song that Reached my Heart" to the delight of the audience, whose hearts were effectually reached and stirred up in pleasurable emotion.

The next part of the programme consisted of impromptu speeches of five minutes each on subjects chosen by the members present.

The first speaker called on was Mr. W. M. Rochester, B.A., who drew the subject "Your Impressions of College Life." College life, he said, considered in the light of preparatory training, brings to bear upon the student powerful and varied influences, which contribute much to his success in

after life. Here we associate with men of noble aims and lofty aspirations, and these associations cannot fail to be productive of good. Mr. Rochester spoke highly of the influence exerted over students by their professors, who, he said, were men of culture and literary ability.

Mr. Rochester was followed by Mr. W. T. Moss, whose humorous remarks on College life from the Freshman's standpoint, made his speech one of the most entertaining of the evening.

Mr. W. L. Clay, B.A., spoke on "Human Nature." The subject, he said, was a wide and varied one. To study it, we must do so practically as theoretical study of the subject would be unsatisfactory and profitless. To become acquainted with it we must see it. We should strive to know it at its best as exhibited by persons of elevated character. We meet with many specimens of this kind in our daily life. By carefully noting their conduct, and striving to imitate their example, we may make the study of human nature exceedingly profitable.

Mr. Clay was followed by Messrs. Reid, Tener, Cook, Frew and Vessot, all of whom gave excellent speeches on the subjects falling to their lot. The two last speakers were Mr. C. W. Whyte, B.A., and Mr. Alex. McGregor. Mr. Whyte made an eloquent speech on "The destiny of Canada." Its natural resources, geographical position, etc., made it a land of great possibilities. The speaker closed with the statement that it possessed every quality necessary to make it a grand and noble nation.

Mr. McGregor in a speech on "Poverty" created much laughter by stating at the outset that he was quite at home in this subject. He spoke of the evils of poverty, and also of the good effects which it sometimes produced in developing man's mental resources. Not infrequently has it been the means of raising men from obscure life to occupy positions of eminence and usefulness.

The president then called upon the critic, who by his thorough and pointed criticism turned the evenings entertainment to profitable account for all present. The meeting closed with the Doxology.

THE MISSIONARY SOCIETY.

This society held its first regular meeting on Friday evening October 18th, the Vice-President Mr. W. M. Rochester, B.A., in the chair. In his opening remarks Mr. Rochester referred to the loss sustained by the society in the removal of Messrs. M. MacKenzie, J. MacDougall and J. H. MacVicar, who are now on their way to the foreign field, and he extended a cordial welcome to the new men, all of whom were elected members.

The building committee reported that no suitable site had yet been

chosen for the St. Jean Baptiste school. In view of the fact that the society is now in possession of the necessary funds, it was resolved to ask the Convener to call a meeting of the committee to take steps at once to purchase land and erect a building.

The Treasurer's report showed that the financial condition of the society is satisfactory, the total amount on hand being \$2888.94. Mr. Vessot gave an exhaustive and interesting report of his labors in Western Ontario last summer in collecting money for the St. Jean Baptiste school. Everywhere, he had been well received, and succeeded in collecting the sum of \$1704.00.

The society resolved to continue its usual work in the city, and to extend its labors in the interests of French Evangelization. At the request of the French students a committee consisting of Messrs. Rochester, Vessot, St. Aubin and MacGregor, was appointed to secure a hall or other convenient place, in some suitable part of the city where this work might be carried on.

Messrs. Chas. Vessot, W. A. Cook, C. W. Whyte, B.A., and W. M. Rochester, B.A., were appointed delegates to the Inter-Seminary Missionary Alliance, to be held at Toronto on the 7th of November.

After the transaction of business the following officers were appointed for the ensuing year:—President, W. M. Rochester, B.A.; First Vice-President, H. C. Sutherland; Second Vice-President, L. Bouchard; Recording Secretary, E. A. MacKenzie; Corresponding Secretary, R. MacDougall; Treasurer, D. MacVicar. Executive Committee, Messrs. Rondeau, Jamieson, Frew, Maynard and Tener. News Committee, Messrs. MacGregor, Dobson, Taylor and Kalem. The meeting was closed by prayer.

D. MACVICAR.

OUR GRADUATES

REV. P. R. ROSS, has tendered his resignation of St. Andrew's Church, Ingersoll, Ont. He has received a call to Waverley, N.Y.

Rev. A. Ogilvie, B.A., has gone to California to recruit his health.

At a re-arrangement of congregations, Rev. A. H. MacFarlane was placed in charge of Frankton and Beckwith, instead of Ashton and Beckwith as formerly.

Feebleness of health having made a change of climate necessary, Rev. J. A. Townsend, has resigned the pastorate of Knox Church,

Manitou, and has gone to labor at Turner, Oregon, followed by the regrets of an attached people.

Rev. W. T. Herridge, B.A., B.D., spent his vocation in British Columbia. His ministrations in the West were evidently much appreciated. His address on "Milton" at Regina is spoken of in terms of high commendation.

Rev. W. J. Dey, M.A., of Erskine Church, Hamilton, sought rest and change by taking a trip to Europe during the summer. On his return his congregation tendered him a hearty reception, presenting him with an address of welcome.

Rev. E. F. Seylaz was compelled by serious illness to give up his work during the summer. He spent some months at Murray Bay, which resulted in the recuperation of his health. During his absence Mr. G. Charles, B.A., of this college, occupied his pulpit.

The popular pastor of Knox Church, Mitchell, Rev. A. F. Tully, has been preaching a series of sermons on the Pilgrim's Progress which were much appreciated by his large audiences.

The corner stone of the Presbyterian Church at Glencoe, of which Rev. D. Currie, M.A., B.D., is pastor, was laid on Sept. 9th. The building is to be a roomy and handsome one, and will cost about twelve thousand dollars.

We regret very much to learn that Rev. M. J. McLeod, B.A., has returned from the West to his home in Prince Edward Island with no improvement in his health. He has the sincere sympathy of his old fellow-students in his long illness.

The anniversary services of the Presbyterian Church at Kars were largely attended, and well appreciated. Rev. R. Stewart, B.A., in his pastorate of four years has succeeded in bringing this congregation into a very good working condition.

Rev. F. H. Larkin, B.A., of Lowell, Mass., has accepted a unanimous call from the Presbyterian Church at Chatham. Mr. Larkin seems to have left the impression on this people that he is a young man of high attainments, which is certainly true.

The congregation at Virden, Manitoba, which is under the care of

Rev. A. Currie, B.A., has erected a commodious new church. It was recently opened in the presence of a large number of people, Prof. Bryce of Winnipeg conducting the services. In the list of speakers at the opening tea-meeting on the following Monday we notice the name of Rev. D. Hodges of Oak Lake.

We are pleased to notice that some of our graduates are qualifying themselves for more efficient ministerial work as well as for the richer enjoyment of life. On May 30th, Rev. J. C. Martin, B.A., was united in wedlock to Miss Mary J. Cameron of Trout River Lines, and more recently Rev. S. Rondeau, B.A., led to the hymeneal altar Miss Eliza Seaborne of London, Ont.

The opening services of St. Andrew's Church, Sherbrooke, took place on October 6th. Principal Grant preached the morning sermon, after which the church was solemnly dedicated by the reading of the scriptures by Rev. Professor Scrimger, M.A., and Rev. A. Lee, B.A., pastor of the congregation, and prayer by Principal Grant. In the afternoon Prof. Scrimger preached, and in the evening Dr. Grant again took the services. Although the weather was very unfavorable the collection of the day amounted to \$846. The church is furnished with every convenience, and will cost with its site the handsome sum of about twenty thousand dollars.

Mr. J. A. MacFarlane, M.A., and Mr. A. S. Grant, B.A., B.D., the two members of the class of '88 who were sojourning abroad, are both now ordained and inducted. Mr. MacFarlane began his labors among the Presbyterians of Valleyfield in May last, having from the first the sympathy and love of his people. Mr. Grant received the charge of St. Andrew's Church, Almonte, on 26th August, and enters the work of this important field under the most favorable circumstances. He has recently followed the laudable example of his fellow-graduates mentioned above. On the 10th of October, at Toronto, he was married to Miss Carolyn Wetherald, of Whitby.

During the summer a number of our graduates have changed their fields of labor. Rev. W. H. Geddes of Idaho Springs, Neb., has removed to Whitechurch, Ont.; Rev. M. H. Scott, B.A., formerly Principal of the Ottawa Ladies' College, to West Winchester; Rev. J. K. Baillie, of Massena, N.Y., to Potsdam, N.Y.; Rev. M. F. Bondreau, of Spencer, Mass., to New Glasgow, Que.; Rev. I. H. Hargrave, B.A., of Dominion City, Man., to Roseland, Man.; Rev. J. P. Grant, of Dunbar, Ont., to Fort MacLeod, N.W.T.

It remains for us to give an account of the class of '89. Mr. J. Bourgois is to be ordained on Nov., 5th and will retain his position as Principal of the Point aux Trembles school. Rev. A. J. Lods is laboring as an ordained missionary at Grand Falls, N.B., and Rev. J. F. Coté, at Namur, Que. Mr. J. A. McLean, was ordained and inducted at New Richmond, Que., on Oct. 16th. Rev. D. L. Dewar, B.A., has been laboring faithfully at Scotstown, Que., since May last. Mr. D. Campbell has a call to Manitou, N.W.T., and also to Pinkerton and West Brant, Ont. Concerning Mr. J. S. McIlraith we have no recent information. Mr. W. Russell, B.A., has spent the summer in conducting evangelistic meetings in the Presbytery of Lanark and Renfrew, and has met with much success. He contemplates going to China shortly. Mr. P. N. Cayer took a complete rest for a few months at Murray Bay. Rev. R. Johnston, B.A., began his pastoral labors at Lindsay, Ont., on July 11th. Speaking of him the *Lindsay Post* says: "He is a young man of no ordinary attainments. From his earnestness and ability he gives promise of great usefulness and of high standing in the church." Four remain, "the noblest of the class" in the estimation of its valedictorian—the missionaries.

Mr. J. J. Forbes was the first to set out for his field. He was ordained on 28th Feb. in St. Gabriel Church by the Presbytery of Montreal. He is sent out by the American Board of Commissioners for Foreign Missions, who have designated him to the Island of Ponape in the Caroline group of Polynesia. Mission work has been carried on there for about thirty years, and twenty-nine out of the thousand islands have already been Christianized. Before leaving Mr. Forbes was joined in marriage to Miss Rachel Crawford of this city, a young lady whose devoted character impressed the Commissioners so favorably during their conference at Boston that they appointed her assistant missionary. The couple sailed from California about the middle of July, and were received with open arms by the American Missionaries at Hawaii. Here they took the "Morning Star," and started for the scene of their labors, which they expected to reach about the first of October. Tidings from Ponape have not yet had time to reach us.

The remaining three missionaries, Messrs. M. MacKenzie, J. MacDougall, B.A., and J. H. MacVicar, B.A., spent the early part of the summer in addressing churches on missions throughout Quebec and Ontario, with a view to deepening the interest in this great problem of the hour. Then on the 23rd of June, in Crescent Street Church, Montreal, in the presence of a crowded assembly, with deeply interesting ceremonies, they were ordained as missionaries to Honan, China. Rev. Dr. Wardrope presided, Rev. Dr. MacKay preached, Rev. L. H. Jordan addressed to missionaries, and Rev. J. Fleck the people. The meeting will not soon be forgotten by many who were present. Before setting out for Honan all three were married, Mr.

MacDougall to Miss Fanny Childerhose, of Stafford, Ont., Mr. MacVicar to Miss Bessie MacNab of this city, and Mr. MacKenzie to Miss Martha H. Mordon of Parkdale, Toronto, three young ladies whose piety and missionary zeal are highly spoken of. Mr. MacDougall and Mr. MacVicar with their wives, and Misses MacLutosh and Graham, who are also joining the staff in Honan, sailed on October 5th from Vancouver for Yokohama. After a stormy voyage they arrived safely at this port on October 23rd. Here they spent a few days and then took the boat for Tientsin, their destination for the present. Mr. and Mrs. MacKenzie took the eastern route. Mr. MacKenzie was anxious to tread once more his native heath, and pay his mother a farewell visit, and so they took their passage for Scotland. The last word from them came from London about the middle of September, as they were on the eve of sailing. They hope to join the other missionaries at Shanghai or Chefoo.

During the brief period of the existence of our college, it has sent out one hundred and thirty-nine graduates. The voices of these men are heard from Prince Edward Island to the Pacific coast, throughout the Northern States, and also on distant shores. On their fields as on England's domains the sun always shines. As a consequence the corresponding editor finds it impossible in the rush of college work to keep his eye on all of them. To make this department interesting and profitable, it is necessary that information concerning the doings of this ubiquitous body should in some way be regularly obtained. This cannot be done satisfactorily without the aid of the graduates themselves. So the corresponding editor earnestly urges them to send in items of interest, marked paragraphs, etc., either concerning themselves or other graduates.

H. C. SUTHERLAND.

Talks about Books.

I KNEW a boy who would commence a sentence thus: "I have read somewhere in an improving book." That boy needed improving. We are no more called upon always to read improving books than we are to eat improving dinners. It is all a matter of taste. In "The Inner House," Walter Besant wants to be improving, and, like some improving preachers, is intolerably dull. Yet I ought not to blame him, for, when a friend read his book, she said to me, "He must have heard you on the land of Homœia." Now the Land of Homœia was a sermon, preached several summers ago to children and bushwhackers on the text "One star differeth from another star in glory," and told how a little girl was transported from the lap of luxury to a region in which very common people possessed very common things in common, and, after enduring all sorts of miseries at the hands and from the lips of these levellers, awoke, in a new world, to a realization of the utter falsity of all principles of human equality, for there, in a perfect state, were principalities and powers, angels and archangels, seraphim and cherubim, and the children's guardians in the inner court of heaven's nobility who always behold the face of the Father in heaven. It was preached in a spirit of well meaning endeavor to bring into discredit the teachings of a local embryo socialist, and was fairly successful in its aim. Mr. Besant's aim is lower, for God, and his laws, and the government of heaven, have little part in his book. Seeking to discredit modern science in its relations to social life, which he makes it to rule with a uniform rod of iron, he prophetically brings the world into a state of Homœia or dreary monotony, out of which it escapes, through a daring young lady's efforts on the minds of her companions, into the old realm of music and dancing, dressing, love making and war. It is true that the churches are also restored, but the reason for this is not very obvious. Yet "The Inner House" is a straw that shows which way the wind is blowing, for Mr. Besant goes with the wind, and indicates a current of public opinion blowing cold upon the arrogant pretensions of physical science. Mr. Grant Allen, in his novel that bears the inelegant title of "The Devil's Die," and which tells how a great investigator of disease germs sought to poison his wife but himself fell a victim, shows the compatibility of the highest attainments in physical research with the most degrading passions of humanity.

The mention of these novels is an evidence that the writer of Talks about Books has been agreeing with Herace that *dulce est desipere in loco*,

or, as a noted Scotchman has paraphrased it, tasting the pleasures of "weel-timed daffin." Moreover, in the course of the summer, he heard an American divine of Scottish parentage preach a sermon on Stevenson's "Strange Case of Dr. Jekyll and Mr. Hyde," drawing therefrom a powerful argument for the necessity of a new birth in those whose lives are only ruled by the restraints and safeguards of society. The same author's "Treasure Island" was greatly sought after by grown up boys, and an Ontario divine read it with much relish; but when he sought to supplement it with Clarke Russell's "Frozen Pirate," he got a surfeit of fiction, and gave it as his opinion that the resuscitation of even a lively Frenchman after being frozen stiff for a century in the neighborhood of the South Pole was most improbable. Even the "Frozen Pirate," however, is a wholesome book compared with "Cleopatra," which, like Rider Haggard's other novels, is earthly, sensual, and not far removed from devilish. Nor is there much that is moral in the writings of Mr. S. Baring Gould. There is no strain of "Onward, Christian Soldiers," in "Eve," "Mahalah," and similar voluminous products of his pen. "The Reproach of Anne-ley," by the author of the "Silence of Dean Maitland," is very unlike a woman's book. It is a well written, somewhat complicated love story, which, of course is no reason why Maxwell Gray should not be of the fair sex, but its villain of ungovernable temper who repents and becomes a monk, and the other, who, with coolness amounting to genialty, strives to wreck his friends' lives and makes no repentance, are rather morbid creations. The object of the "Strange Manuscript found in a Copper Cylinder" is not clear. It tells of a land full of wonders beggaring those of Dean Swift, Munchausen, Jules Verne, Rider Haggard and Clarke Russell, where people look eagerly for death, and punish criminals by making them wealthy. If collectors for the schemes of the church could only find their way to it (and back again) they would discover a magnificent field for the exercise of practical benevolence, since no greater favor can be conferred on its inhabitants than relieving them of their burdensome and unwelcome property and thus allowing them to rise in the social scale.

Reading light literature is a kind of proving all things, but there is not a great deal that is good in it to hold fast. Every Welshman and Welshwoman should read "Fraternity." Its anonymous author evidently belongs to the Principality, and its scenes are Welsh. The hero is a foundling brought up by a so-called catholic brotherhood until he is fit for Oxford, where he broadens out into a somewhat indefinite Christianity that recognizes Buddha and Zoroaster, Plato, Pythagoras, Confucius and Mahomet as leaders under God along with Moses and Christ. Nevertheless he finds himself enrolled in Christ's army, and, as a teacher and benefactor of poor children, seeks to exemplify the Christ life, the watchword of which to him is "Brotherhood." He finds his brother unwittingly, falls in love, relinquishes the prize in his favor, discovers his father, divides the inheritance, gets married,

and starts on a long career of fraternity. Save for a few broad tendencies, the book is religious and Christian, and its purpose and execution are pure and good. Mr. Westall's "Birch Dene" reminds one of Charles Reade. Showing the evils of the English criminal law and the factory system in the olden time, it brings the hero from the cell in the Old Bailey where his mother died, through all sorts of trials and adventures, to the recognition of his lost father and the possession of wealth which he uses for the good of others. It is also a safe book. Froude, James Anthony Froude, is among the novelists. His "Two Chiefs of Dunboy" is a book with a purpose, that purpose being to set forth the misgovernment of Ireland in the eighteenth century, a misgovernment that consisted in winking at all manner of abuses, and in encouraging rather than quelling the lawlessness of the people. Its upright Puritan hero, Colonel Goring, whose efforts to improve the people and the country are foiled at every turn is the one chief; Morty Sullivan, the Jacobite, privateer and murderer, is the other. Colonel Goring's character, as an earnest Christian man, is well depicted. And now the review of fiction must come to a close with "Micah Clarke," by A. Conan Doyle. Like "The Two Chiefs of Dunboy," this novel is of the historical order, being an imaginary statement by Captain Micah Clarke to his grandchildren of his campaign in Monmouth's rebellion against James II. The story is well told, and displays much antiquarian erudition on the part of its author. It is also manly and wholesome in tone, and cannot fail to be of value to the reader.

In former talks I have drawn attention to the good work performed by Professor Eben Norton Horsford in the fields of American philology and archaeology. Mr. Justin Winsor, who is considered an authority in American history, having made one of the rash, sweeping dogmatic utterances for which our literary cousins are somewhat notorious, to the effect that, "though Scandinavians may have reached the shores of Labrador, the soil of the United States has not one vestige of their presence," Professor Horsford meets it in a handsome, well illustrated quarto brochure of twenty-three pages, entitled "The Problem of the Norsemen," which he has printed for private circulation. He therein claims to have discovered the actual remains of the Norse settlement in the vicinity of Boston, in the form of stone walls, a ditch, and the outlines of buildings. These Mr. Winsor regards as indications of an early attempt by Governor Winthrop to found the city of Boston, an attempt for which he has no historical authority. Professor Horsford, quoting Thevet and other authors, shows that the fort was in existence more than a century before Winthrop's time. That he has actually discovered the site of Leif Ericson's colony it may be premature to decide, but that the Norsemen did land as far south as Massachusetts, that traces of their presence may be found, and that Professor Horsford, as a scientific, studious, and painstaking investigator, is more likely than men of

Mr. Winsor's sceptical school to discover the, no candid student of the Sagas and of his writings can doubt. Such dogmatic negations as Mr. Winsor's have done more to bar the way to a true knowledge of the American past than all the frauds that have taxed over credulity. The road to discovery is that of faith guarded by caution; doubt never discovered anything but lies.

More ancient than the works of the Norsemen are those described by Professor Cyrus Thomas in his Smithsonian pamphlet of 33 pages on "The Circular, Square, and Octagonal Earthworks of Ohio. It is well illustrated with plans of Mound Builders' architecture, and the text consists largely of surveyors' descriptions and measurements of the works. To those interested in the subject the treatise is of permanent value, the utmost correctness of detail having been secured. Still in the region of archaeology comes from Pau, in the Lower Pyrenees, an elegant work, beautifully printed, and illustrated with twelve full page etchings by Ferdinand Correges, entitled "La Tombe Basque." Its author is Henri O'Shea, correspondent of the Royal Historical Society of Madrid, author of "La Maison Basque," "Guide en Espagne et en Portugal," "L'Evolution de l'Art," and many other writings of merit. Describing in the happiest style the monuments and funeral customs of the Basques, he traces them back to the ancient Iberians, and exhibits their relation to those of the Etruscans and Silures. He thus comes over the field archaeologically which in Etruria Capta and other writings I have traversed philologically, and which Dr. MacNish and I in the Canadian Journal and Celtic Society's transactions have illustrated at length. Accordingly M. O'Shea's fourth chapter deals very largely with our work, naming us repeatedly with such expressions of commendation as almost to hinder me in shamefacedness from doing justice to this admirable treatise of the learned and courteous president of the Society of Biarritz. M. O'Shea and M. Henri du Boucher, president of the Society of Dax, agree with Dr. MacNish and myself that the Etruscans, Basques, and Picts, had a common origin. It is of course pleasing when one writes on Basque subjects to meet with support and commendation from scholars who know the Basque country, its language and its people. *La Tombe Basque* is published by Vve. F. Lescudé, 17 Rue de la Préfecture, Pau.

Among the journal exchanges of the COLLEGE JOURNAL there is only space to select three. "The Missionary Review of the World," by Drs. Sherwood and Pierson, is doubtless the most complete and comprehensive journal of the kind published. The October number pays a good deal of attention to Persia, the Jews and the Baptists, but also gives information regarding missions in all parts of the world. The Atlantic Monthly for the same month has a good biographical sketch of President T. D. Woolsey, a man worth knowing. The war is not exhausted yet, for a non-combatant

cleric gives his reminiscences of it. "Fiction in the Pulpit" wants to know whether it is the office of the novel to point a moral or simply adorn a tale. The other articles in the shape of stories, poetry, science, history and classical literature are well up to the mark. Lippincott's Monthly Magazine devotes 125 pages out of 170 to De Leon's Creole and Puritan, a war novel that I have neither time nor inclination to read, and can therefore only hope that it is good and well told. The correspondence of John Lothrop Motley, and Banzou Jean, a bit of creole negro life and song, are the best of the remaining articles. Both the Atlantic and Lippincott's are bright, readable magazines. Their presence in the College Reading Room, it is hoped, may aid rather than interfere with the digestion of theological lectures.

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is centered on the page below the main text.