

THE
Presbyterian College Journal

VOL. XII—FEBRUARY, 1893—No. 4.

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The JOURNAL is published about the first of each month from November to April inclusive, under the auspices of the Philosophical and Literary Society of the Presbyterian College, Montreal.

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Our Graduates' Pulpit.

CHRISTIAN WARFARE.

A SERMON.

BY REV. J. A. ANDERSON, B.A., GODERICH, ONT.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—*Eph. vi., 11.*

THESE words are suggestive of conflict and of battle. When we witness any unusual activity in military circles, when we behold the mustering of troops, and hear the rattle of guns, and see the glitter of swords, and mounted officers hurrying to and fro, we naturally conclude that orders have arrived from headquarters, and a call to arms has been issued. We may not know the gravity of the situation, whether an enemy has really appeared, what

may be his strength, his distance from us, or his particular designs; but we would learn that the defenders of our land were bound to be on the alert, and not to be caught napping. In our text we have intimation of an enemy stronger and more malignant than any that ever besieged an earthly fortress, an enemy with numerous and powerful allies, wicked, wily, and full of strategy, ever watchful to make the best of every advantage, and to inflict a sore and fatal injury. His designs are not limited to things of this world, which perish with the world. He assails our spiritual fortress, our souls, that part of our nature that lives forever, and by cunning and artful machinations strives to gain possession. As Christians it becomes us to be on our guard, to hear the call to arms, to look well to our approaches, and get in readiness our weapons of defence. That the conflict with this enemy will be a stern one is implied from the many intense figures and strong language employed by the Scriptures in describing it. Let us look at the vivid picture of the contest suggested by the words—"Put on the whole armor of God that ye may be able to stand against the wiles of the devil." We have here mention made of an enemy, an armor, and the inducement to put that armor on. We shall consider these things in the order mentioned.

I. *The enemy with whom we have to*

contend. In whatever sphere of life we may live we will have contention; for human life is a warfare. We war against its provocations, its trials; its struggles, its calamities. The religion of Christ does not grant us exemption from this war. On the contrary, the moment we submit ourselves to Christ, that moment, we become, in the true sense of the term, soldiers, and array ourselves against the opposing powers of darkness, and all the enemies that would keep us from God and from heaven. We engage solemnly to contend till death for the faith once delivered to the Saints. We vow to oppose all the forces of sin, and the devices of Satan suggested in our hearts, or manifested in the world. All this means a warfare of no mean order.

The enemy particularly spoken of in our text is called the Devil, and well is he called by that name. The term is taken from a Greek word which signifies to strike through, to stab, and true to his title he strikes poison into the soul, and malice into the heart of those he overcomes. Thus, the word Devil came to mean, a traducer, an accuser, a slanderer. In the New Testament his character is painted in very strong colors, and rightly so, for he is the adversary of that kingdom of grace which Christ came to establish; and, he rules over the kingdom of darkness which is directly hostile to it, and with which there will continually be a life and death

struggle. That he may the better accomplish his purposes, he assumes many titles. He is called—The Tempter, Beelzebub, Prince of Devils, The Evil One, Prince of this world, God of this world, Prince of the power of the air, Satan, The Adversary, Abaddon, Apollyon, The Dragon, the Serpent, and many other names. He dominates over a whole realm of demons, and marshals them for the execution of his wicked designs.

Let us more particularly notice two or three things about this enemy:—

1. *He is a Hateful Enemy.* He hates us with an inveterate hatred. He is our bitter and indefatigable adversary. Nothing less will satisfy him than our complete and eternal overthrow. He hates us as the creatures of God; but as Christians, he hates us as those who have been rescued from his power, and who have taken up arms against him. In consequence, he will not rest till he has put forth his utmost power for our everlasting ruin. The contest, therefore, becomes a struggle of life for life. If we do not overcome him, he will overcome us. We cannot think of being neutral, or of making a truce with him. When a prisoner makes his escape from gaol, the gaoler does not allow him to go unmolested. He raises a cry, and organizes a pursuing party who scour the whole country side, and make diligent search until they seize the prisoner, and bring him back to his cell. So does the

devil deal with us. When by the grace of God, we have broken the prison house of our sins, and got free from Satan's clutches, and made good our escape, he does not leave us alone. He makes after us. He schemes and plans with all his skilfulness to secure our re-arrest; and lays all the baits and gins possible if by any means he may entrap us, and at length carry us back to our former courses in the ways of darkness. Oh! is he not hateful? Moreover, he is

2. *A Mighty Enemy.* Yes, a good deal mightier than we are, and unless we get help from above, we will be no match for him. His power is vast and mysterious. In the physical world, he exercises that power over things animate and inanimate, over natural phenomena, over the bodies of men. How far and under what circumstances and limits, we cannot say—apart from the restrictions placed upon him by the Almighty;—but it certainly is an acknowledged truth of Scripture that he is possessed of such power. Witness, for instance, the case of Job; the case of the infirm woman whom Satan had bound for eighteen years; also the words of Peter in his sermon to Cornelius when he spoke of the power of Jesus in healing all who were “oppressed of the devil;” and of Paul, who spoke of the message of Satan sent to buffet him. In many other places in Scripture the same truth is asserted.

In the spiritual world his power is ex-

exercised upon the mind and spirit of men, in blinding them, deceiving them, seducing them, harassing and sifting them, in thwarting the ministers of Christ in their work, sowing tares, and hindering the precious seed of truth in taking root. Says Paul in his Second Epistle to the Corinthians: "But if our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Abstractly considered, we know but little of the power of Satan and his wicked associates; but viewed as "the God of this world," he has all the temptations of the world in alliance with himself, and who is there here, this morning, who does not know something of his power in this respect? What a hold he has of some, through the world, with its fashions, its maxims, and its customs! With what authority he says—"Go," and they go; "Come," and they come; "Do this," and it is done! O how many mighty have fallen! how many strong have been cast down! how many wise have become as fools! all because the devil, as "the god of this world," got them under his influence, and darkened their understanding, and blinded their eyes, with ignorance, and error, and prejudices, so that they should not "behold the light of the glorious gospel of Christ, who is the

image of God." The grand design our blessed Lord had in coming into this world, and in giving us this blessed gospel was to make such a glorious discovery of God to the minds of men, that they beholding the power and the wisdom of God might be constrained to accept of His grace, and His mercy for their salvation. Now, the devil's design is to defeat that purpose, and keep men in darkness, and in ignorance. When he cannot keep the light of the gospel out of the world, then his next best thing,—or rather worst thing—is to keep it out of the hearts of men, and this, he often effectually does by filling their hearts full of the world. In this way he overcame our first parents; and in the same way he attacked, and endeavored to traduce our Saviour himself. His power, friends, is not diminished. He is as mighty as ever. Still he works among the children of disobedience, blinding the eyes of them that believe not, restlessly sowing seeds of error and doubt in the church, and going about like "a roaring lion seeking whom he may devour." He is mighty. Again he is

3. *An Artful Enemy.* His cunning craftiness is one of his chief characteristics. It is suggested by the word, "wiles" in our text. We are not ignorant of his devices. If we meditate upon his policy, we find him wonderfully skilful in devising ways and means to se-

duce and deceive. He carefully hides his designs, and falls upon us when we least expect it. It is seldom that on his first approach, he makes a direct attack upon us; but with all the wily skilfulness of his nature, approaches gradually, and by zig-zag trenches creeps toward the stronghold he intends to assail. He studies our propensities and shapes his temptations accordingly. As the farmer knows the particular seed adapted to particular soils, so the devil studies our tempers, and knows the temptation proper to sow in each heart. He is not such a bungler as to sow the same kind of seed in all soils. He does not tempt a shrewd, active, aspiring mind with the gross and low pleasures of the flesh. He does not place before an epicure, the more refined allurements of position and power. To the ambitious man he extends fame; to the sanguine man, beauty; to the selfish man, pleasure; to the proud man, flattery; to the covetous man, gold. He has fruit for Eve; wine for Noah; a change of garment for Gehani; a few pieces of silver for Judas; and all the while suiting his proposals to the tempers of those whom he addresses, he directs his fiery darts with unerring aim. He deals with the sinner after the fashion of a skilful angler, who is not in too great a hurry to land upon the shore, the large fish he has hooked. When the sportsman learns that he has a more than ordinarily

heavy fish upon his line; he does not violently jerk and twitch it, lest he should break his line, or dislodge his hook, and so lose his catch; but he deals out more line, and allows the fish to sport with the hook, until it is firmly caught, when he may safely land it. So when Satan gets a poor sinner fast upon his hook; when he has him entangled in the chains of some deadly sin, and has bewitched him with the sorceries of the flesh and the world, he does not at once oppress and exasperate him lest the sinner on becoming surfeited should discover his wiles, and break his bands and escape; but he plays with him, makes much of him, suffers him now and again, to say things, and do things that have a smack of virtue about them, that little by little, he may get him fast and sure upon the hook of sin, and at length work his ruin and utter destruction.

O let us guard against this hateful, mighty, artful enemy; let us hold no parley with him, but resist him at his first approach, in whatever guise he may appear, or whatever title he may assume.

Well, how are we to guard against him, and resist him when he does appear? This we may learn by turning now to the second point in our text—

II. *The Armor.* We are to "put on the whole armor of God." We are to get well armed. We are to secure and make use of all the proper defences and weapons provided for us, for repelling

his attacks, and discovering his stratagems. We must call into exercise all the gifts and graces with which our great Commander is endowed, and with which he is willing to enrich us. It is the great God in heaven who calls us to this conflict. It is His cause we have to espouse and defend. His are the enemies we have to face. Our hearts and our lives are the battlefields on which we are to wage this unceasing, tremendous conflict. It is a conflict in which heaven and hell, Christ and the devil are at daggers drawn—the one to rescue and save, the other to ruin and destroy the human race.

As this is God's fight, God's weapons must be used. As it is a spiritual war, carnal weapons will be useless in the conflict. If these enemies were made of flesh and blood as we are ourselves, we might reason, and say—"We will enter the lists with them; we may be as strong as they; to better our chances we will go to the gymnasium; we will attend the athletic club house; we will go through a course of manual training, which will tend to the development of our muscles, and the acquisition of skilful fencing, and scientific movements; but in this contest "bodily exercises profiteth little;" "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Well, as this is God's fight against sin and Satan and hell, and in which He has enlisted many of us here to-day, He furnishes the weapons, He supplies the armor. It is called God's armor. Let us see what this armor is. In a single sentence, it is the grace of the gospel, believed and trusted in, independent of human might or strength. In common warfare it is usual for commanders of an army to present the best possible showing of individual and collective strength that so the enemy may dread the attack, and through fear, be the more easily routed. But in this marshalling of forces, the opposite is true. We must go forth to meet the enemy, as Israel was always taught to do, as having no might of our own, but deriving all our strength from the Lord. "We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

To notice this armor of God more particularly, by reading in the sixth chapter of Ephesians, we learn what the several pieces of that armor are. We have time only to mention them.

First there is mention made of the *Girdle of Truth*, which means sincerity in the inward parts. As the Roman girt his dress, and as boys in racing gird their waists to brace and strengthen themselves, so the Christian soldier must have as his belt, the girdle of truth. Too many are loose in their beliefs. They are easily shaken. Let us

stand by the truth, and it will stand by us. Truth is mighty and shall prevail.

Then, there is the breastplate of *Righteousness* — not our righteousness, but the righteousness of Christ, which guards us against the arrows of divine wrath. The devil will never overthrow a sincere man, girt with truth, and breastplated with the righteousness of Christ. But if he drop his breastplate, which protects his very vitals, and relies upon his own righteousness, he will be defenceless, and in danger.

Next comes *the preparation of the Gospel of Peace*, with which to shoe our feet. Some ancient battlefields had spikes or sharp sticks laid privily in the way to obstruct the onward march of the enemy, so that soldiers had to be shod with stout sandals or their march would be very irregular. So, we must be shod with the gospel of peace, that with a firm tread we may pass over the dangerous places in our warfare, and have a measure of comfort at the same time. We can't fight well when we are troubled and in a state of annoyance and restlessness.

Again, we have *Faith*, as the shield, which we raise to ward off the fiery darts of the wicked one. This is a movable piece of the armor. The others, noticed so far, are stationary, but faith moves to the defence of every part. "This is the victory that overcometh the world, even our faith."

Then comes the helmet of *Salvation*, which has hope as its object. It is placed over the head, the part most exposed in the conflict. A good hope of salvation, well-founded and well built will help to purify the soul, and keep it from being defiled by Satan; it will serve to free the soul of trouble, and communicate comfort in the presence of all our enemies.

Then we have the Sword of the Spirit, which is the *Word of God*. No sword was ever like this. Goliath's was nothing to it. It works strangely. When it pierces the heart of an enemy, it makes him a friend. Let us be skilled in the use of it. Let us be faithful in Scripture research. There are no arguments like Scripture arguments to make the sceptic and an infidel cringe beneath us. There are a great many good and commendable books in circulation. Every day is adding to their number. We welcome them right heartily; but we must guard against the tendency, which is manifesting itself at the present day, of allowing this religious literature to turn our attention away from the good Book itself. In buckling on this armor, do not Christian soldier, forget your sword. Do not leave it for your pastor alone to carry. It is a precious defence to your souls. In seasons of trouble and darkness, you have found it to be so. A soldier once lay bleeding on a battlefield, and when approached by a com-

rade, he said in a feeble whisper: "Give me a drop." "My poor fellow," was the reply, "there's not a particle of water in my canteen." "O," said he, "I didn't mean that. Look in my knapsack for my Bible, and give me a drop of that;" and after his comrade read a few passages, the wounded man said, "O, there's nothing like that for a dying soldier." The poor soldier spoke the truth. There is nothing that can excel in its healing properties, the balm of Scripture, when believingly applied to the wounds we incur in life's battlefield. In this way, we may stem the flow of our spiritual life-blood as it oozes from these ghastly wounds, and thus preserve our spiritual strength.

Then, again, we may speak of *Prayer* as a part of this armor. It is, as the messenger that we send to headquarters for relief, when hard pressed by the enemy, and in need of reinforcements. *Watchfulness* and *Perseverance* are our sentinels, stationed at commanding positions to warn us of the approach of the enemy, and to keep us on our guard.

These are the several pieces of this armor of God; and we must have them every one. Our text does not speak of the necessity of us having a portion of this armor—two or three pieces of it—but "the whole" of it. And in addition to having it in our possession, we must *put it on*. An armor is of no use, as a means of defence, hanging up on a

peg. It must be buckled on. Let us look well to this armor of God, and see that no piece be missing. If any part be neglected, whether it be the girdle, or the breastplate, or the greaves, or the shield, or the helmet, or the sword, or the messenger, or the sentinels, the conflict will prove fatal to us; for the devil has numerous allies, and they will get about us, and behind us, and on every side: and wherever they see us unprotected, there they will direct their darts, even between the joints of the armor, if they can, so hateful, and mighty and artful are they. 'As we believe in this armor, let us put it on, and prove our sincerity, by applying the gospel to ourselves, and drawing out into healthful exercise those graces with which the Lord has endowed us, as occasion may offer. We shall now, briefly notice,

III. *What inducement we have to put on this armor of God.* "That we may stand against the wiles of the devil." There is an implication here that without this armor, we cannot stand at all. What is implied is true. We shall certainly fall, and be wholly overcome. But clad in this armor, we can present a bold front to the enemy. We must not yield to the devil's allurements and assaults. We must oppose them. 'When he stands up against us, we must stand up against him. Though he is such a mighty enemy as we have seen him to be, he is not almighty. His power is

limited. The power of Satan is far short of divine power. Though so ubiquitous by his countless agents, he is not personally omnipotent; nor is he omniscient. He cannot read the thoughts of the heart. He cannot foresee the future, further than by reason and experience of the past. He cannot act apart from, or in opposition to the permission granted him by the Almighty. He is under divine control. Witness his assaults upon Job. He could not lay a finger upon that pious patriarch until he received permission from God, and then only to the extent specified. Look again, at his attempts upon Peter. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Likewise, amidst all the trials and conflicts and temptations of the present life, we may hear the voice of our God, charging this wicked apostate—"Touch not mine anointed." Yet, the command addressed to us is—"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

But we may be able to stand, let us carefully guard our *outward senses*, particularly the eye and the ear. These are often the devil's landing places, where he disembarks his emissaries and troops, who endeavor to march triumphantly into the interior, and reach our hearts.

Let us also watch our *weak points*.

We all have our weak points. However strong and active, and holy we may be, there is some weak point in the character of each one here to-day. I have mine. You have yours; and you know what it is better than I do. These must be carefully watched, lest through them we fall victims to "the wiles of the devil." Some of you are able to recall the old Greek fable concerning the brave Achilles, who when a child was plunged by his mother into the river Styx, and was thereby rendered invulnerable in every part of his body, but his heel, by which she held him. He went to Troy and distinguished himself as the bravest of the Greeks in a war against that city, by performing deeds of valor, till at last an arrow hit him in the one weak point, and he fell. This story often finds its parallel in the Church of God. Some veteran in the Lord's army, who has distinguished himself on many an occasion, who has fought bravely and well for his Captain suddenly falls and all men wonder. Ah! there was some weak point in his armor. The devil found it out and smote him there. Thus it was with Noah, with Abraham, with Moses, with David, with Peter, and a host of eminent saints since then. O Christian soldiers, let the possibility of your fall, induce you to put this armor on, and look well to it. Let all parts of it be bright and glittering. See that there is no weak spot in your breast-

plate. Keep the shield of faith well tempered. Remember what a decided advantage you have over the enemy in the superiority of your weapons, in the infinite skill, and wisdom, and power of your Commander. Jesus is the Captain of your salvation. Listen to his voice. Obey his word of command, and take courage. O let your attitude be one of resolute defiance against the encroachments of the foe.

“I challenge all the world,” the archfiend cries,
 “To do me battle, and who dares defy
 The hosts of hell?” While swiftly to assail
 defenceless man,
 He earthward sweeps with his attendant train.
 But, conscious man looks up to God in prayer,
 And, fronting the bold fiend, exclaims, “I
 dare!”

Yes, friends, dare him to do his worst,
 and in the strength of your Captain you
 shall prove yourselves more than con-

querors. And then think of the reward that shall be yours. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.” He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” What a glorious anticipation for the victorious soldier. Then none of those fiery darts will trouble you. Your depraved nature will have gone, and you will be pure and spotless as the Lamb Himself. The allurements of the world will be lost in the dazzling brightness of all things around you. The whinnings of cares will be drowned in the Hallelujahs and the Hosannas of praise. “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” Amen and Amen!

REGRET

When I remember something which I
 had,
 But which is gone and I must do
 without;
 I sometimes wonder how I can be glad
 Even in cowslip time when hedges
 sprout;
 It makes me sigh to think on it, but
 yet,
 My days will not be better days should
 I forget.

When I remember something promised
 me,
 But which I never had, nor can have
 now,
 Because the promiser we no more see
 In countries that accord with mortal
 vow,
 When I remember this I mourn, but yet
 My happier days are not the days when
 I forget.

—Jean Ingelow.

Symposium.

WHAT MAY BE DONE FOR THE MUTUAL APPROACH OF CHRISTIANS OF DIFFERENT DENOMINATIONS.

BY REV. W. J. HUNTER, D.D.

WHAT is Christian union? We are often told that it does not mean organic union; that unity and diversity are not incompatible, and that in all the works and ways of God we see the greatest possible diversity with the most perfect unity of purpose and design. But because God has studded the heavens with greater and lesser lights; because He has separated continents by oceans and appointed national boundaries; because He has adorned the earth with an infinite variety of landscape, hill and dale, and enriched the vegetable kingdom to bring forth ever-changing hues; because He has set the solitary in families, and has so constituted society as to call forth competition in trade and commerce, are we hence to conclude that the same variety and competition in Church polity, doctrine and operation is a part of the Divine plan? I cannot see it in this light. In my thought all this diversity in His spiritual kingdom is the result of human imperfection. John Calvin and John Wesley fought many a battle on the field of human interpretation; but they have

settled all these controversies long ago. On every one of the five points they perfectly agree now, and I thank God that their followers are beginning to see that the sovereignty of God and the freedom of the human will are not opposite, but parallel lines. I believe in organic union. I look for an ultimate organic union of all *Protestant* churches and I emphasize the word *Protestant*, for I believe that the sacerdotalism referred to by Prof. Scrimger will ere long take its party to Rome. I speak of Evangelical Protestantism, and look for its ultimate organic union. I know that many good people regard the idea as visionary and ask us to consider the absurdity of a cosmopolitan system of government, a cosmopolitan chamber of commerce, or one great firm to transact the business of the world. But I beg them to remember that Christ's kingdom is unique. It recognizes no geographical boundaries, no national restrictions, no conventional distinctions, but overleaps all these and embraces the whole human race. And do not all denominations recognize this fact and inscribe upon their

banners one motto—"The World for Christ?" And if this is our object; if this is the aim and end of our Church work, and missionary operations, why should there not be one great business firm? In the commerce of the world there are innumerable personal interests to conserve, but in the realm of the moral and spiritual we are all professedly aiming at one end and serving one Master, and the multiplication of sects and denominations is to be deplored because it is a waste of energy and money. Who can doubt that the men and money employed in the sustentation of the several denominations of this country, if wisely distributed by a central executive would result in a vast extension of the Redeemer's kingdom? There are points where Presbyterianism is strong and Methodism is weak and we expend money at these points, not because the people are without the Gospel, but to sustain Methodism. And Presbyterians do the same. Why not hand over the few Methodists to the many Presbyterians and *vice versa*?

But I base my hope of an ultimate organic union of all evangelical churches on Scriptural, as well as on rational grounds. I look at the prayer of our Lord, "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one

in us: that the world may believe that thou hast sent me, and hast loved them, as thou hast loved me." The expositors tell us that these words refer to a unity of spirit, and that "amid every diversity there is among true Christians a true unity. So amid many varieties, external and striking, the human race has a unity. internal and absolute." Even so eminent a writer as Dr. Shedd says: "Tried by the test of exact dogmatic statement, there is a plain difference between the creed of the Armenian and the Calvinist: but tried by the test of practical piety and devout feeling, there is little difference between John Wesley and John Calvin. The practical religious life is much more a product of the Holy Spirit than is the speculative construction of Scripture truth. Piety is *certainly* the product of divine grace; but the creed is not *certainly* formed under divine illumination." To all of which I reply *you cannot make the world see it*. They do see the practical piety, but they stagger at the "speculative construction of Scripture truth," which divides the professed followers of Christ into rival denominations. I place side by side the prayer of our Lord and the words of Paul in Ephesians iv: 3-16. He affirms that there is "one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." He proceeds to indicate the design of Christ's work—"that He

might fill all things." He indicates the instrumentalities employed. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And then he specifies the end in view—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I think the meaning is that when this end is attained we shall all come to a substantial agreement in Christian doctrine and to an experimental knowledge of the Son of God as the Saviour of the world; and the "unity of the faith" is more than a unity of spirit and sentiment. The only thing that prevents such a unity to-day is human imperfection; and just in proportion as we are perfected in "the knowledge of the Son of God" do we approach "the unity of the faith." And when we come "unto a perfect man, unto the measure of the stature of the fulness of Christ," the paper walls that separate us will dissolve beneath the fire of love and we shall be one as Christ and the Father are one, and the world will know that Christ is the Son of God.

This must come to pass through evangelical preaching and teaching. When the Church at Corinth was rent into rival sections Paul came to the rescue and

threw a thunder bolt into the camp. "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" "I determined not to know any thing among you, save Jesus Christ and Him crucified." I agree with Dr. Campbell that we must cut loose from "traditionalism." The Episcopalian must not place the Prayer Book, nor the Congregationalist Wardlaw's Independency, nor the Presbyterian the Confession of Faith, nor the Methodist Wesley's Notes, on a level with the Bible. I would not destroy doctrinal standards; but there is in all these standards common ground broad enough and firm enough for the Church Catholic to stand upon; and my heart yearns for the day when we shall find that common ground, cast non-essentials to the moles and bats, and go forth in our united capacity, "clear as the sun, fair as the moon, and terrible as an army with banners." I would plant the Cross of Christ in the centre as a tree of life. I would not cut off a single branch that grows out of it. The existence and infinite perfections of God; the inspiration and authority of the Holy Scriptures; the total and universal depravity of human nature; the atonement for sin by the vicarious sacrifice of Christ; the abject helplessness of man apart from the grace and spirit of God; justification by faith

alone ; sanctification through the Spirit ; baptism and the Lord's supper ; the divine institution of the Christian ministry ; the resurrection of the body ; the life everlasting, and the proper eternity of future rewards and punishments—these are the common property of all evangelical churches. We shall never arrive at uniformity of opinion on the fine points of theology involved in our respective creeds. We are not agreed on them ourselves, and we keep away from them in our sermons and church gatherings. Prof. Scrimger thinks that "some men are born Calvinists, and can never be anything else; others are born Arminians and are unable to understand how anybody can hold to Calvinism"; but when he preaches in our Methodist churches our people declare that he is an Armenian through and through. There is a good deal of Calvinism in Methodist pulpits, and a good deal of Arminianism in Presbyterian pulpits; and I do not see why in a united church the born Calvinist should not occupy St. James pulpit and the born Arminian Crescent street pulpit. If God be God he cannot be defeated; if man be man he must be free. That is Calvinism and Arminianism in a nut-shell; and they are both true; and in them I find no pretext for indolence but motives to stimulate and encourage.

I am writing this paper out of the ful-

ness of my heart, and I want to say that in my judgment the time has come when the Presbyterian and Methodist churches of this country should take steps towards union. They are the two great denominations of Canada. They have much in common. Their form of government is practically the same. Methodism holds to the itinerancy but congregations memorialize the stationing committee, and in point of fact most of our churches select their own ministers. The removal of the time limit is agitated in the United States where the pastoral term is already extended from three to five years. With this change, which is sure to come, the settled pastorate is secured, while vacant churches and floating men are provided for by the appointing power, year by year. The class meeting need be no bar to union when it is placed on a level with the prayer meeting and observed as a voluntary means of grace by such pastors as see fit to adopt it. Indeed I see nothing to prevent a speedy and harmonious union between these great churches, except the question of Calvinism vs. Arminianism ; and if our Theological tutors and a few of our "grand old men" would pick out the orthodox Calvinism found in Arminian standards, and the orthodox Arminianism found in Calvinistic standards, they would be able to supply a doctrinal basis of union acceptable to all parties. My hope of

union centres in these two denominations. They must lead the way; the other denominations will come into the union in due time. Congregationalism ought to come in at once. It might accept a little connectional oversight and we might accept a little more congregational independence. Certainly there are no insuperable difficulties in the way. The case of the close communion Baptist church is unique and difficult to deal with. If a man conscientiously believes that immersion is the proper mode of baptism let him be immersed. Methodist ministers do baptise by immersion in such a case; and we can only hope and pray that time and circumstances will lead our Baptist brethren to so modify their terms of communion as to admit to the Lord's table ministers of other denominations who are now admitted to their pulpits; and, if ministers, members of other denomination, as a matter of course.

The attitude of the Episcopal Church towards union is not altogether hopeless. It may seem to us that their idea of union is absorption, or at least a return to what they call the "Mother Church." I do not think that the term "absorption" is in place in this connection. I believe that if union were consummated to-morrow there would be no disposition to assign to secondary positions the men of learning and talent in the other denominations. The very fact

that there exists in the minds and hearts of so many of the best men in the clergy and laity of the Anglican Church a desire for union, is, to me, a sign, full of interest and hope. The figment of apostolic succession is the one great hinderance, but even this has lost its hold on the minds of many good men in that Church, and time, with patience and forbearance on our part, will greatly multiply the number.

The Ministerial Association of Toronto has proposed a friendly conference with Anglican clergymen selected for a discussion of this vexed question. The proposal has been accepted and the public will await the result with much interest, but I do not anticipate any striking conversions. Discussion will never settle this question. Bishop Newman, of the Methodist Episcopal Church recently gave utterance to sentiments touching the Divine approval of Methodism, which may, with equal propriety be applied to other non-Episcopal Churches. The Bishop said: "Since Wesley's time the very heavens have been telling that he was right and his critics were wrong. The success of Methodism is the marvel of two centuries. The vastness of her population belting the globe, the multitudes annually converted, the saintliness of her membership, the spirituality and scholarship of her ministers, the largeness of her contributions, the power of her

press, the number of her temples of piety, schools of learning and houses of mercy, and the vigor wherewith she is pushing forward the conquest of the world by her home and foreign missions, are facts that indicate that the Lord is with his people."

Our Anglican friends cannot forever shut their eyes to such facts in the history of all Evangelical Churches, and when they are prepared to treat with us as equals the way to union will be comparatively unobstructed.

My hope for union centres not only in the Presbyterian and Methodist Churches as leaders in this movement and the first to come together, but it centres largely in the young men of these and all Christian Churches, and I am glad that the Presbyterian College Journal has opened its columns to a friendly, honest, exchange of views on this subject, and I appreciate the courtesy of the editor in extending to me the privilege of submitting to the public what is, and long has been in my heart anent this problem of the age. I am no longer a young man, having spent seven and thirty years in the work of the Christian Ministry; but my heart is young, and I hope to live to see the day when, at least Presbyterianism and Methodism will be one.

I plead for union on the ground of a common experience. We have all felt the curse of sin, in the flesh, in the in-

tellect, in the spirit. If we are saved we all lost our burden like Bunyan's pilgrim, at the foot of the cross, and we hope to enter heaven "through the blood of the Lamb."

I plead for union on the ground of a common work. The teachings which elevate society, make men honest, truthful and Christ-like, and which send men and women out among the poor, the degraded, the sick and the dying, must have Christ for their centre and end. This is the effect of all evangelical teaching, and in this particular we are one whether we know it or not.

I plead for union on the ground of a common enemy. Manifold and diverse are the agencies of sin and satan, but they are united on one thing—the obstruction and overthrow of Christianity. Whether it be the open hostility of infidelity, or the secret leaven of scepticism, the intention is the same—the removal of the foundation of our faith, the demolition of our houses of worship, and the annihilation of our Christian Sabbath with its hallowed influences. Against this common enemy it becomes the "sacramental hosts of God's elect" to unite their numerous forces. In all great moral reforms, and in guiding the legislation of the nation a large and influential denomination can bring to bear a moral force which a number of smaller ones cannot command. The taunt of Romanism is that Protestantism

is divided and split into sects and denominations. And this is the marvel of Heathenism when we plant our foreign missions side by side; while in our own land this state of things tends to confuse and embarrass many honest seekers after truth. Let us wipe out the reproach and show the world that we are truly one, and so fulfil the desire of the master. "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

St. James Methodist Parsonage, Montreal.

"When the Ohio river is at its lowest ebb there are places which a boy could ford with perfect ease and safety; but in the spring, when the snow melts on the Alleghanies and the water comes pouring down, the channel between the banks is filled so that neither man nor beast can cross it. And when the mightier storms come on, the Ohio swells and rises still higher, and overflows the banks, and covers the low lands, and men drive their cattle upon higher ground, and take refuge there themselves. And when the greatest freshets come, the inhabitants go on

climbing higher and higher until they reach points where the flood cannot reach them.

So, when the overflowing storms of reverse and disappointment overcome you, do not sit still and be drowned; and do not float like water-logged sticks, too long cut, soaked, and rotten, and good for nothing, but rise so high that no flood and no envenomed shaft can reach you; so high that heaven shall be your home, that you shall be in the presence of God, and that that spiritual manhood shall be yours which can see no corruption."

—*Beecher.*

Contributed Articles.

OUR LIBRARY BIBLES.

II—POLYGLOTTS AND OTHER GREAT BIBLES.

THE fancy for editions of the Scriptures in more than one language is a very old one among scholarly students as is proved by the fact that a considerable number of pretty early manuscripts are bilingual. The commonest are those which exhibit the Greek and Latin together, sometimes interlineated, more frequently in parallel columns or in pages that face each other so as to be easily compared. Such copies could only have been intended for private use and must have been very costly—a sort of literary luxury for wealthy readers. Such a copy known as the Codex Bezae, written probably in the sixth century belongs to the library of Cambridge University. Many others of more recent date are to be found elsewhere. It is not to be wondered at therefore that, when the invention of printing had greatly cheapened the cost of production, editions should be issued to meet the same demand on a more extended scale. Some of these editions have become famous and classical. Of those in our library two are especially deserving of notice.

1. First of all must be mentioned the

rare Complutensian Polyglott, one of our greatest treasures, which came into our possession quite unexpectedly as part of the Sebright collection, and which, so far as I am aware, is the only copy in Canada. This was the earliest of the so-called great Polyglott Bibles and receives its name from the fact that it was issued at Complutum, better known as Alcala, in Spain. It was printed within the years 1514-17 under the auspices of the celebrated Cardinal Ximenes, Archbishop of Toledo, Prime Minister for Ferdinand and Isabella, afterwards Regent of Castile during the minority of the Emperor Charles V. and founder of the University of Alcala. In the midst of many cares and when he had already attained his sixty-sixth year he piously projected this great work, for which he spared neither pains nor expense. The best scholars in Spain were occupied for about fifteen years in bringing it to completion, and though only 600 copies were printed the enterprise is said to have cost the Cardinal not less than 50,000 ducats, or over \$100,000 of our money—a vast sum in those days. The work is in six volumes, five containing the

text, and the last a Hebrew Lexicon. The New Testament volume was the first to be completed in 1514, giving the Greek and Latin in parallel columns, and it enjoys the distinction of being the earliest edition of the entire Greek Testament to be struck off from the printing press. The Latin version is printed in the black letter type so much affected at that period, but the Greek type was cast specially for this volume and apparently was never used again, not even for the remaining volumes of the work. It is a large round letter of an altogether peculiar style probably copied from some manuscript that had awakened admiration, and was worthy so far as appearance goes to make this the prototype for all subsequent editions. Unfortunately for Ximenes the Pope delayed the publication of it until 1520, by which time the Cardinal had been three years in his grave. The delay was sufficient also to enable Erasmus to publish two editions at Basle, and Aldus one at Venice, though all three were set up after this had actually left the printer's hands. The field was thus preoccupied and almost all succeeding editors followed Erasmus rather than the Spanish publication.

Though the New Testament volume is the most interesting, the most laborious part of the work was that which covered the Old Testament. The Apocryphal books are given in two languages

only, like the New Testament, as no Hebrew for them exists; but the remaining books appear in three. On one side of the page stands the Hebrew, the Greek Septuagint with an interlinear Latin translation of it on the other, while the Latin Vulgate appears between the two, an arrangement which suggested to the editors the strange comparison of Christ crucified between the two thieves. The volume containing the Pentateuch gives in addition to these three the Chaldee version with a verbatim Latin translation beside it. The whole work is evidently prepared for those who knew little of any learned tongue except Latin. The other languages are all exhibited so as to show their relation to it, and the roots of the Hebrew words are even put in the margin of the page for the benefit of the learner. Considering that it was the first attempt of the kind on such a scale the work is admirably executed, and synchronizing as it did with the Reformation movement, contributed largely to the advance in Bible knowledge which characterized the sixteenth century.

2. Within a century and a half after the appearance of the Complutensian, three other great Polyglott Bibles were given to the world at different places: one at Antwerp by the Plantins, which was virtually a reprint of the earlier one with some additions; a second at Paris by Le Jay, which was a beautiful speci-

men of typography, but proved a financial failure and was sold mainly in sheets as waste paper, so that copies are rarely met with; and finally Walton's London Polyglott issued in 1657. Through the generosity of the Rev. L. H. Jordan, the the last of these is on our shelves along with Castell's famous Heptaglott Lexicon which was published at the same time and usually accompanies it. Walton's work is a noble production in six large folio volumes, and is by far the most scholarly and useful publication of this class. Nine different languages and seven different alphabets are used in it, though no one book of the Bible is printed in so many. The various versions are taken either from standard editions or good manuscripts while the prolegomena and collections of various readings were the first serious attempt at a scientific criticism of the text. One is not surprised to learn that nearly all the leading scholars in England were employed on the work in one capacity or another, and yet it is but one of the evidences of the pre-eminent learning and intellectual vigour with which England was blessed in the days of the Commonwealth. It was published by subscription under the patronage of Oliver Cromwell who permitted the paper for it to be imported free of duty. The earliest copies that were issued contained a grateful recognition of this favour in the preface. But Walton had no special ad-

miration for the Protector, and as the Restoration took place before the edition was all bound and delivered he cancelled that portion of the preface, substituting a bitter invective against republicans with a fulsome eulogy of Charles II. which he had done nothing to deserve. Hence there are two classes of copies of this great work, known as the republican and the royal. The former are much the rarer and command a higher price, but the only difference is in the preface. Our copy is beautifully ruled by hand with red lines between the different versions, greatly improving the appearance of the page and facilitating the ease of reference.

3. An interesting work of a somewhat different character but which may not improperly be associated with these Polyglotts is one of Bomberg's great Rabbinical Bibles, presented to the library by the Rev. Aaron Matthews of Liverpool, well known in Montreal through several visits paid to the city. It is rather a remarkable fact that the Hebrew text of the Old Testament had been printed in full more than twenty-five years earlier than the Greek text of the New, the first edition having appeared in 1488 while a second saw the light before the close of the century, both being intended solely for the use of the Jews. In the sixteenth century the great printers of Hebrew Bibles were the Bombergs of

Venice, who employed the foremost Jewish scholars as editors, and sought to make their editions in every way worthy of their subject. One special feature to which they gave prominence was the insertion of commentaries by the leading Rabbinical writers of the middle ages such as those of Kimchi, Rashi, and Aben Ezra. Our copy belongs to the fourth edition printed in 1568, and is in four folio volumes. It includes the various Targums and the two Masorahs. From title page to finish it is all printed in Hebrew or rabbinical characters.

4. In this list may also be placed a copy of the English Bible in the authorized version. Of course such copies are common enough, but it is not every day we see one bearing the date 1611. As is well known this was the year in which that version was first published and it has therefore an altogether unique interest. The volume, for which we are indebted to James Croil, Esq., of Montreal, is a noble folio, splendidly printed in large black letter type, two columns to a page, and was evidently meant for public use on the church lectern. At the beginning is inserted an elaborate series of Scripture genealogical tables and a church calendar with a list of lessons. Unfortunately the copy is not quite complete, the first

title page and a few sheets at the end being wanting. But the second title page at the beginning of the New Testament is intact with the date and the imprint of Robert Barker whose family for more than a century published every vernacular Bible that appeared in England of whatever version, having obtained a monopoly of that privilege from the crown.

5 Along side of it may be put a striking Dutch Bible, printed at Dort in 1730, issued by the authority of the States General according to the version made by the commissioners of the Synod of Dort in 1618. This copy bears the autograph signature of Jeronimus Karsseboom, Secretary of State for Holland, and is grandly bound in thick wooden boards covered with leather having brass corners and clasps, such as well became the solid Dutch character.

Like the English Bible last mentioned it is printed in black letter type and is somewhat extensively annotated. The most noteworthy feature of this edition is that the Apocrypha are inserted as an appendix at the end of the book after the New Testament, showing already pretty decidedly the Protestant estimate of their value which has now eventuated in their exclusion from the sacred volume altogether.

JOHN SCRIMGER.

Presbyterian College, Montreal.

THE CREATIVE POWER OF THE SABBATH SCHOOL.

CREATIVE energy is godlike. In the absolute sense and as the great first cause, God alone can create, just as the poet tells us, "he alone can destroy." And yet the creative energy in a secondary and lower sense has been communicated to his creatures, and its possession in the charter by which any individual or organism has any prospect of success in this world. The test of time is sure to try all things, and the test comes in this way, viz., is the organism or institution able to reproduce itself, to multiply and increase and fill the earth, to adorn and beautify itself, and to adapt itself to the varying conditions in which it may be placed? Any organism to do this must have the very life of God in it, it must be heaven endowed for the purpose, its vitality must be from above. Therefore said Jesus "every plant which my Heavenly Father hath not planted shall be rooted up, "but the tree of his planting has the Divine energy imparted to it, and it shall live and fill the earth with its increase, and irradiate the faces of the children of men with the beauty of the Lord.

Such an organism or institution is the S. S. Surely God must have breathed into it the breath of life and made it a living soul. It has stood every test that a full century of years could bring to it

It has flourished and is rapidly filling the earth, and its fruit is certainly good fruit, good to eat, and beautiful to behold and borne into the life eternal; and if as the Master said, "by their fruits ye shall know them," then this must be one of the trees of Eden transplanted from the Paradise of God.

1st. The S. S. has created an immense array of christian workers who are largely the moral and religious defenders of Christendom. On this continent we have more than 10,000,000 S. S. scholars taught by over 1,000,000 teachers,—10,000,000 cadets growing up into the army of the Lord led by 1,000,000 officers trained and grown up out of the ranks. In the rest of the Anglo Saxon world there are as many more as on this continent. In all 20,000,000 scholars and 2,000,000 teachers. Robert Raikes never dreamed of such a mighty increase from the humble seed which he planted a century ago. Well may we say "what hath God wrought?" and the creative energy of the S. S. has been such that it has raised out of the ranks and equipped for the work this great host of 2,000,000 earnest prayerful workers. An army more in numbers by far than all the standing armies of these countries where they live and work; an army not doing the work of war but of peace and

· serving under the King of Peace. In the year 1887, the report of the International Committee reads thus: "At this time nearly 20,000,000 are enrolled under our banner, and the 2,000,000 of teachers and officers now leading the march are the equals of any 2,000,000 of men and women who have ever been engaged in any work. Among them are a multitude that for power of brain and heart, for wisdom and knowledge, for training and culture, for love and sacrifice are the peers of any company on earth, and we who plan for such an host may well seek Divine wisdom and guidance." Such were the words of the Committee in 1887. In the centuries gone by, there was a vast amount of piety and talent in the churches, thus we of to-day freely acknowledge, but very much of it was unemployed in active work for Christ and the Church. The S. S. opened new avenues for work and set new forces into operation. The unemployed forces ever since have been marshalling all along the line, and with one heart and mind have been entering upon the work of the S.S. In this respect we have virtually entered upon a new age. The unemployed talent that formerly was wasted in empty metaphysical discussions, or in unbrotherly theological discussions of endless absurdity, one that settled down into the indolence of a mere formalism, or that drivelled itself away in the vagaries of witchcraft and other

miserable superstitions, all this has been set at work at the divine labour of leading each rising generation into the light and liberty of the Kingdom of Christ. well may we bless God for the dawning—the growing day of the S. S. life and operations. Officers and teachers, what a privilege it is to take rank with these 2,000,000! What an honor to be enrolled with this goodly company! What a multitude of reflex blessings is in the work! How it saves us from ourselves, and from the ills of all the ages! Let it never again be said that our schools lack teachers, or that there is a difficulty in finding new teachers when the older ones are compelled to drop out of line. Such a confession on the part of any school or congregation is a confession that the sleep, the very death of sin is in their midst. Whenever the light of heaven falls to-day there must be life in the S. S., for the Divine energy, the very life of Jesus Christ is moving out and on in this direction, and we must flow on with this great spiritual movement or else be left behind to perish with the old world of sin and death.

2nd. The S. S. has created a *Literature* of its own, vast in extent and eminently calculated to further the great work in hand. Time was when the children had virtually nothing of their own to read. It is not so long ago since all the scholars in the day schools, young and old, large and small, learned

to read out of the same books; and the results we must confess were wonderful. But we maintain that this was not the best condition of things for the children. Where would we be to-day without our graded system of school books? It is not so long since the children had little Sabbath Day reading beyond the Bible and the Pilgrim's Progress. The S. S. however brought in a day of delightful literature for the children. We older people have gone about to criticize and object to much of it, but it lives and grows apace, and our children devour our books with the same greediness with which we devoured ours some 20 or 30 years ago. With all the faults of the S. S. Library there is a blessing in it, and it has come to stay in some form or other, because the young mind rejects the strong meat which the more mature mind enjoys and demands a food in keeping with its tender years. Then, what shall we say as to the wonderful variety of Sunday-school papers coming every week with their bright messages and beautiful illustrations, coming to cheer the little folks. Even the fathers and mothers read them and ponder over them with delight. Then, again, what a perfect flood of Sunday-school helps! Was there ever such a systematic Bible study by parents, teachers and children? Surely the world has moved on into the better day of intellectual pabu-

lum for the youthful mind, and the creative energy of the Sunday-school has brought in that day in the realm of Sabbath day reading and study. The day has gone by when that splendid modern invention the printing press, should minister almost solely to manhood's growth and power, but with supreme wisdom it says, "We shall teach the children to read and know the Truth, and then when they come to riper years they will demand and relish the maturest fruits of human wisdom and scholarships." It says, "it will pay us—if there were no higher motive—to prepare them for the riper fruits of knowledge in their riper years."

3rd. The Sunday-school has created a *Music* of its own—a bright, joyous world of melody. The children have at last got something of their own to sing, both beautiful, rich, and varied. All bodies of Christians are now compelled to issue a Sunday-school Hymnal as well as a Church Hymn Book. The gift of sacred song has been poured out on many eminent musicians for the object of lifting the hearts of the children in praise to Christ. Dr. Watt's sonnets for the young used to be thought quite worthy of being read and committed to memory by the children, and in this there was a blessing. But when these same children sang, they must needs sing the Psalms of David or the Church Hymns of their parents, to very solemn, dignified

runes. The luxury of giving the children music of their own, simple in language and simple in melody, had not occurred to these worthies of the past; but the creative energy of the Sunday-school came into the field of the church's life and all this has been changed. A brother minister was telling me some time ago about the death of his dear little boy, and of how he passed away after singing "When He Cometh, etc." A dear little boy in one of my pastoral charges delightfully sang in his dying moments, "Gathering Home," a hymn which he had learned in the Sunday-school, although his infant lips were quite unable to utter perfectly the words. Oh, the depth of the riches, both of the wisdom and goodness of God in giving our children such volumes of Christian song, not only to convey to them saving knowledge, and to lift their young hearts up to Christ on wings of heavenly melody, but to teach to die triumphantly, and to go to the very presence of Christ with songs and everlasting joy.

4th. The Sunday-school has done more to create *Unity* amongst the churches than any other agency known. The Evangelical Alliance has had but a mere fraction of its influence in this direction. The spirit of Christ in the Sunday-school has made for love and peace all these years. The children have been leading the churches, and woe unto that

church which is unwilling to be led in this direction. That which the churches have failed to solve, the Sunday-school is going to help at least, to solve, for Christ is leading the way and although the end does not yet appear to mortal sight, the goal of Christ-like unity must sooner or later be reached. The International Series of Lessons has been a signal triumph, and has far more than fulfilled the anticipations of the projectors. This is practical unity of operation far ahead of any platform verbiage you or I ever listened to. With infinite variety of detail, this is one mind, one heart, one lesson, one grand united effort every Sabbath day. Every Sabbath day these millions of teachers and scholars all sit down to the same Gospel feast. This is surely a scene of decency, good order and unity that must delight the angels to gaze upon.

Then, again, the Sunday-schools of this continent are all in brotherly combination and intercourse. The days of the International convention of this continent are among the high days of the Christian world. Almost every county in Ontario is organized, and many Townships in these counties are organized with the express object of planting schools in every needy district. The same work is going on in the other Provinces of the Dominion and in the States of the American Union. In all the organizations

we see brethren of all the churches co-operating for a common end and meeting in fraternal intercourse. The testimony of those who attended the Provincial convention in Ottawa last year was, that it was an inspiration to every heart. The spirit of Christ was present in power, in love, and in unity amongst brethren of different denominations. Reflect for a moment

upon the tremendous influence of all this organization, co-operation and fellowship amongst the various members of the body of Christ, and it will be seen that the fruits of mutual love and respect must be the result; and that thereby Christ is fulfilling in grand measure his words, "that they may be made perfect in one, and that the world may know that thou hast sent me."

Winchester, Ont.

M. H. SCOTT.

KIND WORDS.

A block of marble white and rare,
Without a line of beauty there,
Or symmetry uncut and rude,
It loomed ghost-like in solitude.

A sculptor came of genius grand
And hewed it with a cunning hand;
Lo! from the block an angel came,
Which brought the sculptor wealth and
[fame.

A strip of canvas rough and gray,
Forgotten on an easel lay,
An artist came with brush and paint,
And pictured there a pious saint.

Within a cavern deep and dark,
There shone a tiny little spark,
The miner's digging found it; now
It gleams upon a monarch's brow.

A weary heart was in despair,
Crushed down by sorrow, sin and care;
A kind word fell as soft and light
As apple blossoms, pure and white.

Within the stone an angel lay,
The picture was but canvas gray,
The jewel sparkled far below,
And these the world would never know

But for the sculptor's cunning skill,
The artist's and the miner's will;
So one kind word will often win
A poor, crushed heart from pain and sin.

Ah! greater far than sculptor's art,
Or picture rare in Europe's mart,
Or diamond in the deepest mine,
Is one kind word—it is divine.

—Selected.

PUBLIC PRAYER.

BY REV. PROFESSOR ROSS, M.A., B.D.

EVERY Canadian worshipping in the Presbyterian and Congregational Churches of Britain, is struck with the excellence of their public prayers. Evidently much attention is given there to the proportion of parts in the subject matter, and to the language as well. The sentences are chaste, concise, and beautiful; charming the listener with their grace and ease of movement, as well as filling him with reverent, tender, and trustful thoughts of God. And since the fulness of the preparation beforehand is sufficient to leave the preacher free from the hard strain of arranging the thoughts and composing the language as he proceeds, he is able to speak easily, naturally and expressively.

Two years ago, I heard one of the young ministers of the Free Church in Aberdeen lead his large and cultured congregation on a summer Sabbath evening in one of the fullest, richest, and most gentle supplications in which it has ever been my privilege to join. Not a single phrase of the language could have been improved. The intonation was exceedingly graceful and harmonious; and the petitions impressive, original, and thoroughly in sympathy with the real needs of the intelligent men and women, who are bearing the burdens

and fighting the battles of to-day. That prayer was certainly no hap-hazard opening of the lips.

For more than twenty years the tendency in a section of the Church of Scotland has been towards the partial adoption of a liturgy. The Church Service Society has issued several editions of the Euchologion, which has proved itself a useful guide as a book of common order, and a repertory of model prayers, throughout the greater part of English speaking Presbyterianism. But its influence has been more marked on the ministry of the Established Church than on any other. In the cities of Scotland, a number of them read the prayers at public worship from its pages. Many of the young ministers, although they do not use the book in the pulpit, recite whole prayers, or compilations from it. It has powerfully, and on the whole beneficially, affected the liturgical style of the whole Scottish Church.

Our brethren in Britain are, for the most part, about half a generation ahead of us in the science of liturgics. They are passing through a stage in the history of worship on which we are now just entering. There are slight signs here and there on our ecclesiastical horizon, that our cultured, godly people are not altogether satisfied with our

service of prayer; and no doubt occasionally they have some cause for complaint. It is not an unusual experience with good men, to so completely forget themselves in prayer, because they are then enjoying communion with God, that afterwards they have only a very vague recollection of what they said. They are not competent to form a correct estimate of their own prayers; but their congregations sometimes conclude that they are not so edifying, or inspiring, as they think they ought to have been. The leader has edified and profited himself; but he has not profited God's people to the extent that they had a right to expect.

There are some ministers, and laymen also, who, although they are strongly opposed to a liturgy, have themselves a well defined circle of expressions, beyond which they seldom venture; and which, although they are capable of being adjusted in a variety of combinations, usually fall into a particular order, so that the stated hearer can tell pretty well what is coming. It is manifest that such a form of prayer has all the defects of a prayer book, without any of its excellences. Perhaps some of us, who think that there is a good deal of variety and richness in our public prayers, would be disappointed with an unexpected sameness, and many wearisome repetitions, if we could compare verbatim reports of them for a number of Sabbaths.

It is said, that when Charles I. was confined in Carisbrook Castle, he was visited by the Rev. Alexander Henderson of the Scottish Church, who repeatedly asked the privilege of engaging in prayer with him. After several refusals the monarch at length assented, having previously placed a short-hand writer behind the arras, to take down every word that the divine should say. In a few days Charles took the paper from his pocket, and asked Mr. Henderson what he thought of this strange religious rhapsody. After reading it over very carefully, and never suspecting the source of it, Henderson exclaimed, "Why, this is rank blasphemy!" A Congregational minister of New England once employed a stenographer to take down his prayers every Sabbath for months, that he might criticise them himself; and he was often very much surprised, as well as mortified, at the result.

Many influences have tended to deepen and freshen the current of public devotion in the country during the last quarter of a century. The ardour with which evangelistic work has been prosecuted, has cultivated a directness and intensity of appeal, which was not so general before. The increased number of laymen who now lead in prayer in almost every congregation, some of them richly gifted in this direction, has broadened the social devotions of every community, and introduced a mu

greater variety of language in prayer. The methods of worship adopted in young people's societies are drawing out the gifts of many who have not had any training in the unwritten liturgy of Puritanism. They draw their modes of expression from the Scriptures, viewed from a new standpoint, and thrown into unusual combinations by the fresh life of the movement.

Still the prayers are probably in general the weakest part of our public services. The service of praise, in most congregations, is in the hands of trained specialists; and the best talent has been employed to keep our Psalter and Hymnal abreast of the musical culture of the age, as well as to conserve what the experience of the past has approved, and many sacred associations have endeared. The training of our ministers is intended to teach them to provide the best of matter in their preaching, and to deliver it in a respectable manner. Before the Presbytery will license, or ordain a candidate, he must produce certain prescribed discourses; and the matter, form, and delivery of them are sometimes elaborately criticised. But who ever heard of such a court asking a candidate to pray, or even demanding of him a few manuscript prayers, that they might judge of his fitness to lead a congregation's devotions. It appears to have been assumed on all hands, that the gift will come to him, by sudden

inspiration, at the right moment. And so, many ministers have often left the service of prayer to be framed by the impulse of the instant. Sometimes the result of this is all that could be desired. When the minister has a fairly good gift of speech, and is well and happy, and comes into the pulpit from joyous communion with God, his heart will be poured forth in gladsome praise, which will be inspiring to all. But, if he be a man of melancholy temperament, subject to periods of great darkness and distrust, should the whole congregation be unreasonably and continuously depressed by his abnormal moods? Ought he not to use his calm judgment, as well as his religious emotions, in considering how he can profitably lead the devotions of men in a very different spiritual state from himself? We can appreciate the necessity of correct doctrinal teaching regarding the way of life, and we ought not to undervalue the spiritual influences of our public approaches to the holy throne. Every phrase and accent has a deeper, and more continuous effect on the religious life of the young than many suppose.

It is interesting and important to consider how the leaders of worship in the Presbyterian Church can keep the service of prayer in sympathy with the finest taste of highly cultured Christians; and, at the same time, make it a true expression of the devotion of all

classes, and a deep inspiration to the most illiterate soul that bows with the congregation, earnestly longing for a higher good. There is much difference of opinion about how this desirable result can be reached.

In every church which has only free prayer, there will arise in process of time, through constitutional peculiarities and various educative influences, a party strongly inclined towards the adoption of a liturgy. When this matter comes to be discussed among us, as no doubt it will come, it will not be waved aside by an appeal to tradition; it will have to be settled on its merits. We have in the *Euchologion* a good example of modern liturgy building by Presbyterians; and while the beneficial results which have followed its publication have amply rewarded the labour expended upon it, none of us would like to have its prayers, or even its order, forcibly imposed upon us. Its language is beautifully plain, and its petitions are splendid models of precatory directness and finish. Yet its expressions are sometimes antiquated, and there is here and there an odour of the fifth and sixth centuries about its thought, which is not altogether grateful in the devotions of this era. Indeed our immemorial and undying objections to a cast iron form, will prevent the imposition of any order from which there could be no deviation. But how far our free prayer

may be supplemented by forms which might be used, or omitted, or supplanted by other forms, is a question for the future to decide.

All the opponents of anything like a liturgy fervently exhort us to stir up our gift of prayer, that we may be able to engage in that exercise to edification. But they generally neglect to tell us what they mean by this stirring up process. The following suggestions are therefore respectfully made as a partial answer to the query, how can we best prepare ourselves for the service of prayer.

There is nothing to hinder the minister from freshening and enriching his public supplications, by the petitions of the holy men of old which have come down to us. Apart from the erroneous views of truth which have prevailed at various times, the needs of the soul have been substantially the same since the fall. David's prayers still fit us, and of many a saint since his day the same thing is true. If the minister finds his memory defective, and his power of spontaneous composition irregular, I do not see why he should not occasionally read from manuscript the prayers which he has composed or compiled. If he be permitted to read his sermon, when every eye is fixed upon him, and when a large part of the effect must spring from the magnetism of his glance and the freedom of his manner; why should

he not be permitted to read the prayer, when every eye is closed, and the thoughts of all the people are solely on God, and the substance of the petitions which the minister is addressing to Him?

But usually, on account of a very general prejudice among us against such reading, the preparation will take the form of writing out prayers and committing them to memory, or fixing the substance of them in our thoughts, or jotting down the line of subjects to be mentioned. Perhaps a more helpful custom is to try to keep one's devotional aptitude at its highest efficiency. The minister has not such a good opportunity of being stimulated by the prayers of others as many of his people have. They hear him six or eight times every week, and when he is absent they hear his substitute. In some places he rarely enjoys the privilege of having his devotions conducted by anyone else. In the weekly prayer meeting some of his people usually lead, but, except in the case of a very strong and original personality here and there, they will only produce his own type of devotion, and his own modes of expression, varied occasionally by the well-worn phraseology handed down from our fathers. But just because the devotional life of the whole congregation takes its hue so largely from his prayers, it is important that their language, form, and spirit should be

the very best; and sufficiently varied to express the worship and the needs of all his people. To do this, he must be helped by the devotions of a wider range of minds than those we have mentioned. This may be done by the daily reading of a portion of the devotional parts of Scripture. Some do this regularly before entering the pulpit. They find that this surrounds the soul with a holy atmosphere and increases facility of expression in the language of worship.

The stated perusal of the collects in the ancient liturgies, the prayer books of modern churches, and the published supplications of such men as Beecher, Parker, and George Dawson, is much to be commended. In the latter case, the vocabulary of prayer will be extended by looking at the needs of men of our own time, as these have been seen and expressed by truly great souls. It is profitable for some to occasionally allow these strong ones to lead their own private devotions.

No minister needs to be reminded how much our freedom and power in the service of prayer depends on our spiritual moods, on the attitude of our own affections towards the Most High when we rise to lead His people to His feet. To fix the mind on the sin and sufferings of men, the wearisomeness of their toils, the heaviness of their cares, and their sad insensibility to the loving kind-

ness of the Lord will ordinarily put the soul in good frame for forming the connecting link between human misery and God's love. When we think of certain typical cases of sorrow, or trouble, or spiritual triumph and strive to make our petitions suitable to them, we shall

likely read most profitably the devotions of many more, of whose position we know but little. Many find, they never get so near the Divine heart, as when they are using this holy privilege of intercession.

“ UNTIL HE FIND.”

Until he find, the shepherd holds his way
 Among the hills, for one sheep gone astray ;
 The ninety-nine at home in safety lie,
 The lost he thinks of, list'ning for its cry
 That he may hasten, and his love display.

The moon sends trembling forth her ray,
 The evening breezes stir the lilies gay,
 But on bleak heights he clammers, with a sigh
 Until he find.

He thinks with tenderness now he will lay
 The lamb upon his bosom broad, and say :
 “ Peace to thee, silly wanderer, even I
 Have sought thee far, I would not have thee die,”
 And there among the mountains will he stay,
 Until he find.

Poetry.

SOLOMON.

Along the pillared wall a ray
Of morning sunlight stole
Where Israel's royal sage bent o'er
The still unfinished scroll.

He thought of when his morn had ris'n
And filled the land with light,
When young Ambition plumed her wings
And Wisdom watched the flight ;
When Israel hailed him as a prince
Fit for his father's throne—
He little felt like David's son
As there he sat alone.

'What boots it that my realms extend
From the Euphrates shore
To the long purple sea where once
My shepherd sires passed o'er,
Leaving behind proud Egypt's pomp,
Her white and yellow gold,
To worship God in freedom here,
As they had learned of old ?
What boots it with prosperity
And glory they were blest ?
God is dishonored by his king
And Israel is opprest.

What boots it that my palaces
Outshine the splendid bold
Magnificence of Nineveh's,
Gorgeous with plates of gold,
Surpass the mystic majesty,
The stern barbaric state
Of the square-pillared Memphian halls
Where the mute lions wait ?

What boots it Lebanon should send
Her cumbrous cedars down ?
What boots it that the gems of Tyre
Should sparkle in my crown ?
That like the sun my throne should
blaze
With gold from Ophir brought ?
That speedy ships on every sea
Are with my riches fraught ?
That like the fair Jerusalem
Of men no cities shine,
Of kings no courts in splendor vie
With that of David's line ?
That subject princes call me lord
And tremble at my nod ?
That on the earth no temple is
Like that of Israel's God ?
That kings and queens have come from
far,
Attracted by my fame ?
That precious Wisdom shall bequeath
Her lustre to my name ?
When sinful vanity and vice
Consumed my days and nights,
The Babylonish luxury,
The Moabitish rites ;
When even now my people strive
And faint beneath my load,
And pagan temples rear their fronts
Beside the house of God ?
And now, as here I sit alone
And bend above the scroll,
I feel the higher wisdom break
Refulgent on my soul.

Though man will wander from the way,
 As sheep stray from the fold,
 And spend his youth in vanity,
 He finds when he is old
 That all thy promises, false world,
 And all the joys thou hast
 Are like the gentler, balmier airs
 That but precede the blast.
 With languorous breath they fan the
 brow,
 The cheek dissembling kiss—
 But where is all his soft content,
 His sweet enticing bliss.
 When age's frailty leaves the mind
 To conscience' cruel force,
 And, heavy with its load of sin,
 O'erwhelms it with remorse?

So the fierce north-east wind awakes,
 Leaps from his Phrygian lair,
 And bursts upon the sunlit sea,
 So tranquil and so fair.
 The trampled billows boil with rage,
 With consternation roar ;
 And soon the Tyrian gems are sunk
 Beside the Cyprus shore.

The monarch's fleet that comes to deck
 The palace and the feast
 With ripe pomegranates of the South,
 Rich raiment of the East,
 Tossed, helpless as the strength of man,
 Feeds the devouring wave,
 And the rich merchant shuddering sinks
 In the dark heaving grave.
 Ah ! happy then the mariner
 Who gains the sheltering strand
 And rides with anchor firmly fixed
 Upon the Promised Land !

The tempting fruits that feast the sense
 Promote the spirit's dearth :
 Oh ! vanity of vanities !
 There is alone on earth
 One happiness without alloy,
 One truth without a flaw,
 One duty ; 'tis to fear the Lord
 And to obey His law.'

WILLIAM MACKERACHER.

NOTE. *White and yellow gold.*—Silver, that of the two metals most prized by the Egyptians, was known among them as *white gold*.

“Fame is the spur that the clear spirit
 doth raise
 (That last infirmity of noble mind)
 To scorn delights, and live laborious
 days,
 But the fair guerdon when we hope to
 find,
 And think to burst out into sudden
 blaze,
 Comes the blind fury with the abhorred
 shears,
 And slits the thin-spun life. “But not
 the praise,”

Phœbus replied, and touched my tremb-
 ling ears ;
 “Fame is no plant that grows on mortal
 soil,
 Nor in the glistening foil
 Set off to the world, nor in broad rumour
 lies.
 But lives and spreads aloft by those pure
 eyes,
 And perfect witness of all-judging Jove ;
 As he pronounces lastly on each deed,
 Of so much fame in Heaven expect thy
 meed.”

—Milton (*Lycidas*.)

The Mission Crisis.

MISSIONARY NEWS.

THE Chinese *Recorder* gives the following statistics on Medical Missionary Work in China. In 1890 there were 61 hospitals, 44 dispensaries, and 100 medical students; the number of patients treated in one year was 348,439. In 1891 the number treated in Shanghai was 56,933. In Chinese missionary work some knowledge of medicine and surgery is almost indispensable. The women of wealthy families are frequently brought under the influence of the gospel through the services of Christian women. Chinese doctors are not very good, and their services are costly. Human kindness, and assistance go a long way in preparing the soul for the gospel. Interest and gratitude predispose the Chinese to listen to the medical missionary.

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The Joyful News Mission, established some years ago, has recently sent out four missionaries to China, making up the total of Chinese missionaries to ten.

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A congress was held recently at Benares to take steps toward the saving of Hinduism from the encroachments of Christianity. This is significant. The conference recommended that Oct 30th, 1892, should be set apart as a special day of prayer to the Supreme Power for

the preservation of the Hindu religion. Probably this is the first occasion on which a day was set apart for prayer in behalf of false faiths. The self-same day was chosen by the student volunteers for prayer for the breaking down of the barriers of heathen, pagan and moslem faiths.

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The International Missionary Alliance has sent out a new party of missionaries. This society, representing the various evangelical denominations, and having its head offices in New York City, has been in existence for about five years, and has now 150 missionaries in various countries. Some twenty-five went out to the Congo last May, and two other parties in July and August, consisting of sixteen persons. On November 9th another party of 14 sailed from Liverpool to the Soudan. Their field has a population of 90,000,000, and stretches from Khartoum in the Red Sea to Sierra Leone on the Atlantic coast, strip of 4,000 miles long by 1,000 miles wide. This region is wholly unevangelized.

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It is estimated that in the mission fields of the world there is one missionary to every 400,000 souls. The harvest is plenteous, but the laborers are few.

It costs as much to support two missionary families in Japan for a year as it does to fire a single shot from one of our big cannons. Let us hasten to cut down expenses in the foreign field.

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Two years ago the Missionary Conference at Shanghai called for 1,000 men for China. Already 350 have responded to the call.

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A missionary in China affirms that during this very month more money will be used in propitiating evil spirits that have no existence than all the churches in the United States give in one year to foreign missions.

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There are two Chinese girls studying medicine in the University of Michigan who purpose to return to their country as missionaries. There are three Chinese men studying medicine in the same University.

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The London Missionary Society sent out forty missionaries during the past year. It aims at sending out one hundred in four years.

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In a Chinese Christian family, a little boy on asking to be baptized, was told that he was too young, and that he might fall back if he made a profession so early. He replied that Jesus had promised to carry the lambs in his arms. I am a little boy; it will be easier for Jesus to carry me. He was baptized forthwith.

Manchuria has a population of 12,000,000. The Rev. John Ross, of the U. P. Church, Scotland, was the pioneer missionary, entering the country in 1872. There are now 1,550 churches belonging to this denomination.

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The Moravian Mission in Cape Colony is upwards of 150 years old. There are now 11 stations with 22 missionaries, and about 9,300 souls in their care. There are twenty schools, and 2,200 scholars. There are four native ministers, and 150 native assistants.

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"Since I entered the field, 34 years ago, by God's blessing, in the united labours of our missionaries, He has given us 14,000 converts of whom 200 are engaged as native teachers."—*Dr. Paton.*

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It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are forty-six self-supporting churches with a membership of four thousand and three hundred.

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These statements and facts are gleaned from various reliable sources, and are an indication of the magnitude and rapidity of the missionary movement. Yet they are but a few, and unconnected. If Christians were acquainted with the facts, they would be much more interested in the work, and more active and zealous in its prosecution.

THE NEW HEBRIDES MISSION.

(Concluded.)

ANOTHER \$5,000 YEARLY NEEDED FOR THE SHIP.

When we got the plans and calculations for our new vessel we found it would take five thousand dollars more yearly to keep her than it took to keep our sailing schooner, and this additional sum we could not raise by our Sabbath-schools, though Victoria offered to give \$1,250 of it, so we had to put the \$30,000 at interest, the interest being added to it till we see if the Lord will lead some other church or friends to come to our help with the additional sum needed.

Two years ago an Australian Trading Company began to run a small steamer to our islands, and as our *Day-spring* Mission ship was no longer safe for our work, we had to give this company \$7,500 yearly to do it, but it is not satisfactory, as they work on Sabbaths, and we have no control over the character and conduct of their men, who do the least possible for our Mission to secure their yearly payment of over \$7,500. Visiting our teachers and new ground to extend the Mission now causes a great deal of trying, dangerous boating, to our missionaries. For instance, last year the Rev. W. Watt and his wife returning

to Tanna were kept on board the trading steamer till they had sailed nearly 1,000 miles, and were taken past their station three times, and even then landed with their provisions and luggage thirty miles away from it, from which in their own boat they had to go and take all to their house, at great toil, loss of time and danger. The captain said it was too rough to land them at their home, but they say the "Day-spring's" boats would have landed them each time they passed it. Of course, trading is supreme with him. The missionaries complain of such treatment, and plead for a vessel of their own again, so as not to upset and hinder the work of the Mission on the islands. Yet now they get more quickly from island to island than with the sailing "Day-spring," which lost much time in calms, and when weather-bound in the tropics.

SELF-DENIAL OF MISSIONARIES.

The life of our missionaries on the islands is one of much self-denial, and of many hardships and dangers. Nine of us are the only white men living on

our respective islands, and generally only see each other once yearly at the meeting of the Mission Synod. From love to Jesus and pity for the perishing heathen we accept a third less salary than the weakest congregation in Victoria, Australia, must pledge itself to give its minister before it can give him a call in our Church, and out of this we have to pay for everything required by ourselves and families. When the missionaries submit to such self-sacrifice, excluding themselves, and their wives and children, from the society, the comforts, and the blessings of civilization, and endure from 'ague and fever' and sickness what they have all to suffer, that they may bring the heathen to love and serve Jesus Christ—I say, when they thus live beyond medical aid in trouble, and where at about eight years of age they have to send their dear children to be educated by strangers in far distant lands, away from all the debilitating influences of a humid, tropical climate, surely living in such circumstances for Christ's work, they have a right to plead with congregations and Christians who enjoy their happy homes in Christian lands, to assist as far as able with collections and donations, to provide the needed help for God's work now so urgently pressed upon them in this Mission, in which He has so blessed their labors.

SUCCESS OF THE MISSION.

Since I entered the work, 34 years ago, I may say since we got the "Day-spring," 28 years ago—for except on Aneityum up till that time the work was preparatory, in a terrible struggle between death and life—the Mission has been extended to 20 islands. The Bible in part or in whole has been translated and printed, and is now read in 15 different languages, and about 14,000 natives have become professed Christians, while 40,000 or more heathen now plead for the missionary and the Gospel. Out of the savage cannibals among whom we were at first placed we have educated over 250 native teachers and evangelists to help us in our work; indeed, every convert in a sense becomes a missionary and helps to tell others of Jesus and His salvation.

CANNIBALS EMBRACING THE GOSPEL.

O. Eate a large and powerful tribe, which a few years ago murdered and feasted on the teachers, their wives and children, who had been placed among them, has lately embraced the Gospel. Other large tribes came from ten miles inland and built new villages on the shore near the missionary's house, so as to be able to get Christian instruction. Other ten men from a distant inland village came and craved to be allowed to remain for a time at a Christian village to be taught about Jesus—and so

the good work extends. The High Chief of one island, of his own free will, gave up eleven wives in obedience to Christ, when he was baptized and admitted a member of the church, and henceforth he became a devoted preacher of the Gospel among his people. Twenty-five years ago the whole population of Aniwa were savage cannibals. By God's blessing on my humble labors in eight years they were all professing Christians, with family worship regularly conducted in every family. Without help from without, they built their own church and seven schools, and by preparing arrowroot they not only gave \$50 yearly to the mission funds, but have paid \$400 for printing fifteen books of the Scriptures as translated by me into their own language; and influenced by Mr. and Mrs. Watt of Tanna, and others, who once or twice a year visit them to dispense the communion, they sent twelve of their best workers as native teachers to a heathen island. At one communion on blood-stained Errumanga, 100 adults were baptized and admitted to the Lord's Table. Blood-stained Errumanga, where five missionaries were murdered by its cannibals and two of them feasted on, is now a Christian island with 2,550 people professing to love and serve Jesus Christ. During two years on Aniwa 45 were so

admitted, and so the Lord prospers our work. On Nguna, Tongoa and Api, there are over 6,000 converts, and the work extending gradually.

APPEAL TO CHRISTIANS.

Yet, unless the other churches now come to our help with additional missionaries, and American and British Christians help us to keep the new Mission vessel, the present generation of from 40,000 to 65,000 heathen there, now all stretching out their hands to us, and pleading with us to give them the light and blessing of the Gospel, must all die in heathen darkness before Australia can spare and support the needed men to give it to them. Hence I am sent to America and Britain to plead for the money help and the men, that we may be able to give every island at least one missionary to tell them of Jesus and His love and salvation.

“ Can we whose souls are lighted
With wisdom from on high—
Can we to men benighted
The lamp of life deny ? ”

Surely not; for great are our privileges and responsibilities before God.

Dear reader, may I entreat your sympathy, your prayers, and your help as far as able in this urgent department of the Lord's work? and wishing you every blessing in Christ Jesus, our Saviour.

I remain, yours faithfully,

JOHN G. PATON, D.D.

MISSION TO LEPERS.

BY LILA G. WATT, B.A., GUELPH, ONT.

IT may not be generally known on this side of the Atlantic that there exists such a thing as a Protestant Mission to Lepers. Such a society has, however, been for eighteen years in existence in Great Britain, and information as to the society was lately spread in Canada through the visit of its secretary and superintendent, Mr. Wellesley C. Bailey, a delegate to the Pan-Presbyterian Council.

The "Mission to Lepers" was founded by Mr. Bailey in the following way. To quote his own words—"It was at Ambala, in the Punjab, Dec., 1869, that I had my first introduction to the lepers. I had just joined the American Presbyterian Mission, and the senior missionary at the station was the well-known Dr. J. H. Morrison. One morning he asked me to accompany him to the Leper Asylum. To my surprise I found it was but a little way off—just on the other side of the road from my house—yet perhaps numbers had, like myself, passed by in utter ignorance of the fact that within a stone's throw of the public highway, men and women suffering from the dread disease of leprosy were being sheltered and kindly cared for. The asylum consisted of three rows of huts under some trees. In front of one row

the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad, woe-begone expression on their faces—a look of utter hopelessness. I almost shuddered, yet I was at the same time fascinated, and I felt that if ever there was a Christlike work in the world, it was to go among these poor sufferers and bring them the consolations of the Gospel. I was struck by the way in which their poor dull faces would now and then light up as Dr. Morrison explained some precious comforting truth from the Word of God. Such were my first impressions, confirmed by subsequent experience; for I have ever found that the Gospel has a special power among those poor outcasts. After a while, Dr. Morrison seeing I was attracted by the work, offered to make it over to me altogether, and from that time it became essentially my own. Ere long I began to realize the blessings which such institutions confer, not only on the lepers themselves in bringing relief to mind and body, but also to the public generally, by removing from their sight such pitiable objects, as well as probably checking the spread of the disease through contagion."

Two years later Mr. Bailey paid a

short visit to Ireland. His description of the miserably wretched condition of the lepers whom he had met with in Ambala and other parts of India touched deeply the hearts of a few personal friends, and it was proposed to try, with God's help, to do something to relieve their sufferings. For this purpose a sum of \$150 annually was promised, and thus was founded the "Mission to Lepers in India." The interest spread. The publication of Mr. Bailey's little tract, "Lepers in India," awakened public sympathy, and at the end of that year, instead of the modest sum first guaranteed, the contributions amounted to nearly \$3,000. Such an indication of the Divine favour was not to be misunderstood, and humbly trusting that a yet larger blessing would be vouchsafed, it was resolved to "go forward."

At Subather in the Punjab, the Rev. John Newton, M.D., had for some time been carrying on work among the lepers with the scant means at his disposal. In 1875, Mr. Bailey offered a small sum of money to aid in this special effort. We quote from Dr. Newton's letter: "What you say about the lepers almost startled me. Whilst walking here from K. I had been turning over and over in my mind what to do to get funds to meet the wants of these people. I have eleven in the poorhouse, but there are hundreds in this region, and I have been compelled to refuse admission to many

most urgent cases. If you are willing to entrust to me the stewardship of the fund, I, for my part, will thankfully accept it, and will look to the Lord Jesus to enable me to discharge it faithfully. Acting on behalf of friends at home, Mr. Bailey at once authorized Dr. Newton to admit five of the most pressing cases, at the same time promising an annual grant for their support. This was the first instance in which funds were given by the Mission to help an asylum already established.

In 1878, those who had been directing the work at home, feeling that their responsibility was heavy, thought it better to add to their numbers by forming a committee. The work had been proceeding in this way. The society was providing homes for men and women and also for the untainted children of leprous parents. In these asylums the lepers receive medical treatment which does much to lessen the repulsiveness and alleviate the painfulness of the disease; but far more than that, they receive Christian teaching, which is very precious to them in their condition as outcasts and sufferers. One especially interesting department of the work is the effort being made to prevent the children of lepers from becoming victims to this terrible disease. If the parents consent to give them up, the children are placed in Homes, where they are cared for very tenderly.

This separation is not so great a hardship to the parents as it at first appears, since they are allowed to see their children at times, and in some instances the Home for children is within sight of that for the parents, so that they can watch their children as they play. Among the many cases in which this separation has been effected, there has been no appearance of the disease in the children, except in one instance.

The general work of the Mission went on increasing till it spread over a large portion of India, and lately such urgent appeals have come from missionaries in China, that last year the committee decided to build two hospitals there of their own, and to give aid to two others. The need in China seems specially pressing; the number of lepers in some districts is so great that the building of asylums for them is impracticable, and the proposal is to treat them for a time in hospitals, and then in order to make way for new patients, to allow them to return to their homes and tell others of the benefits they have received.

Mr. Bailey often says that no one need be considered a hero because he works among lepers. The disease is not infectious; with ordinary care no one need contract it, though it is contagious in such close intercourse as that of family life.

The lepers receive the Gospel very readily; as an example, at the time of Mr. Bailey's last visit to the station at Purulia, in '89, out of the whole number of 116 inmates all but five were undoubted Christians.

Altogether the Society is now carrying on work at thirty-three different centres in India, Ceylon, Burmah and China, and it has lately been asked to begin work in Japan. The Mission is entirely undenominational and is working with twelve different Missionary societies.

The first association in Canada in connection with the Mission is the one formed in the beginning of October at Guelph, Ont. This Association will gladly send information about the work to any part of Canada.

STREET CHAPEL MISSION WORK IN HSIN CHEN.

BY REV. MURDOCH MACKENZIE.

1. *The Street Chapel.* The definition given by Dr. Hampden C. Dubose of a street chapel is: 1.—A large and well ventilated hall. 2.—Situating on a prominent street. 3.—With wide doors. 4.—Benches several feet apart. 5.—“And the gates of it shall not be shut at all by day.” Our preaching hall in Hsin Chen meets four out of the five conditions given above. Its gates are open every day, but we are not in a position at present to say that they are not “shut at all by day.” When Chinese will come to be spoken as easily as English by one of the missionaries, and Gaelic by another, we may fulfil the fifth condition also. The visitor enters the chapel on the south side, and sees hanging on the wall, facing the door at which he enters, the Viceroy’s proclamation, underneath which there is the letter of introduction from the Mandarin in Hsün Hsien to his subordinate in this town. On the left side there is a low brick platform from which the missionaries address the people daily. This runs right across the hall to within three feet of the south wall. On the wall above the speakers’ heads there are eight Chinese characters made of gilded paper on a background of blue. In Romanized English these characters are

represented by the words “*Tsai Tien yu yung Kuang Kuei Shang Chu*”; being the first part of the Angelic announcement to the shepherds, “Glory to God in the highest.” Directly opposite this at the east end of the hall, there are other eight characters, which in Romanized run thus: “*Tsai Ti yu ping au gen meng en*”; which are the remaining part of the sublime intimation, “On earth peace, goodwill towards men.” Close by the platform there is a door by which the missionaries enter, while at the other end of the chapel on the same side, there is a third door through which the patients enter into and return from the dispensary. Two paper covered windows are in the wall on the south side facing the street. The furniture of the chapel consists of two Chinese chairs and several Chinese benches. The walls have been whitewashed lately and thus make the room more cheerful than at first. Such then is our Street Chapel. It is well adapted for the work we have in view, is situated on the main street of Hsin Chen, has the dispensary running parallel to it, and partly under the same roof, while the houses of the missionaries are not very many yards away. During the greater part of this year mission work has been carried on

daily in the chapel, and already some thousands of persons have had an opportunity of hearing a message entirely different from any they have hitherto been accustomed to in this region. During the same time almost three thousand persons, suffering from various ailments, have been treated in the dispensary. Work in this place is thus fairly set on foot now, and it is the aim of this paper to give some account of the audiences we have and the work done among them.

2. *The Audience.* This varies in numbers from day to day. During the sowing and reaping seasons the number in attendance is small, while at other times we are favoured with a good attendance. The hearers are of course all men, or rather of the male sex, as a number of youths often come in. Chinese boys seem quite as anxious to be considered men as those of Canada or Britain are. A woman in the chapel is a rare sight. Occasionally one may be seen passing through to the dispensary, or waiting till her turn for medical treatment comes. All ages too are represented in the audience. Frequently persons bordering on eighty years of age may be seen, together with others of all ages from three score and ten down to those in their teens. It has been noticeable all along that the number present from Hsin Chen is very small. Among our bitterest foes, as well as

firmest friends, we must reckon some persons residing in houses in close proximity to the chapel. The great majority of our hearers are from towns and villages at varying distances away from Hsin Chen. Probably over seventy per cent. of those who come from time to time belong to the farming class of Chinese peasants. Many who are travelling to and fro on some of the many highways common in this region come in to see the foreigners and hear a few words from them. Scholars deign to pay occasional visits. These regard themselves as superior men, seldom desire to sit on the same benches as farmers do, and, as a rule, listen but a short time to either Chinese or foreign speakers. As our chapel is only about two hundred yards distant from the Yien Ho river, on which the greater part of the carrying trade of this region is done with Tientsin, we often have quite a number of boatmen present. There is no class of men who treat the missionary in the chapel with such courtesy, or give such attention to his remarks as the boatmen. They have had more or less intercourse with foreigners going to and coming from the coast, as well as in Tientsin, and thus have got rid of many foul suspicions which haunt the breasts of others. The Chinese soldier not unfrequently drops in for a short call too and as a rule is quite respectful also. Many sick persons, some from towns and cities a

considerable distance away, may be seen sitting somewhat impatiently among other hearers. The average Chinese patient seems to think that the doctor is here to attend him only, and should be ready to examine and cure men in crowds if others happen to come in with him. It is always hard to get some patients to wait till their turn comes, or to believe that they ought to have arrived before the person just being treated. From this enumeration it may be inferred that our audiences comprise men of all the kinds that are common in this region, and among them may be found men of the average degrees of intelligence which China produces. Confucian scholars are rare visitors at the chapels connected with many mission stations, so that our experience in not having them is by no means peculiar. We would welcome them as heartily as we do those who come, and having a gospel suited to them, and meant by God to be proclaimed to all men, we hope to be able in some way to reach and influence some members of this class yet. Meantime the common people are coming daily and we have good tidings of great joy from Heaven to give to them. Would that one could say they hear these tidings gladly.

3. *Common Sights.* In thinking of our audiences in the street chapel, readers must not imagine that because they know what an audience in a city

or country church in Canada looks like, it is easily understood what one in Honan is. A near view of the audience confronting the missionary would give a new direction to the thoughts of many who meantime only view it from afar. It may enable some persons to form a conception of what our audiences look like and what they do, if some of the scenes we so frequently witness are related. The door is open and the Christian workers have taken their accustomed seats. Several persons come in early. Of course a number of them must go to the seats at the opposite end of the chapel to the speakers. Even the Chinese, who are nothing if not curious about foreigners, have to be urged and invited to come and take possession of the front seats. While the foreigner is seeking to engage some men in conversation, a number of men before him are busy smoking their pipes. Others with flint and steel are getting in order for the enjoyment of that luxury. It often happens that a Chinaman gets up from his seat to offer the missionary a whiff. What the motive for so doing may be, must be left to those who read this article. The pipe, it may be remarked in passing, is seldom less than a foot in length, and holds a very small quantity of tobacco. Close by our smoking friends may often be seen some men munching food, and in the Autumn season, fruit also. A question as to

prices seems to be invariably in order. There are those present who buy and sell, however, as well as those who smoke and eat. On certain days the young man, in to market with chickens and eggs for sale, drops into the chapel carrying his stock with him. Articles of garden and farm produce are at times carried in, too, and laid on the bench or floor close by the owner. The traveling man has his little kit of clothing on his back, and often keeps it there during the short time he stays with us. The man who has been fishing comes in bearing with him what he has succeeded in capturing in the river, and the artisan the implements used in his daily avocations. All who cross the threshold are invited to take a seat. Those who sit down may be reckoned on as hearers for a short time. Many put their heads in at the door without the body following very far. Others come in, scan the audience, try to have a good look at the speakers, give a glance at the hall, pass a few remarks on the benches or scrolls, and then make their exit. There are those who look as if wondering whether it is safe to come in, and once in, seem in doubt as to whether something unusual may not happen while there. Some men will not accept the invitation to be seated, and yet are content to wait for a time after all. Usually we do not wait very long for our audiences. As the hearers will not be

likely to peruse what is said here regarding them, a degree of liberty may be taken in dealing with them that would not be safe for all men to take in writing of their auditors. It must be borne in mind that the hearers are all Chinese and exhibit the ordinary characteristics, appendages and peculiarities of that great branch of the human race. We and they possess certain traits in common, but in many important respects differ greatly. Each man of course wears a queue. In some cases this appendage, having some inches of braid added to it, reaches to within a foot of the ground. Old men have at times scarcely enough to warrant us in saying that they wear it. Not a few in our audience have the face and part of the head cleanly shaved, while quite a number look as if they seldom have a shave or a good wash. It is not often that we see men under forty years of age wear whiskers, and a good crop of these on a Chinese face is a sight we seldom gaze on. Taking the Chinaman from head to foot externally, how it may be internally let those more competent to offer an opinion say, he is a striking contrast in all respects to the average Canadian. Facing an audience here, as indeed doing so anywhere, gives rise to mingled feelings in a speaker's breast. Taking an average Chinese company of hearers in our chapel here any day of the year, there are certain statements which may be

made regarding them without fear of contradiction. Well over ninety per cent. of them do not recognize characters. A startling fact to begin with. The great majority of them dread the idols but do not love them, burn incense in the temples and prostrate themselves in adoration before the images, yet acknowledge that they have no power to help them. The poor wretches out of whom opium has eaten almost all the manhood and vitality they ever had may be seen in our hall every day. The dull unresponsive man is always there. So too is the stolid and indifferent man. The man whose looks betrays his inward scepticism may often be singled out. Those who are blinded by superstition, permeated with suspicion, saturated with pride, and steeped in vice may be found here almost daily. There are humorous faces in the audience too, bright, attractive, intelligent faces also. At times we are cheered by meeting with thoughtful inquiring men, and, on rare occasions, are somewhat freely heckled by some of the sharp listeners. To me a company of Chinese is frequently a sad, depressing sight, while at other times some men among them draw me towards them with great power. Were Jesus of Nazareth to stand before them His great heart would be moved with compassion for them. In proportion to our love for Him, and the extent to which we are imbued with His spirit,

will be our love for them and readiness to use wisely every opportunity given to us of proclaiming His wonderful salvation.

4. *Preaching.* Given such an audience as that described above what method is to be pursued in making known to them the gospel of Jesus Christ? Of preaching, in the ordinary sense of that term, we have scarcely a trace in our chapel. The problem before the Christian missionary is at present a somewhat complex and difficult one. We have a glorious message to make known to them. It is quite evident too that they stand in need of those blessings which only Jesus Christ can bestow. They are not accustomed however, to religious discussion in any form. Nor can it be said that they are disposed to reason out such points as are put before them. Giving close attention to a speech is not a common occurrence in China. Speakers must learn what the ways of their hearers are and having done so must find out, each man for himself, what is a good method for him to follow. It must be borne in mind also that there are many things which tell against the missionary's success.

1. He is a foreigner. That is evident to the Chinese at a glance. The missionary could not pass himself off for a Chinese if he would. To many Chinese a foreigner simply means a barbarous

creature of some kind. The human race to them consists of Chinese and barbarians, otherwise known as foreign devils. What can a Chinese possibly learn from such persons? They are of course superior to foreigners. Has not the great *Mencius* said, "I have heard of men using (the doctrines of) our own great land to change barbarians, but I have never yet heard of any being changed by barbarians?"

2. He is supposed to be preaching a foreign religion. The Chinese regard their Emperor as the Son of Heaven and the doctrines of their sages as Heaven's doctrine. What more can be necessary? Christianity is not the doctrine of Confucius. It cannot possibly be true therefore. Those who seek to propagate it are deserving of the most severe censure, and should be dealt with as impertinent intruders who would seek to overthrow China's precious heritage of sagely wisdom. This Jesus religion must not be permitted to infect the minds of those who possess already Celestial wisdom!

3. The missionary is not above suspicion either. Vile slanders are circulated regarding him. Even in his presence at times the Chinese cover their noses so as not to be contaminated by close approach. After Mr. MacVicar had spent considerable time one day in explaining some Christian ideas he was thus accosted: "Speaking here and

speaking there, what, after all, did you come to China to do? Has not your Monarch to do with your presence here?" The Chinese will persist in maintaining that we have mercenary motives in view. We as strongly insist on asserting that we are here to do work for God, to do good to man, to make known good tidings, and to point men to a way of deliverance from all evil and to eternal happiness.

4. Christianity calls men to abandon sin. The Christian has to tell his heathen audience what God says regarding their conduct. Those who wallow in sin do not take readily to a gospel that enforces holiness. It thus happens that there are many obstacles lying directly in the missionary's way not easy to overcome.

As hinted above, each man has to decide for himself what is a good method for him to adopt in preaching to the Chinese. A new missionary will soon have methods suggested to him by contact with the people, and does well in avoiding pre-conceived plans. Experience will doubtless point to the wisdom of having flexible methods, as the varied necessities of the hearers are understood. Here in Hsin Chen we have followed, as far as possible, the *Catechetical* system. To us, as new workers among a strange people, it has certain obvious advantages which warrant us in using it very frequently.

(a) The speaker learns his hearer's standpoint. That is a matter of great moment. We do not want to speak at random, but with knowledge of the mental attitude of our hearers. This they are not unwilling to acquaint us with. In the course of conversation many points are touched on which the Christian worker can make note of, and turn to excellent account in his after dealings with individuals and companies.

(b) The missionary knows when his meaning is understood. We speak not merely to be heard, but also, if that be possible, to win the intelligent assent of our hearers to the truth, with a view to winning their hearts for Jesus. It is not a very difficult matter learning to utter some sentences in Chinese. To utter these so that the speaker's meaning becomes the hearer's also, is difficult in the extreme. Fortunately for us our hearers candidly tell us when they do not understand us, and thus we find out where our difficulties lie. It often happens, however, that the words are understood, while the Christian meaning seems never to reach the hearer's mind. We are rewarded at times by having a man say that we preach just the very error we have been combatting.

(c) This method enables a man to speak slowly. There is a call for doing this. The minds of our hearers work very slowly on religious matters. We

must follow their working and seek to get one idea after another imparted to them. If one set of words fails to convey our meaning clearly we must try another. We must not take much for granted in dealing with the Chinese. Those who have had long experience in working among them can resort to various expedients to illustrate their teaching, but beginners find it decidedly advantageous to have time to collect words and put them together into sentences.

(d) It causes us to speak to individuals. The missionary must speak to individuals as such. It is easy gathering a crowd, but difficult to win and retain their attention. We have often found it possible to speak to many persons through two or three. Many men do not believe that a foreigner can speak Chinese so as to be understood by a native, yet on entering the hall he actually hears him putting some of the questions commonly asked in China. The latest arrival may be questioned directly after taking a seat, and is surprised to hear his language used by one not a native. I have seen our native helper disperse his audience here on different occasions, because, as it seemed to me, he was interested in no person in particular.

While for the present using somewhat freely the Catechetical method, in all probability greater knowledge of the

language and closer acquaintance with the people, will show the wisdom of making many changes. It may be easier to speak for some time and question the hearers afterwards. Even now we do not always succeed in getting responses to our questions. Some very candid men will give out much of what is in their hearts readily, others, more reticent, are somewhat guarded, while some baffle all attempts at getting satisfactory replies. We must question, reason, proclaim, exhort, preach and teach. The people come in considerable numbers. Fitness for presenting the truth is coming to us all gradually.

(To be continued.)

“Glittering visions that make a fairy scene of life ; temptations that transform the whole inward experience, and make a new history ; false appearances, that are full of promises of triumph—these carry men steadfastly down to death. Ways that are full of pleasantness at the beginning, but the end of which are death, are prepared purposely by men who are stewards of the devil, all through our cities and towns and villages.”

—*Beecher.*

Partie française.

LES EFFETS DE LA MUSIQUE.

LA discussion qui se déroule actuellement dans la presse, profane aussi bien que religieuse, sur les rapports de la religion et de la musique, tend à démontrer que celle-ci agit plus directement sur l'âme que tous les autres arts, que la peinture, la sculpture et la poésie même. Dans le purgatoire Dante rencontre un des meilleurs chanteurs de son temps ; il lui demande un de ses airs délicieux, et les âmes ravies s'oublent en l'écoutant, jusqu'à ce que leur gardien les rappelle. On a donc étendu l'empire de la musique jusqu'après la mort.

Je ne suis pas prêt à aller aussi loin ; mais je ne pense pas qu'il soit nécessaire de sortir du domaine des vivants pour démontrer la puissance de la musique, puisqu'on peut la constater même sur les animaux. C'est ce que je veux prouver aujourd'hui, quitte à m'élever plus tard, si on m'en offre l'occasion, à une sphère plus en harmonie avec le caractère du *Journal* et la discussion à laquelle j'ai déjà fait allusion et qui m'a suggéré, par voie de généralisation, le sujet de cet article.

La musique produit sur les animaux des effets peut-être encore plus curieux à certains égards que ceux qu'elle produit sur l'homme. L'homme, créature raisonnable et intelligente, mêle à ses sensations des sentiments, des pensées,

des souvenirs qui les modifient, les transforment, les élèvent.

Quant à l'animal dont les idées sont évidemment très restreintes, on concevrait à la rigueur que puisqu'il a des organes et un système nerveux plus ou moins délicat, il pût être affecté par la musique, mais comme il le serait par des sons ou plutôt par des bruits quelconque, mécaniquement. Ce serait pourtant une erreur de le croire. Non seulement les animaux entendent la musique, parce qu'ils ont l'ouïe, mais encore leurs sensations sont susceptibles de nuances qui dépendent et de la nature des êtres qui entendent et du caractère des morceaux qui sont exécutés.

Les animaux souffrent ou jouissent de la musique ; il y a plus, certaines espèces ont une aptitude merveilleuse à retenir et à reproduire des airs, et peuvent recevoir une éducation musicale.

Les chiens semblent éprouver une sensation très vive à l'audition de la musique. Dans bien des cas cette sensation à l'air d'être douloureuse. Certains chiens comme certains hommes d'ailleurs, restent insensibles à la musique ; mais dans la plupart des cas il est manifeste que cet animal est fort désagréablement affecté. Un des souvenirs les plus vifs de ma vie d'écolier à la Pointe-aux-Trembles, est celui d'un colosse St. Bernard, qui souvent partageait nos

jeux aussi bien que nos croûtons. Mais il ne bornait pas là toujours sa vie de communauté avec nous ; il voulait aussi unir sa voix aux nôtres quand il nous entendait chanter. Dès qu'on entonnait un cantique, l'animal dressait l'oreille et écoutait ; puis selon que le chant était plus ou moins fort, il commençait à faire entendre un léger grognement qui se changeait à l'occasion, en gémissements plaintifs, mêlés par fois d'abolements aigus. Quelques-uns de nos cantiques lui causaient une émotion si vive que ses aboiements profanes couvraient toutes nos voix. On essayait de le chasser, mais il ne s'en allait pas de bonne volonté ; il faut croire que ses cris exprimaient plutôt la satisfaction que la souffrance ; on était donc obligé de le mettre à la porte pour se débarrasser de la *partie* proéminente qu'il faisait dans le chant du culte. Le fait que nous torturions tant ce pauvre St. Bernard par nos cantiques prouverait peut-être, à ceux qui auraient pu nous entendre, la justesse de l'observation de Grétry, "que les chiens hurlent surtout avec les dissonances soutenues,"

Baglivi dans sa dissertation sur la *Tizrentule* parle d'un chien qui poussait des hurlements affreux et finissait par tomber dans un profond abattement toutes les fois qu'il entendait une guitare ou toute autre instrument. Le docteur Richard Mead, rapporte l'histoire d'un chien qui était tellement affecté par les sons du violon dans un certain ton qu'il poussait des hurlements d'angoisse

quand on jouait dans ce ton. L'instrumentiste fit un jour l'expérience de prolonger son air en restant dans la même tonalité, et l'animal mourut au milieu des convulsions.

On cite d'autres animaux morts de la même manière, des chouettes, par exemple. Les chats miaulent quelquefois en entendant de la musique, mais souvent aussi ils restent tranquilles, surtout s'ils sont commodément installés au coin du feu, sur quelque tapis ou coussin.

Ces faits d'antipathie musicale font penser tout naturellement à l'aversion instinctive de plusieurs animaux pour certains sons. Ainsi, l'éléphant, dit-on craint le grognement du porc, et n'est pas effrayé par le rugissement du lion. Ainsi, le lion, selon une opinion assez accréditée, s'épouvante au chant du coq et se calme en attendant des tambours ou d'autres instruments, tandis que, ces mêmes tambours produisent sur le tigre un excès de fureur et les excitent à se déchirer.

Un phénomène différent et plus rare, mais également bien constaté, c'est qu'un son très doux et même d'un timbre agréable peut effrayer certains animaux. Ainsi à Iékin les pigeons abondent. Les voyageurs ont remarqué qu'ils sont munis d'un petit sifflet de bambou, excessivement léger, qu'on leur attache entre les ailes, et qui pendant le vol de l'oiseau, produit une note. Le son varie selon le degré de vitesse du vol. Quand ces blanches nuées de pigeons s'abattent du haut des airs on croirait entendre des

harpes éoléennes. Cette sonorité est loin d'être désagréable ou effrayante; elle suffit cependant pour tenir à distance les oiseaux de proie qui voudraient attaquer les pigeons.

Peut-être l'effroi est-il produit dans ce cas par une sorte de surprise, et le pigeon *sonore* paraît-il un objet quelque peu mystérieux à l'oiseau de proie.

La musique produit aussi des effets très agréables sur les animaux, et il n'est personne qui ne l'ait observé bien des fois.

On sait avec quel plaisir les oiseaux et en particulier le serin, entendent les airs qu'on leur joue. Ils approchent, ils écoutent avec attention et quand l'air est fini, battent des ailes en signe de joie. Les animaux rongeurs et les insectes ont le même penchant.

"Un capitaine du régiment de Navarre, rapporte Jacques Bonnet, lui raconta lui-même qu'étant monté un jour dans sa chambre, au retour d'une promenade, il avait pris un violon pour s'amuser en attendant le souper. Ayant mis de la lumière devant lui sur une table, il n'eut pas joué un quart d'heure qu'il vit différentes araignées descendre du plancher, qui vinrent s'arranger sur la table pour l'entendre jouer, ce dont il fut très surpris. Mais cela ne l'interrompit pas voulant voir la fin de cette singularité: elles restèrent sur la table fort attentives, jusqu'à ce qu'on entra dans la chambre pour l'avertir d'aller souper. Dès que le violon eut cessé de jouer les araignées remontèrent dans leurs toiles, et ce même spectacle se renouvela plusieurs fois par la suite."

Parmi les araignées mélomanes on peut encore citer celle dont Grétry parle dans ses *essais sur la musique*; ce petit animal descendait, par son fil, sur le piano du compositeur aussitôt que celui-ci se mettait au travail.

Le lézard semble doué d'une sensibilité musicale particulière, et les faits attestés à son sujet justifient l'expression de *dilettante* que lui applique M. Félis. Je donne la parole à cet écrivain, si versé dans ce sujet: "Quand un lézard se chauffe au soleil, il suffit qu'une voix ou un instrument se fasse entendre pour qu'immédiatement cet animal prenne différentes attitudes qui témoignent du plaisir qu'il éprouve. Il se tient tantôt sur le dos, tantôt sur le ventre ou sur le côté, comme pour exposer toutes les parties de son corps à l'action du fluide sonore qui le charme. Mais toute musique ne lui plaît pas. Les voix dures ou rauques, les sons criards ou la musique bruyante lui déplaisent."

Mais où la puissance de la musique tient du prodige, c'est quand elle s'exerce sur les animaux absolument féroces et dangereux, tels que les serpents venimeux, qui semblent par nature ne pouvoir jamais être apprivoisés.

Chateaubriand assure avoir été témoin d'un fait de ce genre en Amérique:

"Un jour que nous étions arrêtés dans une grande plaine, dit-il, un serpent à sonnettes entra dans notre camp. Il y avait parmi nous un Canadien qui jouait de la flûte; il voulut nous divertir et s'avança contre le serpent avec son arme d'un nouveau genre. À l'approche de son ennemi, le reptile se forme en spi-

rale, aplatit sa tête, enfle ses joues, contracte ses lèvres, découvre ses dents empoisonnées et sa gueule sanglante ; il brandit sa double langue comme deux flammes, ses yeux sont des charbons ardents ; son corps, gonflé de rage, s'abaisse et s'élève comme les soufflets d'une forge ; sa peau dilatée devient terne et écailleuse, et sa queue dont il sort un bruit sinistre, oscille avec tant de rapidité qu'elle ressemble à une légère vapeur. Alors le Canadien commence à jouer sur la flûte ; le serpent fait un mouvement de surprise et retire la tête en arrière. A mesure qu'il est frappé de l'effet magique, ses yeux perdent leur âpreté, les vibrations de sa queue se ralentissent et le bruit qu'elle fait entendre s'affaiblit et meurt peu à peu. Moins perpendiculaires sur leur ligne spirale, les orbes du serpent charmé s'élargissent et viennent tour à tour se poser sur la terre en cercles concentriques. Les nuances d'azur, de vert, de blanc et d'or reprennent leur éclat sur sa peau frémissante, et, tournant légèrement la tête il demeure immobile dans l'attitude de l'attention et les plaisirs. Dans ce moment le Canadien marche quelques pas en tirant de sa flûte des sons doux et monotones ; le reptile baisse son cou nuancé, couvre avec sa tête les herbes fines et se met à ramper sur la trace du musicien qui l'entraîne, s'arrêtant lorsqu'il s'arrête et recommençant à le suivre quand il commence à s'éloigner. Il fut ainsi conduit hors du camp au milieu d'une foule de spectateurs, tant sauvages qu'Européen, qui en croyaient à peine leurs yeux."

Mais, que faut-il penser des poissons qu'on dit muets, et qui pourtant ne sont pas sourds, puisque le son de la voix humaine produit sur eux de puissantes impressions ? D'après Casimir Colomb, le théologien protestant Pierre Martyr, qui vivait au XVI^{ème} siècle, parle d'un très grand poisson qui, dès qu'on l'appelait par le nom de Martin, arrivait du fond de l'eau et mangeait à la main. Ce dernier fait justifierait ce qu'écrivit Pline, le naturaliste, à propos de poissons qui se trouvaient dans les réservoirs de l'empereur ; tous les poissons d'une même espèce accouraient lorsqu'on les appelait, il en était même qui venaient à leur nom. Ce sont sans doute de pareils faits qui ont donné occasion à ces légendes d'hermites qui n'avaient à leurs sermons que des poissons pour auditeurs.

Les effets de la musique sur les animaux sont donc incontestables, et le mythe d'Orphée qui n'avait d'autre but que d'exalter la puissance de la musique en l'étendant aux animaux, aux plantes, et jusqu'aux pierres, contient plus de vérité qu'on n'est ordinairement porté à le croire. Les bruits mélodieux des arbres de la forêt pliant sous le vent ; les chants, les cris, les glossements, des différents animaux volatiles ou quadrupèdes ; le mugissement de la vague qui bat les rochers, la grande voix du tonnerre ou les bruits stridents de la grêle, ou le sifflement de la tempête, tout ce qui végète, vit ou n'a que le mouvement, contribue au grand concert que la nature entière adresse à Dieu, et que tout être doué de vie sensitive semble comprendre. J. I. MORIN, Montréal.

College Note Book.

STUDENT LIFE.

MR. S. ARMSTRONG is back again. We have his word for it that he is *ek Haidou*.

The banquet of the season was that at which Mr. R. H. Rogers entertained his friends one evening early in January.

Mr. W. T. D. Moss, B.A., has been unanimously elected Valedictorian by his fellows of the graduating class.

The College has produced another poet. This time it is a 'Dean's Flat'-man who has developed into a writer of album verses.

Mr. James Taylor, B.A., who is engaged this winter in mission work at Souris, Man., has not forgotten his old friends here in college, certain of whom have been made the recipients of New Year's *cards*.

The equipments of the Morrice Hall gymnasium have been lately enhanced by the addition of a book of directions whereby self-defence has been truly rendered a science as well as an art. We would earnestly warn the public against crossing the path of the Theolog.

We are extremely sorry to lose Mr. J. D. Anderson, B.A., from our midst, and more especially so because of the fact that he has been compelled by ill-

health to abandon his studies for a season. Mr. Anderson has gone home to enjoy a rest in order that he may regain his old-time health, but we hope to see him back again next year, thoroughly re-invigorated to go on with the work of another session. Mr. N. B. Harris, a first year Artsman, has, we are sorry to say, also been compelled, on account of illness, to give up his work for the present, but hopes to be back again with us next year.

During the Christmas holidays Mr. J. R. Dobson was suddenly called away to his home in Nova Scotia, to visit his mother, who had been stricken down with paralysis. On his arrival he found her unconscious, and, although consciousness returned for a time, she sank rapidly and soon passed peacefully away. We all deeply sympathize with Mr. Dobson in the loss he has thus sustained.

Some time ago Rev. Mr. Charles, who has charge of our mission at St. Jean Baptiste, paid us a visit and gave us quite a cheering account of the work that is being done by himself and his assistants in that district. The condition of the Mission is prosperous and the good work is gradually being ex-

tended so as to embrace still greater numbers of those who are without adequate instruction, secular as well as religious. On the occasion of Mr. Charles's visit the students contributed funds to provide a Christmas tree for the children of the mission, and in this way a very pleasant time was afforded them, as those of us can testify who were able to accept Mr. Charles's invitation to be present.

Quite an excitement was created a short while ago by the discovery one afternoon that the college was on fire. The fire started in room No. 16 at the head of the stairway leading to the dormitories in the Morrice Hall. Though the alarm was rung, the students had succeeded in extinguishing the flames before the brigade arrived. The damage done was not very great, as the fire was fortunately discovered before it had gained much headway. The previous training that the boys had had in the use of 'water arms' served them in good stead on this occasion. How the fire originated is not certainly known. One of the Theologs has expressed his fears that a conflagration may break out in the dining-room some morning.

Mr. G. Gilmore, who spent last winter in this college, is now lecturing in Ireland on the subject, "Shanty Life in the Back Woods of Canada." The lecture, which is "amusing, interesting and instructive," is interspersed with numerous stories of "thrilling experiences and

hair-breadth escapes. Admission, sixpence."

The following is the latest and most approved form of application for a room: "To Mr. Brown—Whereas room 57 has been declared vacant by Dr. MacVicar, we, *i.e.*, Mr. X. and Mr. Y. do make application for it, and if we don't get it we do hereby make application for the next one that is vacant, and if not successful in that, the following ones."

The senior applicant secured No. 57, but to his amazement it appeared to be haunted, for in the dead of the next night the new occupant was mysteriously lifted from his bed and deposited on the hall floor.

The men of the Old Building have renewed their agitation for fire-escapes, and by way of encouragement the President has advised them each to keep about twenty-five cents' worth of rope on hand. Was there anything sinister in the President's advice?

The Christmas holidays of this session differed greatly from those of a year ago. There were about twenty of us remaining in the college and scarcely anything happened to disturb the peaceful serenity of the days and the nights as they glided softly by. Even the tolling out of the old year and the ringing in of the new was soberly and correctly done. As one of our facetious friends was heard to murmur in a subdued tone: "The holidays were just like other days only we had no lectures."

ECHOES FROM THE HALLS.

"Tra-la-la, Rum, pum, pum!"

A—"If that congregation would only call *me* their dissensions would be at an end."

B—"They would have nothing to dispute about then."

C—"What is the royal road to learning?"

D—"Getting a B.A. by marrying a Donalda."

E—"What makes that man look into the glass and spread his mouth so?"

F—"O, he's practising a smile. He has been to the dentist and had his front teeth filled."

WM. M. TOWNSEND.

OUR GRADUATES.

IT is a difficult task set before the Corresponding Editor to keep track of all the graduates of this college, and hence it is with great pleasure that we receive newspapers, pamphlets, church reports, unsolicited, containing information. If our alumni would take the trouble to occasionally send these sources of information to THE JOURNAL, many inaccuracies and often errors which unavoidably find their way into this column when made up from chance findings and hearsay, would be remedied.

We have already noticed several of our French graduates settled in Massachusetts, but still our list is incomplete.

While we entertain the most friendly relation to the Congregational Church, we grudge them men educated in our colleges. The following clipping from the Fall River, Mass., *Free Press* of a recent date has reached us: "There was a large gathering at the French Congregational Church, last night, to listen to a concert given by the children of the Sunday-school. . . . One pleasant feature of the evening was the presentation, by the congregation, to Mrs. Allard of a fine tea set and to Mr. Allard of a beautiful gold-headed cane. Pastor and wife both thanked the people for this token of their kindness, and

assured them of their respect and love."

Since graduation Rev. Arch. Morrison, B.A., has been a busy man, although not settled in any congregation. Last winter he attended a course of lectures in Edinboro' and afterwards visited most points of interest throughout France and Germany. After preaching in many places in Quebec and Ontario, everywhere giving the best satisfaction he received and accepted a call to Listowel, Ont. This is a good congregation. It stands in a prosperous district. We wish Mr. Morrison all success in his work in this place.

We hear that it is formally settled that Mr. Waddell will in the near future occupy the manse in Lachute Que., in accordance with the desire of the congregation.

Although it may not appear so to our readers there is going on a most fierce conflict between the Corresponding Editor and Rev. W. L. Clay. The charge is that the former published a most barefaced assertion to the effect that Mr. Clay was a "modest man." To-day a newspaper arrived from Moose Jaw, Man., with the following words written on the margin: "To refute the charge of modesty." The article marked was one describing a presentation to Mr. Clay of a well-filled purse accompanied by a most feeling address. When it became known that Mr.

Clay had refused a call to Perth, Ont., the members of his congregation decided to show their appreciation of his conduct in the above manner.

It is our pleasing duty to announce the birth of a son in St. Andrew's manse, Almonte.

Rev. Robt. Johnston B. A., we believe has refused the call to Parkdale which we noticed in our last issue. Lindsay seems loath to yield Mr. Johnston to Parkdale.

We have just finished reading a most interesting letter from Rev. W. J. Jamieson of the Presbyterian Mission in Central India. The letter is dated from Neemuch, C. I. Several most interesting experiences are related showing the difficulty experienced by our missionaries, in some places, of getting a hearing from the natives—most noisy audiences they are. The Hindoo, Mr. Jamieson remarks, almost entirely lacks the spirit of "fair-play" which is so characteristic of the British nation. A most amusing account of a "camel ride" is given but Mr. Jamieson, although he says "sea sickness" often results, is painfully silent upon its effects upon himself. Next comes a visit to a mission school with some eighty-seven pupils enrolled. This seems to be a most interesting and useful department of mission work. We are awaiting further news from Mr. Jamieson in the shape of a letter to THE

JOURNAL which will be published *verbatim*.

Rev. Robt. Frew of Birtle, Man., most unkindly opens his letter to us by abusing our "extreme formality." He objects to being called "Rev. and Dear Sir" by such an old friend as THE JOURNAL. He forgets that our "interviews" are written by the score and the names filled in afterwards. We are very sorry that a detailed account of Mr. Frew's induction did not come under our notice sooner. The induction took place under most happy circumstances on Nov. 14. Since then Mr. Frew has been kept busy. He addressed the Synod most acceptably on the subject of Home Missions. At St. Andrew's dinner in Winnipeg he responded in good style to the toast, "The Land o' Cakes." This last speech is worthy of quotation *in toto*. Then Mr. Frew delivered a lecture in Kildonan. He describes a visit to Rev. C. W. Whyte, B. A., and the inspection of his school. With such loyal Caledonians in the Far West another "Nova Scotia"—in the literal sense of the word—ought to spring up. We wish Mr. Frew success.

Interesting reports reach us of the continued success of the Presbyterian Church, Kamloops, B.C. As noticed in our last issue Mr. Lee has been restored to health and once more resumed his work. The church in Kamloops is doing good work. It is the centre of a great home mission field. Some facts concerning our Western churches might not hurt us in the East. Take Kamloops as an example. The average giving to the stipend per family is \$27 and average per communicant \$17. To missions and schemes \$56. This congregation would be self-supporting only it has what too many have—a church debt. This debt has been reduced \$600 in two years. It would be a great help to them if some friend of home missions would lend a helping hand. The Sunday-school and Bible class are well attended. More missionaries appear to be needed in Kamloops Presbytery. A splendid field to be filled by future graduates! There are many who love the gospel in the West but there are many who do not—who are neglectful and neglected.

DONALD GUTHRIE.

REPORTER'S FOLIO.

A MOST interesting meeting of the Philosophical and Literary Society, was held on Friday evening, January 20th. After opening the proceedings with prayer, led by the President, the minutes were read and adopted.

Business was now taken up and reports received from previously appointed committees.

Those who had been chosen to don their armor for the public debate, reported having decided on the subject, "Resolved, that single tax, as advocated by Henry George in his book, *Progress and Poverty*, is desirable." The Society having approved of this, Friday, February 3rd, was agreed upon as the evening on which the public meeting should be held.

The programme, which was of a very practical character, proved both entertaining and instructive. Mr. Russell's essay on "Ideals," was full of thought, and, very clearly, laid down the landmarks beyond which true success cannot be attained. A recitation by Mr. Wear, entitled, "The Chieftain's Last Feast," was sufficient evidence of the wisdom displayed by the Faculty of Arts, McGill, in establishing a course of lectures in Elocution, for the benefit of her students. The subject debated was

"Resolved, that the public social is a proper means for raising church funds." The affirmative was led by Mr. Eadie, who was supported by Mr. W. H. Young; the negative by Mr. K. McLennan, supported by Mr. D. J. Graham. Being a live question, and one with which the Church is grappling, as to the legitimacy of such means, a keen interest was manifested by both debaters and audience. A few of the arguments advanced on each side were as follows: Affirmative—The social is a means of disposing of labor and skill to the best advantage. Those unable to give money for the Master's cause are permitted an opportunity of giving aid otherwise. It is a means of edification and instruction, if properly conducted, to such as never darken the church door. The willing and liberal factor of church workers is relieved. Negative—The social appeals to the lowest factor of human nature, brings the ministry and christianity into disrepute, as the tendency is to adapt the programme to the general public desire, so as to command crowded halls. It is not profitable, in reality, as can easily be seen, if the time and expense of all concerned are taken into account. Congregations adopting this means are not found to be

the most successful. The system does not harmonize with God's Word. The meeting was closed in the usual way.

The Students' Missionary Society held the last meeting, for the term of '92, on Friday, December 2nd.

The meeting was opened with the usual devotional exercises. After disposing of the preliminaries, the subject of providing funds for the successful maintenance of our city mission was discussed. The extension and success of the work calls for redoubled efforts to meet its pressing wants. Rev Mr. Charles, our devoted missionary, has organized a Young Men's Society, whose membership already exceeds fifty in number. In this way, Mr. Charles's influence, for dispelling ignorance and superstition is vastly extended and the fact emphasized, that our object is not merely to proselytize, but to give the Gospel to such as have been, heretofore, denied its privileges. After the best plans for attaining the objects in view had been considered, it was decided that special efforts should be made by the students, in their respective fields and congregations during the Christmas holidays, on behalf of this work, in connection with which the efforts of the So-

ciety have been already crowned with such abundant success.

The matter of engaging in foreign work was next taken into consideration. "Work," seemed to be the watchword and it was unanimously agreed that this portion of the Master's vineyard should not be neglected. Collectors were now appointed for the purpose of receiving subscriptions from the members of the Society, for supporting two native teachers in the New Hebrides, and the treasurer was instructed to forward the necessary amount at his earliest convenience.

The first regular meeting of the Society for the term '93 was held on the 13th.

The greater part of the time was occupied with receiving reports of committees and transacting business. The matter of taking up additional work, in the city, was introduced by the President, through whom the Society's aid was solicited for undertaking work in the East end. On motion, it was decided to appoint a committee, who should visit the field, gather information in regard to the nature of the assistance desired, and report at the next meeting. The meeting closed by singing the doxology.

A. MACVICAR.

Editorial Department.

Students as Sunday School Teachers. The future success of the minister in preaching the gospel, depends largely on what knowledge he has gained, and what experience he has received during his college course. Of all other times this is the formative period in his mental and spiritual development. No opportunity of improvement should be neglected. The question whether students at college should preach and teach has received various answers: as regards preaching, its benefits and dangers are so well-known that we make no reference to either.

The various churches of the city, notwithstanding their large membership, are often in need of external help in the Sabbath School, students as a rule are looked upon as most desirable acquisitions to the teaching staff.

It is beneficial for a student to engage in this kind of work. The objections which are most commonly urged against teaching, are those of want of time on the part of the student to efficiently prepare himself for the work, and that to take the place of a learner in a good bible class, is more helpful to the average student, than to assume the role of a teacher. Very occasion-

ally a superintendent is unwilling to admit a teacher, who in a few months will be forced to leave his work for the summer vacation. These are some of the reasons that might be advanced against the practice.

We believe that the dangers mentioned, are more than outweighed by the good results wrought on the mind and character. "Students spend seven years in college training, and enter their life work, knowing very little of the Bible." Who has not heard the accusation? In regard to it we say that the student of whom the charge is true, has not faithfully followed the comprehensive biblical course of study, given in the theological lectures of the last three years of his course. That there is danger of neglect of Bible study in the earlier preparatory years of training is true. That the charge is a fair one to make against the theological course we deny; still in order that "the workman need not be ashamed rightly dividing the Word of truth," he should embrace every opportunity given for a thorough and specific study of the Word. There are none who know the text of Scripture too well, while there are large numbers whose knowledge is scant indeed; to this cause

we would attribute much of the failure in preaching. *Sermons are often not as interesting as novels*, because the preacher is not imbued with the spirit of the oracles of God, and through ignorance does not preach the Word. There are few better ways to gain a knowledge of Scripture than to study it carefully, and prayerfully, with a view of fully elucidating its truths, and impressing its teachings, on the minds and consciences of a class of youthful hearers.

The wise course of study chosen by the International Committee is most comprehensive. If a student were to begin following the International course in his first year, and were to continue it until graduation, he would in that time have gone over the greater part of the Bible from beginning to end. Considering the fact that so many excellent commentaries, critical and expository, are published on these lessons, ignorance would be scarcely excusable. The few hours spent in preparation would more than repay in the knowledge given. The fact of the definite lesson being before the mind for a whole week would give a clear and accurate knowledge of its teachings. Then, the effort put forth in teaching, would awaken new trains of thought, and make a more lasting impression on the mind than being in a Bible class, even under a superior teacher. There are many ways of studying the Word, but for students, we be-

lieve that few are better, than engaging in earnest conscientious Sabbath-school work.

* * *

Chair of Biblical Theology. The cry for a chair of Biblical Theology seems to us unnecessary, and uncalled for. It is confidently affirmed that theological students know little of the English Bible, but the charge goes further; it involves that our theology at present is not Biblical. This is serious. The Professor of dogmatic theology reads the Bible in our hearing by sections, and chapters, refers to it continually, and quotes it freely, and this is as the advocates of the new chair would have it. But the professor has systematized his knowledge; he has defined, inferred, and concluded, and therefore his theology is not Biblical. If it is the aim of the advocates of this department to keep us from coming to any doctrinal conclusions, to leave us in the fog, so that we shall spend our time in pious hawing, to discourage all profound, and comprehensive study of the word in exegesis and dogmatics, we most certainly have no sympathy with them. How can our system drawn from the scriptures by the wisest and ablest men in the church be otherwise than Biblical? If it is, it is most unlikely that the superficial lectures, which are often given by the so-called Bible-readers would put matters right. That

man has not yet been born who could lecture intelligently on the Bible without coming to certain conclusions, or who could lecture upon it without being influenced by any system.

To obviate the point of these remarks it is said that dogmatics, and exegesis, are good enough in their own place; but we need a class in which the English Bible shall be taught. If students need instruction in this there are various means of getting it without establishing a chair for the purpose. There never was a time when helps for Bible study were as accessible as now, and if a man has any inclination to study he can find material in commentaries as good as any professor would be likely to give, and infinitely better than any of the Bible-readings that we have listened to. It has been said that a man can learn as much of the Bible in six weeks in Mr. Moody's school, as a student learns in three years. I think we had better wait for light, and evidence in this as in other matters. We should be glad to have the gentlemen who were graduated in six weeks come, and vindicate their claim before competent judges. It is possible, and probable that many of them whose shallowness is notorious may make a greater show of learning than men of more depth, and knowledge. Having almost completed the curriculum recognized by our church, we are firmly convinced that there is no call whatever for this

chair, and that if a student has not in that time learned to search, study, and think for himself he has probably missed his calling. We do not deny but Bible schools conducted by men like Mr. Moody may be useful to Bible class teachers; what we affirm is that a man who makes good use of his time in college ought to be able to study the English Bible independently of such helps.

* * *

Unprescribed Duties In this season of Public Debates, College Journalism, &c., every student is required to decide how much time he is to take from his regular work to devote to these unprescribed duties. The fact that so many run to opposite extremes testifies that it is not easy to make a satisfactory decision. At one extreme is the student sportsman, who studies only when he can find nothing exciting to pass the time, and at the other the slavish plodder, who rarely leaves his books, and whose sallies into the great out-doors mark epochs in his career and merit special attention from the Local Editor. And the question arises: Is there not a possibility of combining the benefits of faithful study with those of personal contact with our fellow-students in all our relations with each other? That study must not be neglected is self-evident. But other laudable pursuits claim time

and attention, and we need to inquire what they offer in return.

As a rule better study will be done after engaging in some outside work. The mind cannot sustain an uninterrupted course of study for any great length of time. Some relaxation is necessary. This does not mean to leave the mind vacant, but to turn it to some lighter theme. And what can be more profitable to a student than to occupy his thoughts with the debate in which he is to figure, the college paper he should support, or any of the students' enterprises. Generally the most successful students take a leading part in every college undertaking. From these he will return invigorated to his class-work, and the close application then possible will enable him to do an amount of work beyond the power of one who drudges painfully from hour to hour.

A student may fancy, however, that physical exercise is a better preparation for energetic study, as it does not divert his attention into other channels. But it is necessary to remove the mind wholly from study for a while, and herein lies the chief advantage of debates, &c., as well as the games of the campus, over the solitary walk in which the student's thoughts seldom wander from the subject in hand. Besides we are not here merely to store the memory with facts and principles, but to prepare for future work. In the class the student's mind is

in a receptive condition, but, with the exception of an occasional essay or sermon, he never gets an opportunity to exercise his developing mental powers. A workman requires more than strength, and to be successful in any sphere of life, a student needs more than knowledge. He wants to be skilful in the use of the information and power acquired, and to have his sympathies broadened and deepened as contact with the varied influences of college life alone can develop them. This can be done only by taking an active interest in the lives, aims and doings of our fellow students. Study will, in itself, create a love of truth, but this is only a means to the ends of life. One of the chief of these is the benefit of our race. To reach this end our hearts must overflow with love for men, and the spring must be supplied with a knowledge of their present condition and of the possibility of their obtaining a higher, which can be won only by personal intercourse with them. Here an opportunity of rare value is afforded for acquiring this zeal for the promotion of men. On our use of it depends largely what our future will be. For college life is the germ out of which success must grow. We must decide now whether we are to be practical men, drawing from the lore of the past and present lessons of priceless value and applying them to the burning issues of to-day, bringing our souls into

living communion with the comforter sent by Christ, and, from personal experience, speaking of His healing and elevating power,—or whether we shall close our eyes to the needs of the world, wander in the mazes of theory and doctrine like fabled knights in an enchanted land, and rhapsodize forever over abstract truth that has no power to save. In our decision will be based the character of our future work, for this is the moulding period of life, and as a tree grows in the form it received when a sapling, so when a man has reached maturity he rarely follows aught but the bent of early days.

Study what books we may, we can only learn the thoughts and discoveries of men *minus* the magic of their personality. But by co-mingling with our fellows, we learn lessons which every man can teach, beside which must pale the brightest thoughts of Genius. For in man we have the image of God, blurred though it often be, and by studying him in the light of the Word of Truth, can we gain our loftiest conceptions of the Divine, linked with knowledge of how the image may be restored to its former glory. A more pitiable spectacle can scarcely be imagined than one going forth to preach the Gospel, seeing men only through the purblind vision of the sages of the past, bound up in his own petty pursuits and studies,

having no point of common interest with those whom he seeks to raise, being narrower than the boors described by Tennyson, who took—

“The rustic cackle of their bourg
For the great wave that echoes round the
world.”

To be prepared for our calling, we need to embrace every possible opportunity of working with and for our fellows in the different spheres of our college life, even while we neglect not the study which is our immediate object in coming here, and withal the most important; and so we shall go forth as men, well equipped and zealous for every good word and work.

* * *

Sir William Dawson. His friends throughout the world will be glad to hear that Sir William Dawson is gradually regaining health, and that there is every prospect of his return in the spring to the scene of his life work. When compelled to leave for the South three months ago, he addressed to his students a letter which at the time appeared in the daily papers, but which, for the sake of those who may not have seen it, as well as to give permanent form to a characteristic utterance of one of the world's greatest scientists, we copy in full :

LOYALTY.

A Letter to McGill Students from the Principal.

DEAR YOUNG FRIENDS.

I had hoped in the present session to be among you as usual, doing what I could officially and personally for your welfare, but was suddenly stricken down by a dangerous illness. In this I recognize the hand of my Heavenly Father doing all things for the best, and perhaps warning me that my years of active usefulness are approaching their close, and that it is time to put off my armour and assume the peaceful garb of age, in which perhaps I may yet be spared to be of some service in the world.

At the moment, I must be separated from the work that has always been to me a pleasure, and you will excuse me for addressing to you a few words on topics which seem to me of highest moment to you as students. I may group these under the word "Loyalty," a word which we borrow with many others from the French, though we have the synonym "leal," which if not indigenous has at least been fully naturalized both in English and Scottish. These words are directly associated with the idea of law and obligation, and with the true adage that he who would command must first learn to obey.

I need scarcely remind you of that loyalty which we owe to our Sovereign

Lady the Queen, and to the great empire over which she rules. I have had frequent occasion to note the fact that this sentiment is strong in the rising generation of Canadians, and nowhere more than in McGill. It is indeed not merely a sentiment, though, even in a time which boasts of being practical and utilitarian, the feelings of the heart count for something. It is based also on the rational appreciation of the benefits of a rule which, while allowing the greatest freedom of individual action, secures equal rights and protection to all.

We are all, I hope, loyal to our University, and to the University as a whole, not merely to any particular Faculty of it. McGill has endeavoured, more than most Universities, carefully to adapt its teaching to the actual wants and needs of the student, whether in the matter of that general academical learning which makes the educated man, or in the special training which fits the graduate for taking his place creditably in the higher walks of professional life. To this, I think, its success has been largely due. Yet with all the breadth and elasticity of our system, we cannot perfectly meet every case, and there are still *desiderata*, the want of which is most deeply felt by those engaged in the management of the University. Our course, however, has been onward and upward; and it may be truly said that

no session has passed in which something has not been added to our means of usefulness. The future, indeed, has endless possibilities, and there will be ample scope for improvement, and perhaps also for occasional complaints, when the youngest students of to-day have grown to be gray-haired seniors. You have good cause notwithstanding, to be proud of your University and to cherish feelings of gratitude and affection to the wise and good men, who, amid many difficulties, have brought it to its present position and are still urging it onward.

You should be loyal to the ideal of the student. You are a chosen and special band of men and women, selected out of the mass to attain to a higher standing than your fellows in those acquirements which make life noble and useful. It is not for you to join in the follies of frivolous pleasure-seekers, or to sacrifice the true culture of your mind and hearts to the mere pursuit of gain. Your aims are higher, and require isolation from the outer world, and self-denial, in the hope that what you are now sowing and planting will bear good fruit in all your future lives. Live up to this ideal, and bear in mind that the self-control and habit of mind which it implies, are of themselves worth more than all the sacrifices you make.

Be loyal to the memories of home. I regret very much that McGill cannot

at present offer to its students such temporary homes as college halls could supply. The time for this is coming, I hope soon. But most of you have those at home who look on your residence here with solicitude and longing, who will rejoice in your successes and perhaps be heart-broken should any evil befall you. It is customary to say that young people at college are removed from the restraints of home and its influences for good. But this need not be. To truly loyal hearts absence should make these influences more powerful, and the thought of those who are watching you with loving hearts in distant homes should be a strong impelling motive in the student's life.

Next to home is heaven, and let me now add loyalty to Him who reigns there, and to the Captain of our Salvation made perfect through sufferings for us. Many of you, I know, are earnest Christians and growing in spiritual life as you advance in learning. To those who are not, let me say:—Read as a serious study the Life of Jesus Christ as given in the Gospels. Read it in the light of His own sayings, that "He came not to be served but to serve, and to give His life a ransom for many," and that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life." Read of His life as the Man of Sorrows, of His

agony in Gethsemane, of His death on the Cross, crushed not merely by physical agony, but by the weight of our iniquities, and you may then judge if there is any obligation so great as that under which we lie to Him, any loyal service so blessed as that of the Saviour. The gate may be strait, and we may have to leave some things outside, but it is held open lovingly by the pierced hand of our Redeemer, and it leads through a happy and fruitful life to eternal joys, to that land which the Scottish poet, whose religious ideal was so much higher than his own life or the current theology of his time, calls the "land o' the leal." That happy country is near to me, but I hope separated from you by a long, useful and happy life; but let us all alike look forward to meeting beyond the river of death, in that

promised land where He reigns who said, "Him that confesseth me before men will I confess before My Father that is in heaven."

In the meantime, you remain here to pursue useful work, I go to seek restored health elsewhere, and can only remember you in my prayers. Let us hope that when the winter is past we may meet once more, and that I may be able to congratulate you on well merited success, not merely in regard to the prizes and honours which few can obtain, but in that abiding education of the mind and heart which McGill offers to all her studious children without exception.

With earnest prayer for your highest welfare and success,

I remain,

Yours sincerely,

J. WM. DAWSON.

EXCHANGES.

The *Missionary Herald* provides profitable and interesting reading for all who are interested in mission work, as it is full of missionary news from all quarters. The January number contains an article on the Parsis, which the readers of the *Herald* will enjoy.

In speaking of periodicals devoted to missionary work, we cannot pass by the *Illustrated Missionary News*, which is published in London, England, and is of a more popular character than many missionary papers.

If a man wants to keep up with the thought of the time let him read the *Literary Digest*, published in New York. This magazine is "a weekly compendium of the contemporary thought of the world," containing comprehensive condensations of papers and magazine-articles on all the leading questions of the day. No one knows better than the student the value of digests.

There is none of our exchanges more welcome than *Grip*, none more eagerly sought after. Although it deals with political and social questions it is non-partizan, its morality is pure and healthy, and its influence cannot but be for good. Its cartoons are volumes in themselves. *Grip* is a paper which should be found in every Canadian household.

The reviving sentiment of kindness to dumb animals has many advocates in our own day and generation. Among our exchanges *Our Animal Friends* and *Our Dumb Animals*, the former published in New York and the latter in Boston, are devoted to this worthy cause. The former is very suitable for children but the latter has much that the wisest might read with advantage.

Evangelical Christendom, a monthly pamphlet, published by J. S. Phillips, 121 Fleet St, London, Eng., is the organ of the Evangelical Alliance, and advocates that all evangelical Christians should sink their minor differences, and devote their common energies to the extension of Christ's kingdom in the world. The January number contains articles from the pens of eminent writers.

One of our most valued exchanges is the *Theologue*, published by the undergraduates of the Presbyterian College of Halifax. It sets up no great pretensions, claiming its right to exist only as an exponent of college thought and life. Its editors are modest. The *Theologue* is really well edited and is a credit to Pine Hill. We wish you abundant success, Bro. *Theologue*!

Talks about Books.

OTHER things being equal, a Canadian reviewer should give the place of honor to Canadian books, and a Canadian Presbyterian reviewer, to Canadian Presbyterian books. The Short History of the Presbyterian Church in the Dominion of Canada is a Presbyterian book. Its author is the Rev. Professor Gregg, D. D., of Knox College, Toronto. The work is a condensation of Dr. Gregg's well-known large one, which, he ever, only brings the history down to the year 1834. It was the Doctor's intention to continue the larger work in one or more volumes, and to this end he collected much valuable material; but this task he has relinquished in favour of the smaller treatise, which brings the history down to date. My venerable and highly-esteemed friend deserves the thanks of every Canadian Presbyterian for the work he has so well performed. This book of 240 pages is full, lucid, and far from uninteresting. Though evidencing much sympathy with the Disruption and the Free Church party, the author writes as one thoroughly loyal to union. The heading of paragraphs with large type titles adds greatly to the usefulness of the history as a text book or book of reference,

but detracts from its typographical appearance, recalling to mind the old-fashioned geography books of very provincial days. Otherwise, the printing is good, and the binding plain but neat. What is above all to be remembered, in connection with Dr. Gregg's history, is that it is the only complete book of the kind, and that it is a thoroughly reliable work. Dr. Gregg is not the man to give to the public anything on which he has not expended all possible pains to make thoroughly practical and trustworthy. May it have a very large circulation. It is published for the author, but doubtless all booksellers can supply it.

Miss Sibyl Wilson has edited The Lost Atlantis and other Ethnographic Studies, by her father, the late Sir Daniel Wilson of the University of Toronto. The Ethnographic Studies are eight in number, and make up a book of over 400 large octavo pages. Besides the Lost Atlantis, a pleasing and suggestive survey of all the literature on that interesting subject, the volume contains one on The Vinland of the Northmen, which, strange to say, does not recognize Professor Horsford's numerous and learned works on the topic; and another on Trade and Commerce in the Stone Age,

which hardly does justice to Dr. Rau's many monographs on the theme. Pre-Aryan American Man, The Aesthetic Faculty in Aboriginal Races, and the Huron-Iroquois, a typical race, are written in a charming popular style, and contain various instructive facts and fanciful hypotheses, but reach no finality. On the subject of Hybridity and Heredity there is a paper with many points of interest; and the last, on Relative Racial Brain-Weight and Size, is one which the late Sir Daniel's special studies in Craniology well fitted him to write. The book is a pleasing souvenir of a man whom Canada delighted to honor, and who, in many ways, was worthy of the distinctions he received. It cannot be said that this work, which Miss Wilson has edited admirably, will enhance its author's reputation as an authority on American Anthropology, but, on the other hand, it in nowise detracts from it. The Williamson Publishing Company of Toronto are the Canadian agents for its sale.

A third Canadian work is *Castorologia*, or *The History and Traditions of the Canadian Beaver*, by Horace T. Martin, F. Z. S. It is published by Messrs. Drysdale & Co. of Montreal, and is a credit to them. Its 240 well-printed pages, 58 excellently executed illustrations, and elegant binding, make this purely Canadian book most suitable for a holiday present. All that can be

said about our animal emblem, the Beaver, is contained in these pages. Mr. Martin by original writing, by quotation in prose and in verse, by diagram, statistic, and illustration, sets the Beaver forth, as he appears in mythology and among the relics of ancient life, in his habitat, his place in Natural History, in his architectural skill and economic value, and in a host of other ways too numerous to mention. Whatever else Mr. Martin knows, and his range of reading and study seems to be large, he knows the Beaver thoroughly, even to his anatomy and taxidermy, his medical properties and his place in heraldry. Nor should I fail to observe his illustrated history of the original beaver hat, now replaced by a lighter, artificial, silk superstructure of the masculine human head. By all means look into this many sided and most curious and interesting monograph.

Sir William Muir, K. C. S. I., &c., has published, through The Tract Society, a very handsome volume of over 600 pages and three illustrative maps, the second and revised edition of *The Caliphate, its Rise, Decline, and Fall*. There are few more instructive pages in history than that which sets forth the wonderful story of Arab conquest and domination, which extended from Bokhara in the east to Cordova and Seville in the west, with all the peculiar political and religious conditions, the litera-

ture, philosophy, science, and art which accompanied that domination. No one could be found more competent to deal with the great and important theme than Sir William, who has drawn almost all his material from the works of the native Arabian historians, Tabari and Ibn Athir. The book is as pleasing to read as it is to look upon outwardly, the style of the author being sympathetic toward his reader, and the matter abounding in personal descriptions, traits and conversations, which brighten the route of the historian at every step, like flowers by the roadside of the traveller. I did not get this book from the Tract Society, and, therefore, this notice is not a reward of their generosity, but a tribute to its learned author, and a hint to the readers of the Talks.

With the publishers compliments, the Presbyterian News Company of Toronto sends to *THE JOURNAL* *The Gospel of a Risen Saviour*, by the Rev R. McCheyne Edgar, A. M., Moderator of the Irish General Assembly, published by Messrs. T. & T. Clark of Edinburgh. It is a large 8vo. of 376 pp. Mr. Edgar's work is apologetic and dogmatic, and withal up to the standard of perfect confessional orthodoxy. It is a learned treatise, in the sense that its author furnishes evidence of wide and varied reading on his theme, and of familiarity with the different forms of scientific and philosophical opposition to the Scriptural

doctrine on the subject, as well as with statements of the Scriptural doctrine that are divergent from those of the subordinate standards. Of the permanent importance of the subject treated there can be but one opinion; nor can there be any doubt that Mr. Edgar has written exhaustively and lucidly upon it. He has not always written elegantly, for more than half the paragraphs in his book begin with "now" or "but." His division of these paragraphs by headings, while useful in a text book, such as Hodge's *Theology*, imparts a scrappy and discontinuous air to the whole performance, quite in keeping with its general jerky style. On the other hand, the author's historical apologetic is very able, and fully justifies the monograph. In Eschatology he says little that is new, beyond vague speculations as to an intermediate state. He believes in the everlasting life of sinning and suffering men and devils, and regards it as glorifying to God. His notion of the actual withdrawal of God's presence from any part of His universe, in connection with the Atonement, on the one hand, and with Future Punishment, on the other, is crude, unscientific, and unscriptural. Suffering goes on in God; hell is in God; the joy of the saints is the sinner's consuming fire. The withdrawal of presence theory may be a convenient vulgar cutting of the Gordian knot; it is no unravelling of the mystery that binds

tip sin and suffering, present and future, with the Conscious Existence, in whom all beings live and move and have their being. The exceeding sinfulness of sin lies in this, that, being committed in God and with the power of God delegated to men and evil spirits, He is made *particeps criminis* in every act of it. One has, therefore, not only a perfect right, but obligation laid upon him, to search the Scriptures, and learn from them, whether this state of things is to endure eternally.

The compliments of Messrs. Drysdale & Co. accompany The Sermon Year Book for 1892. This stout volume of 408 octavo pages of clear type is published by Messrs. Hodder & Stoughton of London. It contains sixteen sermons in full, fifty sermon outlines, a large number of sermon texts for the year, with a list of anecdotes and illustrations gathered from the year's preaching. The sermons are good. The Dean of Gloucester contributes and Prebendary Eyton with Professors Dykes, Dods, and Iverach. Dr. Clifford and Mr. Tipple represent the Baptists, but the Congregationalists, led by Drs. Cave and Parker, preponderate. This book may be suggestive; if it is anything more, it will be mischievous. Every preacher should choose texts that suit his own knowledge and experience, that express his individual inspiration, so as to be able to say truthfully, "That which we have

seen and heard declare we unto you." When I see a minister's library full of books of this kind, I feel that a manse fire would be a providential mercy to his congregation. As such books go, The Sermon Year Book is to be highly commended; but it is better to be an individual and free, though slow-going, caterpillar than a parasite on a lion. The last will never be more: the first will someday burst into a gorgeous soaring butterfly.

The Memorabilia of Jesus, commonly called the Gospel of St. John, like Sir W. Muir's Caliphate, and some other books mentioned, comes from no publisher, but is a New Year's gift to the Talker. Its 673 well-printed pages contain sixteen discourses by the Rev. W. W. Peyton of Free St. Luke's, Broughty Ferry, and it is published by the Blacks of London and Edinburgh. The author is a man of culture, with the soul of a poet, the observation of a naturalist, and the eye of an artist. Xenophon's Memorabilia of Socrates suggested the title of his book, in which Jesus Christ takes the place of the Greek philosopher. Who John was, or whether there were a John at all, Mr. Peyton thinks of no importance; the excellence of the memorabilia stamps them with divinity. The writer is, unfortunately, an out and out evolutionist, and represents all the evil in the world as a necessary ingredient in the gradual moral and spiritual develop-

ment of the race. There is no devil, he says, no prince of this world; "evil cannot be a kingdom." He is angry with Milton and the theologians. Now, the *Memoriabilia* set forth Satan as entering into Judas Iscariot (xiii, 27), and as the prince of this world (xiv, 30, xii, 31, xvi, 11), and Paul tells the Ephesians that we wrestle against, not flesh and blood, but against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places. To disregard these passages, and merge the devil in God, as the Jews so often did, is blasphemy. God has suffered temporary defeat in this world, in spite of all that Mr. Peyton may say, a defeat that comes not through any power or merit of the Satanic kingdom, but through the free choice of apostate man, and through God's love for his free creatures of humanity. Anti-diabolism, in the sense of explaining away the existence of man's great enemy, is the most untruthful feature in the book. Here is a representation of the woman of Samaria. "This woman is not a dissolute character. Her capacity for loving five husbands shows that the marriageable side of her is in excess." Now, we understand Mr. Peyton; he is not a teacher of false doctrine, but the evolutionary side of his character is in excess. There is a great deal more than this in the *Memoriabilia*, on Christ as the life, the light, the food, the drink, the cleanser of

man, into which Platonic philosophy and modern physics of all kinds enter, with occasional anecdotes and interesting extracts, and a great wealth of poetical thought and illustration. The theology is generally sound, but evolution vitiates the anthropology. Yet thoughtful readers, who read slowly, will find much of an interesting and suggestive character in this remarkable book of a genuine, though erratic, genius. To minds that have no sympathy with dogmatic theology, but are approachable on the side of science and sentiment, the *Memoriabilia* may prove a useful apologetic.

The Talker is indebted to the Rev. Dr. Malcolm MacVicar for his *Principles of Education*, a neatly printed and bound volume of 178 pages, published by Ginn and Company of Boston and London. Dr. MacVicar, formerly Principal of the State Normal and Training School at Potsdam, N. Y., and First Chancellor of MacMaster University, is well known in Canada and in the adjoining Republic, as an authority of no mean order on all matters pertaining to education. Under twenty-seven headings, the author groups a series of 91 propositions, philosophical in statement, but the practical outcome of experience, dealing with education in all its various stages, aims, and operations. Comments of varying length are made upon these propositions, which contain much valuable matter. Much stress is laid upon the acquisition of

habits rather than of knowledge in a true system of education, and the moral element is very largely kept in view. The author modestly states, in his Introductory Note, that his aim has been, not to give an exhaustive analysis or discussion of the subject presented, but to furnish material that will provoke investigation and thought, and that will render, at the same time, practical help to teachers and others interested in the education of the young. Dr. MacVicar has successfully accomplished his task, and is entitled to the thanks of those who are personally interested in the science of pedagogy.

The Talker does not indulge in light literature during the session, unless, as during last winter, the grippe or something equivalent debars him from serious study, but an exception must be made in favour of anything distinctively Canadian. Such is Mr. J. Cawdor Bell's *Two Knapsacks, A Novel of Canadian Summer Life*, a volume of 419 pages, published by The Williamson Book Co. of Toronto. The scene of this narrative of a pedestrian tour is laid largely in the County of Grey. It is full of adventures and amusing situations, of puns and poetry, the latter chiefly Wordsworth's, of which the pedestrian schoolmaster is a great admirer, with natural history, archæology, and even theology thrown in. There is little to object to in the latter, and the author, though his heroes are Anglicans, shews not a little ac-

quaintance with Presbyterian institutions and Scottish dialect. It is hard to tell what the purpose of Mr. Bell was in writing this novel, or to detect any particular moral in it. It can hardly be called a temperance story, yet the evils of illicit liquor trade furnish its tragic elements. Like Mr. Peyton's book, but in a totally different way, it is *sui generis*.

The Magazine of Christian Literature, for the month of December, is full, as usual, of entertaining matter. Archdeacon Farrar continues his review of *The Great Philanthropies*, and the Dean of Gloucester his sketch of *Cloister Life in the days of Cœur de Lion*. Bishop Ellicott insists on the Teaching of our Lord as to the authority of the Old Testament; and Professor Fisher sets forth the human element in Revelation. Professor Watts is again on the warpath after President Northrup, virtually denying that Christ is "the true light which lighteth every man that cometh into the world." It is pitiful to see how he strains every nerve, to prove that men are straitened, not in themselves, but in God. In his eyes the Divine Character and Christ's Revelation are nothing compared with orthodox Calvinism. There are two articles on Renan, and one on Voltaire as the founder of Higher Criticism, which really goes back to Porphyry. Professor Morris puts forth an appeal to the moderate party in the Presbyterian Church in the United

States to call the extremists on both sides to order, under the title of *The Difficult Via Media*. Dr. Behrends tells what Congregationalism is; the Hon. Mr. Benjamin shows the Relation of Christian Missions and Diplomacy; Mr. Child sets forth the Present Position of the High Church Party in England; and Dr. Atwood deals with the Church and The Labor Question.

The December Thinker would require a whole Talk for itself. The Rev. H. S. Escott answers the Rev. J. McCosh Smith, who denied that there can be errors in the Bible, by quietly pointing out a few such, and exhibiting the gradualness of revelation. Mr. Banks reviews Dr. Wendt's *Teaching of Jesus*, and calls in question his redactors of the Matthew and Johannian discourses. Nevertheless, he approves of the apologetic labours of the author. The *Church Quarterly Review*, of whose article the Thinker gives a summary, refuses to give up the ancient tradition of the composition of the Psalter, at the demand of Professor Cheyne's Bampton Lecture. The *Revue Chretienne's* two articles on Conditional Immortality, by Messrs. Steinheil and Byse, are neither of them in the tone of orthodox Calvinism. The former is a universalist, and the latter, an annihilationist. The *Canadian Methodist Quarterly* for January has seven articles. S. Burnham writes on the Conditional Element in Prophecy, worthy of

study in connection with human freedom. The Revs. S. Sellery, Dr. Williams, and W. Jackson furnish articles respectively, on the Book of Micah, The Christian Missionary the Pioneer of Civilization, and The Nature of Christ's Atonement. The Revs. W. T. Blacklock, Dr. Moore, and J. W. Dickinson contribute *The Bible, The Church, and Reason*, that is, a comment on Dr. Briggs; *What is Man?*; and *The Church's Needs*, a somewhat pessimistic paper.

Beothik Vocabularies is the title of a 14 page, 4to brochure, by the Rev. George Patterson, D.D., of New Glasgow, N. S. This work of the learned and industrious minister is a supplement to his much larger paper on the Beothiks, or extinct aborigines of Newfoundland, themselves. Dr. Patterson has collected all available philological material to illustrate the language of the lost tribe. He has also enlisted the Talker's aid for comparative purposes with other Algonquin dialects, and with the languages of the Malay-Polynesian family. Dr. Patterson has conferred a great favour on students of aboriginal languages by his preparation of this complete vocabulary of some 400 words. The last fasciculus of the *Society of Biblical Archæology* has an article on Ya and Yawa in Assyro-Babylonian Inscriptions, answering to the Hebrew Jah and Jahweh. The Rev. A. J. Del-

attre, S. J., translates some interesting tablets from Tell-el-Amarna, especially a long one from Amenophis III. to Kallimma Sin, king of Babylon. Mr. Le Page Renouf continues his translation of the Egyptian Book of the Dead: Prof. Karl Piehl resumes his notes on Egyptian Philology and the Rev. C. J. Ball translates a Semitic and Accadian bilingual hymn, over which Professor Sayce had blundered.

Among the letters I occasionally receive from many parts of the world, I choose one for brief extract. Its author has fifty years' experience of the Japanese language, most of them spent in Japan, and is thoroughly familiar with the literature of the country. He says: "The Siberian Inscriptions are so clearly and entirely identical with the modern Japanese language in construction and vocabulary, and the Siberian characters, as given by you, are so entirely the same

as the oldest Japanese alphabet, that was in use before Kobo Daishi, as to identify these old Siberian characters and the most ancient Jin-dai-ji of the Japanese as one and the same language." Such testimony, on the Japanese side, with more flattering ones from distinguished natives of the Pyrenees, on that of the Basque, completely set aside the ignorant wave of the hand of the editor of the New York Independent, referred to in last month's Talk. Still ignorant people will say foolish things, and, if they own a newspaper, many people will believe them.

I announce with regret the recent death of a distinguished scholar and true friend, Professor Eben Norton Horsford of Boston, through whose many gifts to the Talker's library, material for Talks was often provided. Every year some friend departs.

