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THANKSGIVING.

A SERMON

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"In everything give thanks."—I Tess. v. 18.

ONE way of avoiding the difficulty which at first sight may seem to attach to the fulfilment of this apostolic command would be to say that the words must not be pressed too closely in their application. They form one of a series of injunctions couched in general terms: "Rejoice evermore. Pray without ceasing. In everything give thanks." An accommodating fancy might assure us that St. Paul is here somewhat free and loose in his modes of expression, and that a paraphrase of his teaching would read a little more like this: "Rejoice as constantly as you can. Pray quite often. For everything that is favorable give thanks."

We do well not to come under a thoughtless bondage to the letter, even though it be the letter of Scripture. But on the other hand we do well not to refine away the magnificent force of revelation by our timid and uncertain commentaries upon it. In such a case as the one before us, any attempt to abridge the inclusiveness of this call to thanksgiving not merely destroys its significance, but utterly misconceives the temper of mind which inspired it. The apostle means just what he says: "In everything give thanks:" and

a man who can take these words in their full and literal signification, and find in them nothing exaggerated or unnatural, may be said to possess the true philosophy of life.

I do not know that we have ever placed sufficient emphasis upon the duty of thanksgiving, or that we have observed with sufficient care what an important place it occupies in the Scriptures of God. The Bible begins with the Psalm of the first creation, and ends with the Psalm of the new heavens and the new earth wherein dwelleth righteousness. All that goes between—the murmuring, the rebellion, the sin—is but a long parenthesis. The normal attitude of man, in virtue of the constitution of his being, is one of ceaseless praise to the Father who is in heaven. You have watched the birds singing. You have seen the throat of the little warblers almost ready to burst with the suppressed tide of harmony. You do not imagine that the birds force themselves to sing from a sense of duty, or that they sing because they have been instructed to do so. Such suppositions sound ridiculous when we are speaking of the songs of birds. They do not always seem to sound so ridiculous when we are speaking of the songs of men. And yet should we pierce the sky with less ardent praise than the songsters of the grove? Not a sparrow falleth but the Father knows; and ye are of more value than many sparrows. Why should we sometimes have to force ourselves to praise God, or praise Him simply from an irksome sense of duty, or praise Him because some one has told us to do so? True thanksgiving is the bird-song of men, natural and spontaneous, welling forth in exhaustless measure from the fountain of the heart.

I hope this view of the question does not seem to any of you far-fetched; for if it does it will be exceedingly difficult for you to comprehend the apostle's injunction, "In everything give thanks." If thanksgiving is an essential principle of life and independent of its changes, then we have at least a rational basis for St. Paul's sweeping command. But if thanksgiving is only a question of circumstances, moving up and down upon a graduated scale of what we call "prosperity," then its exercise becomes exceedingly precarious, and the time may come when it is destroyed altogether.

For if we reject St. Paul's injunction: "In everything give thanks," as making an unreasonable demand upon us, we must find some other law by which to determine the expression of our gratitude assuming, of course, that we do not want entirely to abandon

it. There are men in the world, I fear, who, no matter how happy and prosperous the affairs of their life may be, never look up with one honest sentiment of praise to God. Repeating the creed, perhaps, attending the services of the sanctuary, well affected towards Christian work, they are nevertheless living in a practical atheism more dark and hopeless than that of the poor heathen before his idols of wood and stone. May the mercy of the Father whom we so often forget deliver us from falling into such a state as that!

But how shall we who do believe in thanksgiving determine the law of its exercise, if we think it too much to accept the injunction of the apostle? The most common method is simply to make appeal to our own feelings. There are thousands of good men, I am sure, who think themselves quite justified in dividing their lives into two parts—the part that grumbles and the part that gives praise. We had better look honestly into this matter and enquire whether we have not proceeded on some such principle ourselves. Let us suppose that everything is going well in our business or in our family, that we have enjoyed what would be called a fortunate season in all our affairs, it is not difficult then to indulge in thanksgiving or at least to imagine that we are doing so. There is a kind of glow which every one feels under circumstances such as these unless he is a stranger to human emotions altogether. But let us suppose on the other hand that our affairs have not been prosperous, that the harvest has been poor, or trade dull, or health feeble, or the home broken by death. Ah! then it does not seem so easy to exercise thanksgiving. If we are looking only upon the surface of things, we may even begin to ask what occasion there is for it. Does the apostle mean to tell me that I am still to give thanks though my business is bankrupt, though my heart is sad, though the loved one of my life is gone away, and will return no more? Yes, that is just what he means, and blessed is the man who understands him!

Even if we don't quite understand him yet, I think we must feel that there is something defective in gauging our thanksgiving simply by the course of circumstance. Is it not a rather selfish method of procedure? Briefly stated the creed is this: "If God gives me what I want, then I will thank Him. If He does not give me what I want, then I will not thank Him. Why should I?" I do not wonder that the vow of the patriarch Jacob at Bethel has been so much admired, because it was very much like the vows

which not a few good men are making still. Jacob says in brief: "If God will bless me and give me just what I desire, I will then build Him an altar, and give Him back a tenth." A selfish vow, as you can see, and one which Jacob would learn to amend when he passed from Bethel and reached Peniel where he saw the face of God. Contrast the "canny" caution of such a vow with the magnificent self-abandonment of Job when he cries: "Though he slay me, yet will I trust in Him," and you see the difference between a man who thinks that the best possession in the world is the gift of God, and a man who thinks that the best possession in the world is God Himself.

I wonder if we took our selfishness out of our thanksgiving, how much some of us would have left. There are too many believers in what Emerson calls "a pistareen providence," which, when a man wants a loaf of bread, simply hands it over to him. Cicero tells us that the atheistic philosopher Diagoras, when visiting Samothrace, was taken into the temple there and asked to view the votive tablets which had been hung up by those escaped from shipwreck. "Canst thou any longer deny the providence of the gods," they asked him, "when thou seest all these acknowledgments of their power?" "Ah," replied Diagoras, "I should like to hear the testimony of those who lie buried beneath the waves." It was a harsh appeal, you may say, but it is one which must be heard before we are able to gauge the measure of true thanksgiving in human history.

Either God takes care of us all the time or He does not take care of us at all. It is utterly impossible to stop midway between these two conclusions, or to divide our life into two hemispheres one of which is illumined by the rays of divine sunshine, while the other lies in darkness. Providence is not a capricious thing which visits this man and leaves that one, or which comes and goes uncertainly. It is the breath of life, and in it we have our being wherever we are, or whatever the circumstances which surround us.

And besides, how ill fitted we are to determine what things, even on the selfish principle, demand the greatest thanksgiving. We are like little children, oftentimes quite unable to judge what is best for us, and needing the guidance and discipline of the Father's hand. We apportion the events of life into two classes of good and evil, but our division has no warrant in the word of God. There is no calamity but sin, and that is not a gift of the Father who is in

heaven. All else, waether it please or pain us, whether it give or take away, all things work together for good to them that love Him.

Nowhere are we taught that it is God's main purpose to give us prosperity. It might have been if He had willed it so, and the earth would have been peopled by a race of imbeciles who, though unruffled by any of the storms of life, were utterly without strength in their inmost souls. The heroes of history are not nursed upon the lap of ease. Theirs is the struggle, the trial and the war; theirs too the final victory. God's main purpose is not to make us prosperous, but to make us good. His chief concern is with ourselves, not with our surroundings. He would build up character. He would have us men. If what we call prosperity will best minister to these ends, then we may be sure we shall have it. But if on the other hand, as is most probable, some discipline of trial is needed to round and perfect our life, then let us be thankful when it comes. If we miss the light affliction, which is but for a moment, we miss also the far more exceeding and eternal weight of glory.

Before our thanksgiving can be universal, we must have faith in God, not the easy faith of intellectual assent, but the faith which is rooted in our inmost being. Probably there will be whole periods of our life where such a faith will not seem to need exercise at all. Our affairs moving on in a clear current agreeably to our own desires, we shall begin to wonder, perhaps, why faith is made so much of in Scripture, and in what way it is the victory which overcometh the world. But we have not yet tested it. It is not in fair weather, but when the storm rages that we need the house that is founded upon a rock. Your life and mine will be unlike the lives of most men if it has no season of trial and doubt and fear, uncheered by any friendly ray, unless we believe with an absolute certainty of conviction which it is impossible to destroy in the love and goodness of God, the God of all consolation: the God who hath not dealt with us after our sins, nor rewarded us according to our iniquities: the God who feeds the flock of mankind like a shepherd, gathering the lambs with His arm, and carrying them in His bosom; the God who is a hiding place from the wind, a covert from the tempest, the shadow of a great rock in a weary land: the God who is Father of the man Christ Jesus, tempted, despised, forsaken, yet even on the cross able to look up and say, "Father, into Thy hands I commit my spirit."

The crucial question is this: Is it God's will or is it our will which we are to seek to obey? If it is our will, then we shall give thanks only when we have what we want. If it is God's will then we shall give thanks for everything. Instead of praying for fine weather when it is wet, or for wet weather when it is fine, it would often be better to pray for grace to take the weather as God gives it. Instead of praying for riches when we are poor or for health when we are in sickness, it would be often better to pray that we may learn the merciful lessons which poverty and affliction are intended to teach us. I do not say that we are wrong when in trying circumstances we pray for escape from them. There is no sanctifying force in mere discomfort, and it is natural enough that we seek to be rid of it. But we have never any right to make unconditional demands upon God. "Not my will but thine be done" is the essence of all true petition. It might chance that if our prayer was answered, we should be infinite losers. We are so apt to mistake the best possessions of life. For example, we think we cannot live without health. You often hear men say: "Health is the greatest blessing in the world." Now, that it is a great blessing no one will deny. But if it is the greatest blessing, what of those consigned to life-long weakness, moaning out the long days in the hospitals or in the sick chambers? Are they cursed because they are not strong? Go to them and ask. Their pale faces light up with joy as they tell you how good God is to them, and if you say, "Why, I thought there was no blessing in the world like health," they will smile sadly at your childish unbelief. O brothers, let us be thankful that the best possessions of life are not upon the surface. It is a good thing to be well and strong, but I had rather be Job, stung with a loathsome malady, yet singing his psalm of praise, than the gilded voluptuary who revels in his animal spirits, but who is himself an animal delighting to wallow in the mire. It is a good thing to have enough and to spare of this world's riches; but I cannot envy Dives his splendid purple and his luxurious fare when I see poor despised Lazarus, who had once been grateful for the crumbs which fell from the rich man's table, carried by the angels into Abraham's bosom. When the end comes it will matter little what we have. It will matter greatly what we are.

I hope we begin to see that there is nothing unreasonable in St. Paul's injunction: "In everything give thanks." I need not remind you how hard it seems in the hour of disappointment or

sickness or grief. But it is the triumph which belongs to faith; not the outcome of a Stoicism which stifles every human sympathy, but of that spirit of loving submission which even in tears and anguish will cry: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." We cannot now discern all the mysteries of life. We know in part and we prophesy in part. And yet, if history teaches us anything, this at least has been its gradually evolving revelation, that all things work together for good to them that love God. From the field where righteous Abel fell, by the side of Noah toiling with patience at the ark, on the hill of faithful Abram's trial and sacrifice, on the rocks of Adullam where David fled in terror, by the exiled prophet of fire in the hour of his soul's despondency, in the midst of that den of lions which Daniel changed into a house of prayer, in the Judæan wilderness, where the stern herald of the Christ proclaimed his startling message, by the rock-bound isle of Patmos where John beheld the heavenly glory, from the dark cell of the Mamertine where Paul the prisoner of the Lord passed the lingering winter till it pleased the imperial despot to lead him forth to death, on the cross of Calvary where the Son of Man yielded up the ghost, everywhere the same great truth is revealed, that the Father will not leave his children, that all things work together for good to them that love God.

Ottawa.

Contributed Articles.

A NASCENT LITERATURE.

THAT French Canada does not possess, in the strict sense of the term, a literature of its own, can hardly be contested. This would imply the creation of a civilization, that is to say, a language, a literary mould and a succession of master-pieces. Now French Canada has derived all this from old France, which the French Canadian still considers as the source of his inspiration, the creator of literary form and the arbiter of taste. In reality, therefore, French Canadian literature can only be the continuation, on a new soil, of French literature, holding the relation of a daughter to her mother.

But, while receiving from its parents its language, its general ideas and its first inspiration, a child may modify them with increasing years, especially by study, by travel, and by ultimately settling in a foreign country. It cannot be otherwise with the French Canadian. The country which he inhabits, the conditions of existence imposed on him, and his surroundings must necessarily modify the temper of his genius, his ideas, his aspirations, his way of looking at men and things—and, in a word, force him to produce a distinct variation in civilization. And as literature is the expression of every civilization, it must be inferred that French Canada must necessarily exhibit a variation from French literature. It will remain French, while presenting at the same time elements, characteristics and tendencies which will entitle it to be called French Canadian.

The history of this literature is neither long nor wonderful to relate, for it is still too near its birth. But its existence has begun, and what astonishes one most is that it should have been born in the midst of a people which is still in the stage of childhood, and which has almost constantly had to fight for its very existence against foes who threatened destruction on every hand, and without respite. When I consider the obstacles which it had to overcome, I wonder that this literature should ever have succeeded in

obtaining a foothold on Canadian soil. The severity of the climate, the extent and density of the forests to be cleared, the roads to be made, the towns to be built and protected, the large families to be brought up, the incessant and murderous wars to be waged against the Indians, the United States and England, all these and other causes exhausted the vital energies and the resources of the French Canadians during more than two hundred years, that is to say, to the year 1840. They lacked both the time and the means to cultivate letters, and could barely acquire the knowledge requisite for their various avocations. Accordingly, it was only from the date just mentioned that we note the budding of the literary talents which excite our admiration. Since then this budding promise has burst into flower with such profusion and wealth as to justify the highest anticipations for the future. Tales, novels, travels, poetry, history and science are flourishing among us, and are receiving conscientious attention. So numerous are these productions that it would require a volume to examine the writers deserving to be studied. As I do not wish to occupy too much space I shall only indicate some of those who tower above the rest in fiction, history and poetry.

FICTION.—Even so long ago as the days of *Gil Blas*, Le Sage, discussing the influence which the novel should exert, wrote in his preface: "Reader, if you read my adventures without paying heed to the moral lessons which they contain, you will derive no benefit from this work." One hundred and sixty years later M. de Voguë writes in an excellent introduction to his *Roman russe*: "I attribute a moral purpose to the art of writing; and here is the statement best suited to convey my opinion. It seems to me that it should serve as a writer's motto: 'The Lord fashioned man out of clay, and breathed into him a breath of life, and man became a living soul.' Clay and breath, matter and life, these are the double theme of the novel-writer." Every writer who has an honest respect for man and is earnestly desirous for his welfare holds the same view. And, therefore, in spite of what is said by novelists of the realistic school, who set a moral purpose apart from their work by maintaining theories of art for the sake of art, the novel is really something above and beyond mere fictitious narrative in prose, whereby the author strives to arouse some interest, whether in developing passion, or by depicting manners and customs, or, again, by relating striking accounts of purely imaginary events. The novel really

plays the part of a master who teaches the intellect, refines taste, corrects moral error, and strives to stimulate the love of what is right and abhorrence of what is evil. It should depict evil as it is, that is, in its repulsiveness, and it ought to point out that virtue is a beautiful thing and invariably rewards him who loves and follows her.

The novel-writers of French Canada have certainly not had this ideal constantly in mind as they wrote, but the morality of their religion has always stood them in good stead. The influence emanating from their work is sound, its morality is strong, sometimes even lofty.

There is no temptation for them in pictures of metropolitan life, characterized as it is by artificiality, supersubtle refinement, lustfulness and strenuousness; they devote their attention to depicting the simple and free country life of their countrymen, which is generally healthy and of sound morality; they tell over again the countless legends handed down through generations at the ingle-nook; or they touch up the doughty deeds of their ancestors in a stirring tale. These considerations give the Canadian novel a distinctly national mark, noticeable even at a glance. A Canadian reader finds himself at once on a familiar soil, while a stranger comes upon an aspect of literature which he has never before examined.

The first to endow his country with a work of fiction fully deserving to be called a novel, is M. de Boucherville. Sprung from a noted family, M. de Boucherville at an early age exhibited talent, capacity for work and a desire to acquire distinction by his achievements. He soon attracted attention by his writings on literature and applied science. After having enriched his mind by a severe course of study he published in the *Répertoire National*, a pretty little tale entitled, *Le Pont de Pierre* which scored a deserved success. Believing that he had discovered the right vein, he began the composition of the work which was destined to be his master-piece: *Une de perdue, Deux de trouvées*. After he had written the first part of his work, he laid down his pen. It was only in his old age that he completed it, and it is to be regretted, for the second part is much inferior to the first.

The scene of the first part of the novel is laid in Louisiana and the Antilles. Having passed a part of his life under these burning climes, the author is familiar with them, and describes them with

remarkable fidelity. The hero of the book, Pierre de St. Luc, and the other characters, such as Dr. Rivard, Antonio Cabrera, Trim and Tom, and the Coco-Létart family, are all drawn by a master-hand. One feels that the author is a talented artist, that he knows how to avail himself of the resources of the language in depicting places, analysing the passions, spurring our interest and keeping it up to the end.

With a warm imagination, he gives a vivid coloring to his creations, multiplies scenes of passion, critical situations, terrible dangers, wonderful escapes and comical adventures. A real thinker, too, he boldly grapples with the problem of slavery (he writes long before the American war), and seeks a solution with a humanity of feeling which does him credit.

His style is characterized by rapidity of movement, warmth, brilliancy and clearness. When he describes the rich and luxurious nature of the South his pen becomes a brush; when he gives the topography of places it becomes a guiding hand; when he sketches the noble features of St. Luc, or the sinister face of Dr. Rivard, we see them act and hear them speak. Many of the pages of this novel will bear comparison with the best pages of contemporary French novelists. M. de Boucherville possesses in a high degree the two great qualities required by a novelist: a dramatic imagination and the art of writing, and to the union of these qualities the charm of his work is due.

The second noted writer of fiction which deserves to be studied is Antoine Gérin-Lajoie, the author of *Jean Rivard, Husbandman and Political Economist*. Lajoie was born at Yamachiche in 1824. His father was a farmer remarkable for the keenness of his mind, his mother was distinguished for her wit, education and winning face. She had eighteen children of whom Antoine was the second. Highly gifted, he was sent to the college of Nicolet. In a short time he stood at the head of his class. At eighteen he published a tragedy which met with decided success. It was dedicated to Lord Metcalfe, who sent him his congratulations and the sum of twenty-five dollars. In 1837 the rebellion in Canada and the thought of the *patriotes* in exile made a deep impression upon him, and inspired the following song, well known to every French-Canadian:

“Un Canadien errant,
Banni deses foyers,
Parcourait en pleurant
Des pays étrangers.” &c.

At the end of a brilliant course of studies, he determined to try his fortune in Montreal, and after becoming articled to a lawyer he left for the United States in order to learn English and earn enough to carry on his legal studies. But, unfortunately, the purely classical education which he had received was of no use to him in earning his livelihood. L'abbé Casgrain, who supplies us with these details, adds: "We can here place our finger on one of the defects of our system of education—the want of a practical element, possibly over-developed among our neighbors, but not sufficiently so with ourselves. Education has been reformed since that time, but whether it has taken a practical turn, and is better suited to our actual wants, the future alone can decide."

Upon his return to Montreal, Lajoie joined the editing staff of *La Minerve*. For carrying on what was practically the whole business of the newspaper, he received two dollars a week, and often Duvernay, the proprietor, forgot to pay him! And yet, he found time for reading and for arousing in his friends a love for literature and eloquence. It was with these objects in view that with their assistance he founded *l'Institut Canadien*. For years he was its mainstay, and he occupied in turn the position of recording secretary and of president.

In 1846 he was admitted to the bar, in 1855 he was appointed translator to the Legislative Assembly, and on the removal of the Government to Ottawa he became assistant parliamentary librarian, in which capacity he died in 1882. His life may be summed up in a few words: constant labor, obscurity, poverty, good deeds, and estimable literary works; it shows at every turn the force of his motto, *plus d'honneur que d'honneurs*.

His *Political Catechism* and *History of Representative Government in Canada* are valuable contributions to our national literature, but his *Jean Rivard* is admittedly his best production. It is not, properly speaking, a novel but an attempt to depict the life of an educated Canadian settler, who by dint of zeal, honesty and perseverance, reaps abundant harvests from the soil which he takes in hand. The writer's object was evidently to impress upon his fellow-countrymen the idea that agriculture is by far the most desirable of conditions and "the only one that can ever win and secure to the French race the territory lost to them by arms," and, consequently, plant it firmly, as a nation, in the soil of North America. If he met with deserved success it was by means of his

talents, his knowledge, his experience, and his truly Christian patriotism.

Jean Rivard is the story of an educated Canadian who in his youth marches into the backwoods, axe on shoulder, and there clears for himself a patch of ground which soon grows into a farm. His thrift, joined to the success of his farming, enables him to marry, and, as his family increases, he continues to add to his property, to improve his stock, and to build up a useful library. He becomes a sort of oracle among his neighbors, and when a village rises about his house he gives material assistance to its undertakings, contributes to the church, the school, and various mills, and is finally returned by his fellow-townsmen to represent them in the Legislature.

The leading thought of the book is, of course, colonization in the person of Jean Rivard. Around this figure—no uncommon type in the country—are grouped the minor characters and events. The striking features of the book are simplicity in the plan, and unity of treatment, for everything is coherent and advances steadily toward the object. Interest grows upon the reader of this rough though healthy life; from its peacefulness and its morality spring a winning and soothing influence.

The style of the book is singularly well adapted to the subject with which it treats, combining simplicity with firmness and accuracy. Its clearness and modesty might lead some to find it somewhat colorless; but such a judgment only shows lack of comprehension of that primary law of style which demands harmony of subject and treatment, and which Lajoie so thoroughly understood. An extremely polished and brilliant manner would have been eminently unsuited for depicting the ways of the pioneer farmer, his surroundings, and his life as he really lives it. The touch of local color is wanted here, and in giving it Lajoie succeeded admirably. We, therefore, hold that *Jean Rivard* is the most completely Canadian book known to us; it gives us the most faithful picture of rural life and manners in Canada to be found in the French language; it is, in its own way, a classic—and a good action.

HISTORY.—History, a chronological account of facts and events connected with the growth of nations, the depicting of national character and customs, has for its object the information and culture of existing generations. Its duty is therefore to relate and classify facts, to connect them with social, political and religious questions, to determine their laws,—in short, moral and political philosophy.

In this aspect history becomes the great teacher of mankind : although, unfortunately, but few historians are sufficiently qualified to write it. They may be divided into two schools which seem to make it a point of opposing one another instead of affording mutual support. One relates, the other judges ; the former, seeing nothing but facts, becomes lost in a flood of events, while the latter, in its search after the laws and philosophy which grow out of these facts, dies of sterility in the midst of its own seriousness and grandeur. One contents itself with descriptions of national life and so becomes absorbed in a mass of disconnected chronicles ; the other analyses the organic part of the nation's existence in order to get at its true nature with its laws and the results which spring therefrom ; and so falls into mere abstraction. Hence the complete divorce of the two schools.

Garneau, "our national historian," understood the danger of following either method and excluding the other, and therefore attempted a combination of them in his great History of Canada.

He was born near Quebec in 1809, and was sent to school at an early age. At fourteen he became an office boy. At sixteen he began to study law, dividing his time between his duties and the study of literature and the English, Latin and Italian languages. At the age of twenty-one he was admitted to the practice of the notarial profession, and a year later left for England where he spent two years devoting himself to study, and profiting by intercourse with such men as the poet Campbell, Count Camperdown and MacGregor the historian. On his return to Canada he began to study with eagerness our annals, and commenced in 1845 the publication of his history of Canada. It was well received by all learned and competent men in Canada and in France. The *Nouvelle Revue Encyclopédique*, the *Revue des deux Mondes*, and the *Correspondant* devoted to it long articles filled with praises. Henri Martin himself, the author of the great History of France, gave him the following encomium : "We do not leave without emotion this History of Canada, which has come to us from another hemisphere like a living testimony of the sentiment and traditions preserved among the French of the New World, after a century of foreign domination."

The great majority of the Catholic clergy alone, while praising the high merit of his history, bitterly criticised certain portions of it, and compelled Garneau to withdraw it forthwith from circula-

tion. Abbé Casgrain says that he "humbly submitted the last edition to a competent (sic) ecclesiastic, and gave due consideration to the observations which had been made to him." He was reproved (1) for condemning the intervention of the clergy in temporal matters, and particularly with reference to the troubles arising from the sale of intoxicating liquors. (2) For giving more prominence to temporal than spiritual matters. (3) For blaming the French government for having excluded the Huguenots from Canada, when they alone were disposed to emigrate in a body.

It appears to me that Garneau was wrong on the first point, but indubitably right on the second and third. In this view I only share the convictions of a large number of French-Canadian writers—who have the courage of their convictions—such as Darveau, Larcau, and even the abbé Casgrain. He writes that "many persons would have wished Garneau to write a panegyric instead of a history, to hide weaknesses or faults and to bring to the light nothing but lofty deeds." Whatever may be said, Garneau was a religious, honest and impartial man. It is impossible to read his history without being struck by these three great qualities of his moral nature. Gifted with talents of an undeniably high order, well versed in historical knowledge, and possessing a vigorous style rarely found in Canada, he has written a history which may easily be carped and cavilled at, but which will not soon find a rival.

After an admirable "preliminary discourse," the author plunges into the inextricable maze of our history, which no one had up to that time explored, and the documents for which, scattered and well nigh lost in the archives of many countries, had never been consulted or collected. He had to open the way: and what patience, what dogged persistence at work, what discernment, what soundness of judgment he had to display in order to bring his undertaking to a successful termination!

He triumphed over all difficulties and gave his country a book of large proportions, every part of which fits into the general plan. His reflections are almost invariably sober, but sufficient notwithstanding, with the exception, perhaps, of those on the origin and object of the settlement of Canada. But it must not be forgotten that Garneau did not intend, like abbé Ferland, to write the history of the Catholic Church in Canada. He wished to write the political, social, educational and commercial, as well as the religious history of the country, and in the conception of his plan, he appears to me

to have assigned a sufficiently large place to the church. But his narration is rapid, and from the events which he cleverly groups together he draws lofty philosophical views and salutary lessons which should be borne in mind by those for whom they were intended. The abbé Casgrain has well said that "the eye of the historian ever presides over the narration, views the course of events, examines them, seeks their causes and deduces their consequences."

Those who charge Garneau with having treated the conquerors with a severity bordering on injustice, must remember that he began to write soon after the bloody struggle of 1837. The horizon was threatening and the future dark. As he listened he heard the sound of the ever-approaching wave of Anglo-Saxon advance, and he wondered if, instead of a history, he was not writing a funeral oration. In the midst of the anxieties of such a situation who would have remained perfectly impartial?

The style is on a level with the thought, and reveals a writer of a high order. He has breadth, precision and brilliancy, but he is especially remarkable for his verve and energy. Exalted by his wounded patriotism, he writes with an ardour of conviction, a vivacity of expression which carry away the reader and influence him, especially if he be a Canadian. One feels that the breath of patriotism has passed over these pages.

Many archaisms and faults of style as well as historical inaccuracies may be pointed out in the first edition, but the fourth edition is entirely free from them. It is also a typographical *bijou*.

To sum up, Garneau's History is a masterly work which takes its place by the side of the great histories of our age. Garneau was an admirer of Augustin Thierry and of the school to which he belonged, but he succeeded in remaining free from trammels. His method consisted in grouping in an honest manner all the facts and events, in discovering their causes, and in pointing out their consequences and teachings. In this he was successful in a remarkable degree.

A. B. CRUCHET.

Montreal.

(*To be continued.*)

NATURAL SCIENCE AND THEOLOGY.

NATURAL Science may now be regarded as pre-eminently the study of the age. On every hand the wonders of nature are the subject of investigation. Her hidden mysteries, long concealed from the eye of man, are now being forcibly revealed, new fields of scientific enquiry are constantly being discovered, largely increasing the stock of human knowledge, and greatly augmenting our happiness and comfort.

For this change in the studies of the masses, we are much indebted to the speculations and assertions of a reckless infidelity. The time seems to be passing away when the common objections to the truth of inspiration and Christianity were sufficient to gain the popular ear, and command attention. The days of Hume and Hobbes and Bollingbroke are past. A more refined and polished infidelity is required to keep pace with the march of intellect and the progress of the human mind; an infidelity shorn of the rudeness and vulgarity of the last century, but possessed of all its virulence and poison. Instead of solely grounding its objections upon the Scriptures themselves, or declaiming against the possibility of miracles, infidelity has now, in certain quarters, abandoned the moral for the material. It has entered the temple of the universe, and is now with untiring assiduity testing, scrutinizing and analyzing in the laboratory of nature, the varied laws that govern and the different substances that form, the constituent properties of matter. If peradventure she may discover some tangible incongruity between nature and revelation, and sever the links that bind the universe to the throne of the Eternal! The infidel materialistic philosophy of the nineteenth century takes cognizance only of the material world, recognizing all causes but a First cause: all laws but no law-giver. "Its universe is a suspended chain, wanting the first link; a succession of impulses, wanting a first impulse; a wonderful piece of mechanism without a machinist: a creation without a Creator." It pretends to assent to the poet's words, but virtually denies them:

"Happy is he who lives to understand,
Not human nature only, but explores
All natures; to the end that he may find
The law that governs each.

That does assign
To every class its station and its office,
Through all the mighty commonwealth of things,
Up from the creeping plant, to Sovereign man."

The Pantheism, Spiritualism, Mysticism and Naturalism of past years, were but the skeleton forms of heresies, long recognized by certain heathen philosophers of antiquity; and the German socialists of more recent date, and "Secularism," or, as it has been called, "Science the providence of life," is but another name for "Atheism" and its attendant evils, socialism and communism. The attempt has, however, now been made to produce something novel and attractive in infidel theology. In the absence of direct evidence, we are not prepared to say what amount of evil the views propounded by the author of the "*Vestiges of Creation*," and still later by Huxley and Tyndall, may have effected upon the Christian world. The "*Vestiges of Creation*," appearing as it did unexpectedly some forty years since, when but comparatively little attention was given in our colleges to "Natural Science," must have left doubtful impressions upon the minds of many. "The danger of the 'Development Hypothesis,' " (which is the staple argument of the "*Vestiges of Creation*"), said Hugh Miller, "to an ingenious order of minds, smitten with the novel fascinations of physical science, has been underestimated very considerably indeed. Save by a few studious men, who to the cultivation of geology and the cognate branches, add some acquaintance with metaphysical science, the general correspondence of the line of assault taken up by this new school of infidelity, with that occupied by the old, and the consequent ability of the assailants to bring, not only the recently forged, but also previously employed artillery into full play along its front, has not only not been marked, but not even so much as suspected." And after insisting upon the necessity of extending the theological curriculum, so as to include the relations of science and theology, he went on to say: "Judging from the preparations made in our colleges and divinity halls, the churches do not seem sufficiently aware—though the low thunder of every railway, and the snort of every steam engine, and whistle of the winds amid the wires of the electric telegraph, serve to publish the fact, that it is in the department of physics not of metaphysics, that the greater minds of the age are engaged: that the Lockes, Humes, Kants, Berkelys, Dugald Stuarts and Thomas Browns belong to the past, and that the philosophers of the present time, tall enough to be seen all over the world, are the Humboldts, the Aragos, the Agassizes, the Liebiegs, the Cuviers, the Herschels, the Bucklands and the Brewsters. Let not the church shut its eyes to the fact of the danger which is obviously coming. The battle of the evidences

will have as certainly to be fought in the field of physical science, as it was contested in the last age on that of metaphysics, and on this new arena, the combatants will have to employ new weapons, which it will be the privilege of the challenger to choose."

Since the publication of the "*Vestiges of Creation*" and Hugh Miller's "*Footprints of the Creator*," which followed it, many other works have appeared bearing upon the relations of natural science and religion. The consequence is that the popular mind has been turned to this study to a greater extent than formerly. Chairs of natural science have also been established in many of our universities both in the old and new world, and attendance upon the subjects made compulsory. The pulpit is therefore now better prepared to defend the subtle attacks of infidelity than perhaps at any other period during the present century. But there yet remains a wide and most interesting field of research for the younger ministers of the church, where they may not only gather valuable illustrations for the ordinary work of the ministry, but also furnish themselves with weapons of defence against the superficial and sophistical attacks that are made upon our common faith.

The advantages of an acquaintance with natural history, besides throwing light on scripture statements and refuting materialistic theories, are indeed many. As a simple recreation it presents unrivalled attractions. The volume of nature is ever open to him who has an eye to read its lessons. It is a study that can be followed after by almost every one, and in every position of life.

"There is a lesson in each flower,
A story in each stream and bower,
On every herb o'er which we tread,
Are written words which rightly read,
Will lead us from earth's fragrant sod,
To hope and holiness and God."

As an intellectual stimulant, the study of natural science is also worthy of attention. It has a direct tendency to strengthen the faculties, to fix the powers of observation and correct the judgment. No man can habituate himself to a close investigation of the innumerable objects and beings that people the earth without having habits formed affecting both the thought and life of the most beneficial character. It has been remarked that mathematics do not more effectually discipline the powers of the mind than does a rigid scrutiny of the vast museum of animated nature. Analysis, com-

parison and generalization are all called into exercise, and in this way the "art of thinking" clearly and correctly, and of reasoning with minuteness and precision is gained, and that not associated with the weariness and exhaustion that often accompanies logical technicalities and abstract questions.

Canadian students who occupy mission fields during the summer vacations, before their entrance upon the ministry, have peculiar advantages for studying nature in her varied moods, while at the same time prosecuting their higher studies. But the mere ability to name the different objects that are seen in the woods and fields, does not make a man a naturalist, nor fit him when engaged in ministerial work, to meet the enquiries of ingenuous youth or subtle infidels regarding apparent discrepancies and contradictions between the volume of nature and the volume of revelation. The most ordinary and cursory observer can easily distinguish between the vegetable and the animal world, between a quadruped and a bird, and between a bee and a butterfly. These distinctions are so prominent that they require no skill in discrimination. But he who would aspire to the name of Scientist or Naturalist, must be able to look upon nature, not as detached and isolated fragments of creation, but as a beautiful whole.

— "Where all is form'd
 With number, weight and measure! All designed
 For some great end. Each rank
 Each shell, each crawling insect, holds a rank
 Important in the plan of Him, who framed
 This scale of beings: holds a rank, which lost
 Would break the chain, and leave behind a gap
 Which nature's self would rue."

Pre-eminence in this department is but the lot of few, and can only be attained by self-denying labor, health of body and mind, but he who discovers a single fact, hitherto unknown, and in an humble way, attempts to reconcile the ways of God and man, makes the world his debtor. It is the constant sneer of scientific men of sceptical tendencies, who seem bent on undermining the foundations of the faith, that ministers as a rule have no knowledge of the facts revealed in nature, cannot calmly reason, and simply abuse their opponents. The charge is often false. But if the young ministers of our church, and those in preparation in the different theological halls will only take advantage of the opportunities afforded them at the present day, they will be able to prove most conclusively that, while the great aim of their ministry is simply to preach Jesus Christ and Him crucified, they are not unwilling, as occasion demands, to defend every truth in God's word on scientific as well as moral grounds.

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WM. COCHRANE.

THE CIRCLE OF DIVINE TRUTH.

ST. PAUL'S words (Acts xx 27) imply that it was no easy task in his day to preach "all the counsel of God." Then as now the difficulty lay, not so much in the *nature* or *extent* of revealed truth as in the incapacity or unwillingness of the people to receive it. The ignorant and unsteadfast wrested his formal statements of doctrine to their own destruction (II Pet. iii. 16), while the narrow-minded and bigoted found in his full impartial teaching evidence only of his folly (II Cor. xi. 16, &c.) They who looked at truth as through a pipe stem, regarded him as "obscure," "broad," "dangerous." But neither perversion nor ignorance could make him shun preaching the whole circle of truth to the Ephesians. Would that the apostle's example in that respect were more closely followed by preachers of this century. For with all our boasted enlightenment, spiritual and otherwise, there is much one-sidedness and illiberality. Ministers and teachers do not seem to have profited much from the accumulated experience of the past eighteen centuries, with their narrowness and intolerance, their persecution and the consequent further rending of the body of Christ. As we recede from the apostolic age, the theological view seems to contract rather than broaden; the clamour is for melody rather than harmony, narrow systems rather than the wide circle of God's truth. The supply is equal to the demand. In the pulpit creed is opposed to creed; sect is arrayed against sect; Calvinism and Armenianism, Presbyterianism and Episcopacy are represented as directly opposed to one another. In the theological colleges of all denominations students are taught to weigh system against system, and that which has the preponderance of scripture in its favor is to be subscribed as "the truth, the whole truth, and nothing but the truth." So great is the spirit of intolerance in our own day that if the Apostle John were to seek admission into a Calvinistic sect he would be rejected as unsound, while Paul would suffer the same fate at the hands of Arminians. Thus the Church Militant moves on, while sceptics and infidels are strengthened by the fierce denunciations among professing Christians. "Ought these things so to be?" Are the doctrines thus made to oppose one another really contrary or inconsistent? Is there not a point whence they can be seen as harmonizing instead

of making discord. Suppose several men view a cathedral, each from a different standpoint, say one in front, another at the back, &c. Would not their description of the building totally differ. One might say he could see nothing but a great door, another describes windows, another, only a blank wall. Now any *one* account would likely be correct as far as stating what had been seen, but would err at once in asserting others must be false. For he who looked into the *interior* would know that the apparently conflicting statements were quite reconcilable. Indeed in order to correctly understand the appearance of the edifice one would require to take *all* the accounts into consideration. In like manner truth is many sided, and any particular dogma or system may be regarded as one aspect, but cannot be exclusively true, any more than one prismatic color constitutes light. Every cardinal doctrine has its *yea* or *nay*, *i.e.*, a sense in which it is right and a sense in which it is wrong, true and not true, an inner and an outer meaning, a relative and an absolute bearing, and these are complementary of one another. Let us take for illustration the leading systems of Protestant theology, Calvinism and Arminianism. Revelation implies two factors, God and Man, the Divine and the Human, each a possible point of survey. Take we our position on the lower, the Human, and the horizon of our theological vision becomes contracted. We cannot see far ahead into time; our plans are liable to be overturned any moment; our physical and mental constitution is imperfect and decaying; the material universe is constantly changing; there appears no order in human affairs, "A night mare and quite without a plan." To human eyes, whether looking through the medium of history, philosophy or science, there cannot appear anything but chance, license and insecurity. Whereas if we ascend higher to the divine standpoint, and behold things as with the eyes of God, how wide the horizon becomes—infinity and eternity. From that lofty eminence of holiness, wisdom and immortality, there cannot be any maze, but all appears well ordered, results foreknown, events predestinated. In short, from the former position we have Arminianism, from the latter Calvinism. It would be utter folly or wilful blindness to deny that both are to be found in scripture, and if so why not accept both, why should one system be accepted and the other rejected?

Our Saviour, and the apostles following His example, adopt the one position or the other, just as circumstances require, "all

things to all men." Chiefly the *character* of the hearers was regarded. Strong meat for men, milk for babes. How imprudent it would be to speak of predestination, effectual calling and reprobation to those whose minds are darkened by vice and whose hearts are burdened with guilt and shame. Yet it would be just as injudicious to speak of chance, falling and insecurity to those who had been led by the word to rest on the Rock of Ages for salvation. Thus the Model Preacher and Teacher gave that stronger food to His own chosen twelve because they were able to receive it (Mark iv. 11-12). To them He could say the very hairs of their heads were all numbered (Matt. x. 29), that it was necessary He should suffer in Jerusalem (Matt. xvi. 21), to them He could speak of Predestination (Jno. x. 16), of the perseverance of the saints (John x. 28), and of Reprobation, as in the case of the Son of Perdition (Jno. xviii. 12). Moreover it must not be forgotten that He had regard to their attainments in the knowledge of divine truth. Their theological education extended over a period of three years, so that gradually they were enlightened in His doctrine until the full orb of God's truth shone on them. But to the unregenerate Jesus made no such revelation: these doctrines were never employed as a barrier to the open fountain: no anxious enquirers could complain of being discouraged by harsh truths. To all such hope was extended; they were encouraged to confess their sins and ask pardon as *if all depended on themselves*. To Nicodemus or the Samaritan woman or the multitudes in Jerusalem it was not a message of fore-ordination and despair, but a gospel of opportunity and encouragement, the keynote of which was "If" or "Whosoever." Over the impenitent city He wept at their folly and sin in despising the day of visitation. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings *but ye would not.*" Here the guilt is laid at their own door, and their *ruin* is contrary to the divine purpose. If we now look at the apostles' teaching we find they studiously followed their Master's example, pursuing the same lines of thought, which like the parallel lines of a railway never meet, yet both are necessary to arrive at the terminus. They avoided anything like predestination in addressing a mixed multitude or backsliders, while to the saints they declared fully and freely it and kindred doctrines. That is to say from the human

standpoint, the *practical*, they warned, counselled and rebuked; from the divine, the *scientific*, they comforted and edified God's people in the most holy faith:

The epistles of Paul abundantly illustrate this truth. Where, for instance, do Calvinists look *chiefly* for formal statements of their distinctive doctrines? Is it not in Romans or Ephesians? On the other hand, where do the Arminians mainly look for their support. Is it not in the two epistles to Corinthians and Galatians? And the reasons for this are obvious, when once we know the inner life of the churches to which these epistles were sent. Both Rome and Ephesus were strong and vigorous, universally known for their faith (Rom. i. 8, Eph. i. 15, Rev. ii. 2-3), full of goodness, filled with all knowledge, able also to admonish one another (Rom. xv. 14), and noted for their obedience (Rom. xvi. 19, Rev. ii. 3). It was expedient therefore for the apostle to counteract the low partial doctrines of Judaizing teachers (Rom. xvi. 17), and Nicolaitans (Acts xx. 29, Eph. iv. 14, Rev. ii. 6), by presenting a complete formal statement of the counsel of God from the very highest standpoint. How far different were the churches of Corinth and Galatia. Contentions (I Cor. i. 2, Gal. v. 12) harboring fornicators (I Cor. v. i), fallen from grace into legalism (I Cor. iii. 1-3, Gal. i. 6), discarding the apostle's authority (I Cor. i. 12, Gal. i. 12), fickle (Gal. iii. 1), turning the Lord's Supper into a feast (I Cor. xi. 30), and erring so far as to deny the doctrine of the general resurrection (I Cor. xv. 12) all indicating a low state of life and doctrine. Is it any wonder then that he who wrote so profoundly to the churches of Rome and Ephesus should use *great plainness of speech* in his epistles to Corinth and Galatia? This same key unlocks the theology of Paul's other epistles and harmonizes the other conflicting statements of Scripture concerning man's part in salvation. If instead of systems we take a dogma for illustration we will perceive still further the error of exclusiveness. For example, consider the *atonement*. Of the half dozen theories concerning the method of salvation through our Lord Jesus Christ the question is frequently asked, "Which is the right one?" Many good Presbyterian divines rest satisfied with the old fashioned idea of substitution, *i.e.*, a kind of commercial transaction, while many distinguished theologians of our own age, revolting at such a thought, are content to give the atonement *only* a moral significance. Between these extremes other theories have found place and severe conflicts have been

waged in defence of them and for the overthrow of opposing theories. Every new theory has in turn been pronounced false and unscriptural, and theologians such as Maurice, Young, Bushnell and Robertson have been declared heretics. Are we then compelled to range ourselves on one side or the other? Assuredly not. The truth is no one theory is or can be a perfect indictment of all the facts concerning the atonement; at the best it can only be *one aspect* of the truth, and as such every new theory *based on scripture* ought to be welcomed. Hence the nearest approach to a perfect knowledge of the atonement is not in adopting one theory to the exclusion of others, but in uniting *all* in so far as they contain truth. Thus the substitutionary, governmental and moral theories are separately insufficient to cover the whole ground, but together are complementary parts of the truth of the atonement. Very likely other views of that important doctrine will be discovered in the course of time, but they will be of service not by proving former theories false, but in lending additional force to them. If space permitted we would see the same to be true of the other cardinal doctrines of scripture—Inspiration, Sin, Regeneration and Future Punishment. But, it may be asked, are we to accept all systems and dogmas as equally true? If not, how are we to distinguish between truth and error? The mark is plain, viz., accept *whatever is authorized by scripture*. It is the ignoring this by excess or defect that introduces error into many systems. *Unitarianism* is right as far as it goes in asserting the humanity of Christ, but errs in denying what the scriptures plainly teach, above and beyond that, concerning His divinity. The mistake is not in the positive element of their creed but in the *negative*, the essence of all exclusiveness. The Romish Church, that mixture of clay and iron, error and truth, is a greater example of the same fact. Were it the huge mass of corruption regarded by some, it could not have existed through so many centuries. Both Reason and Revelation are to be found in support of many of its doctrines. For instance the doctrine of *Confession* is founded on scripture and agreeable to human experience. The guilty heart, encouraged by the example of others (II Sam. xii. 13, Num. xii. 11), as well as the exhortations of God's word (Jas. v. 16), is impelled to confide in one who will share its burdens and impart advice. Thus almost all Protestant ministers of the gospel as well as the priests of Rome are forced by circumstances to be confessors. But Rome not only obscures the true

doctrine by surrounding it with unauthorized observances, but errs by defect in not proceeding as far as scripture warrants. Instead of confessing to "one another" it is only to the priests, who, being supposed faultless if not infallible, do not require to confess. Again the Romish doctrine of justification by works is a combination of truth and falsehood. From pecuniary motives they have emphasized and exaggerated the teaching of the Apostle James. The Reformers, disgusted with such a perversion of the truth, went to the other extreme, emphasizing and exaggerating the Pauline doctrines of justification by faith. They did not look for a *nexus* because it was believed that one of these doctrines being true, the others must be excluded as false. They could not see that *both* justification by works and justification by faith being *scriptural* are true and perfectly reconcilable when viewed from the proper standpoint, viz., *Life in the Soul*. We conclude, therefore, that *all* doctrines, no matter how apparently contradictory, if fairly drawn from the Word of God, ought to be accepted, and we are warranted in believing that if properly viewed from the right standpoint, there will be no real conflict between them. To adopt one form of truth to the exclusion of other forms in the same truth is the most fruitful source of heresy, and the history of the church during nineteen centuries is a long protest against it. When any portion of the counsel of God is ignored, He raises up men to proclaim it with all the joy of a discovery. The Judaistic heresies in the early church were necessary to show the relation between Christianity and the Mosaic Dispensation. Gnosticism was largely a reaction against a rigid literal method of interpreting the scriptures. When the church laid exceeding stress on the Divinity of Christ, Arminianism arose to assert His Humanity. The harshness of the Augustinian system brought forth the truths and errors of Pelagianism. Was not the Reformation of the sixteenth century a struggle for spiritual light and freedom against the darkness and tyranny of the Papacy. The Church of Rome failed to see that, and believing *one* side only could possibly be right, it attempted to carry out this exclusiveness to its logical consequence, the extermination of the Reformed Church. It is a pity that Protestant denominations have failed to learn the lesson. The bigotry, intolerance and persecution on their part towards one another indicate how far they have inherited the narrow spirit of Romanism. It may be that in the past adherence to strictly denominational lines has been productive of much good

in causing respective systems of theology to be developed to the utmost. The Analytic process has long held sway; the Synthetic is now required to replace it. The mines of golden truth have well nigh been exhausted, it now remains to convert the true metal into current coin of the kingdom with the impress of our sovereign Lord. No scriptural truth will thus be ignored, no system based on God's Word will be injured—but intolerance will die; the community of believers be better understood, and if organic union of the various portions of the church is ever to become a fact it can only be accomplished on that basis.

J. F. McLAREN.

Rocklyn, Ont.

THE SONG OF THE SUMMER CLOUD.

I am arrayed in light and shade,
A free-born spirit of air;
My fanciful theme like a twilight dream,
Or a maiden young and fair.

And now I float like a phantom boat
With a vague and varying hue,
Fading from sight in the beams of light
On an ocean clear and blue.

And now I am wooed by the wind so rude
As he rushes in fury past,
Who his bride doth crown with a darkening frown
As I ride in the car of the blast.

And down I pour 'mid the thunder's roar
While the lightnings gleam and glare,
Till the floods resound as they burst their bound
And laugh at what man can dare.

And now he is flown and has left me alone
To brood in bereavement and woe,
And I hang like a pall while the rain-drops fall
Like tear-drops steady and slow.

But again he returns when my gloom he discerns
And subdues his dark spirit of storms,
And the shower descends while the rainbow blends
And the sunshine brightens and warms.

The Mission Crisis.

SOME THINGS WHICH ANTAGONIZE CHRISTIAN GIVING.

IN a former paper I have discussed the nature of Christian Giving. My present purpose is to treat of some things which antagonize that virtue.

These antagonists of Christian giving might be arrayed before my readers in the language of the Apostle John (1 Jno. ii. 16 R. V.): "The lust of the flesh, the lust of the eyes, and the vain glory of life." Or, I might take the qualities ascribed by St. James to false wisdom: "Earthly, sensual, devilish," and array their corresponding substantives, "the world, the flesh, and the devil," as the force of antagonism to Christian virtue in general and the grace of giving in particular. But I prefer to adopt other phraseology though the things conceived are still the same in essence. Therefore I say, the love of pleasure in its kaleidoscopic variations, false prudence, and gross selfishness are the enemies with which the Christian grace of giving has to contend. In writing to Timothy (1 Tim. iii. 4) the Apostle Paul gives some specifications of the men of the "grievous times" of "the last days," and one of the chief of these specifications is that they shall be "lovers of pleasure more than lovers of God." Whether these days in which we live are as truly to be accounted "last days," as some suppose, let us not stop here to determine. But one thing is very plain, there are many lovers of pleasure rather than of God, even within the pale of the church. This is a statement best sustained by a few of those gleanings of incidents which are possible to any careful observer. For example, that United States millionaire is not alone who gave \$1,400 a year for his church pew and twice as much for his box in the opera house. Bishop Coxe says he knows a man in western New York who puts five cents in the offering on Sunday but pays \$800 a season for an opera-box; and the *Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the south

in which he spends thousands of dollars upon himself and family. But is it ever otherwise with the seeker after worldly pleasures? The voluptuary is never found counting the cost, or limiting the number of his pleasures. Many of them, and at any expense, fill up his bill, and what if the Gospel do go bare? What enormous sums are sunk in luxuries, either a manifest curse, or at any rate such that they might be burnt to-morrow and not have mankind necessarily either the more unhappy or the less useful! Think of the astounding fact divulged by the Government statistics of the United States, that about 1,500 millions of dollars a year are spent in that country upon tobacco and spirituous liquors. Gospel missions may cry comparatively in vain for help, while Christians deluge Christendom with destructive and criminal luxuries. Or again the cause of Christ is left lamenting while Christian millionaires furnish palaces. Picture galleries must be stocked, and works of vertu procured, sculpture must grace the scene and the myriad forms of bric-a-brac glitter all around; costly conservatories and rare flowers, precious metals graven by art and man's device, magnificent furniture, lace, damask, cloth of gold; horses of rarest breed, splendid carriages, with all the concomitants of *otium cum dignitate*—these must be provided; and money flows in a broad, deep, perennial stream. The fields of Christian effort may be as dry as the Sahara, but the valleys of pleasure shall be well watered. A newspaper of London, England, finds the price paid not long since for one of Meissonier's paintings, to have been at the rate of £24 (\$120) per square inch. That surpasses even the cost of "The Communicants" of Jules Breton—not two square yards of painted canvass—which a Canadian gentleman owns in lieu of \$45,000. But other famous pictures have changed owners of late, or are to change them, for sums ranging from \$100,000 to \$120,000 each,—more than the cost of all the churches in many a one of the best Canadian townships, sunk in a single painting! And who shall compute the power for God that is sunk in the gems and jewellery that transiently adore the fair forms of Christian maids and matrons, but which for most of the time lie casketed in dead uselessness? Think of one woman of our time—and she, one who during humbler days used to prepare the contents of her miner-husband's dinner-pail—the owner of so many sapphires and emeralds and corals and pearls and diamonds and other stores whose only use is ornament, that the total value is up in the millions! Oh, if the

spirit of the woman of the two mites could animate the modern woman, what good the cause of God might get thereby! If the prophet Isaiah come again to earth and mingled freely among our Christian society on Sundays and other days, in church and home, in family quiet and in public display, I fear that he would think it necessary to rewrite his third chapter with a new application, and with pen and ink yet more fully charged with the bitterness of heavier anger.

But here let me venture to state a thought that has many a time occurred to me. It concerns a thing that ranks with the pleasures that hinder the grace of giving from its true function—the glory of God in the spread of the Gospel. I mean the great outlay which is made upon large and beautiful churches wherein the ornamentation costs almost or quite as much as the provision for necessary uses. It is not fair to urge Christian women to dispense with their jewels, while the principle condemned in them is practised and encouraged in costly and showy church-buildings. If we insist, in the house of Christian economy, upon neatness without display, and taste without extravagance, we must in fairness carry our principle with us around the whole circle of duty. And our churches no less than our lady friends, should bear themselves modestly and without a costly store of the finery of art. Think of architectural piles reared at an expense ranging from \$100,000 to \$500,000, a large part of which expense is a sacrifice to pride and pleasure, and a violation of the principles of Gospel economy! For, apart from the modes of financing too often employed, there is in many cases a manifest disregard for “another’s burdens.” There is not, I believe, one splendid church in any of the chief cities of Canada or the States, whose real utility might not have been served as well, and indeed in many instances better, by a less pretentious and costly edifice, while the surplus could have furnished much needed accommodation to many a pastor and congregation in the border lands of the West. *There*, we are informed, they have sometimes to burrow in a “dug-out” like rabbits, or build an edifice of God like savages—all in the same land with churches costing hundreds of thousands of dollars apiece. But here an objector takes the floor—“Do you mean to say” says he “that we should not beautify the place of our meeting with God?—or that it is wrong for Christians to lavish wealth and make their temple splendid as the Hebrews did theirs?” I say in reply, dear friends, that the place where Christians meet

their God to worship Him in company should indeed be beautified with neatness of exterior and cleanness and comfort of interior, but most especially with the beauty of holiness in the worshippers. I think God is well pleased "with the ornament of a meek and quiet spirit" rather than with carving of stone, or tint of glass, or lofty dome, or cloud-piercing spire. The finish of masonry and the style of architecture are as nothing in Jesus' sight in comparison with the polishing of the "living stones" for the walls and pillars of "the temple of my God." And for the securing and polishing of these living stones, my friend, lavish all the wealth you may, and spare what you can from the cutting and carving of the mere quarry-blocks. On *these* men may find great pleasure while contemplating their dead beauty, but in *those* God shall be well pleased for His own glory's sake.

But there is another and a worse form in which pleasure seeking antagonized the true spirit of Christian giving, I mean the method so much in vogue for the production of money to the various uses of the church. In these methods we see the sturdy ox of good pretension yoked to the Gospel-plow together with the ass of worldly appetite for pleasure. The bazaars and concerts and socials; the fruit festivals and plays and shows; the fortune-telling and the gambling which are paraded before us so often as the offspring of Christian charity are a cuckoo-brood. Their moral effect is decidedly adverse to the grace we advocate. Yes, and we may add, to all grace of every name, as witness the following anecdote: A minister visiting a young man of his congregation imprisoned for forgery, was met with a defiant spirit and a severe reproof. "You and the church," said the young man, "were the authors of my crime. I began the business in your Sunday-school when they hid a gold ring in the cake. Just for twenty-five cents too, I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement so I used other folks' names, and here I am. The church may thank themselves that I am what I am: their raffling was what did it: it ruined me."

Where is the grace of giving in voting away canes at church socials to popular citizens, at so much the vote as has often been done in Canada? or in keeping intoxicants on tap in the church at so much a glass as was done in a notable instance in New York

City? or in pretty girls submitting to be kissed for a price to help the coffers of religion, as Rev. J. S. Van Dyke tells us has been done in the United States. Let any man of sense sit down and read prayerfully the 13th chap. of 1st Corinthians, and when the spirit of the passage has warmed his heart and enlightened the eyes of his understanding, let him look at the giddy throng of masquers in charity's sweet name. Tell him that pure and undefiled religion rules the transformation scene. We think we hear his exclamation, "Wonder of wonders!" It has much more the form and semblance of a Carnival or Circus whose outlandish crew

"Not once perceive their foul disfigurement,
But boast themselves more comely than before,
And all their friends and native home forget,
To roll with pleasure in a sensual sty."

The plea is often made that these "methods" are used to supply opportunities for that sociability which Christians ought to cultivate. If sociability be the object in view it is worth an effort. We Christians are none too sociable. Yes, let Christians be sociable and *consecrate their sociability to their Father's glory*. But the fact remains that this talk about sociability is largely a sham. Does not everybody know that in nineteen cases out of twenty the "methods" here denounced are suggested first and foremost by a need of money? To obtain money is their prime purpose, and the talk about sociability comes in only as a plausible afterthought. But why are such ways of raising money employed? Simply because there is a lack of confidence in the community concerned. They are not thought liberal enough to meet the emergency with direct benevolence for Jesus' sake, and perhaps the said lack of confidence is only too deeply rooted in experience. In other words, the "methods" are a sign, and the sign portends first this—there is a Christian community who have not yet learned aright the prime art of the Christian, the art of giving to Christ.

A distinguished bishop of the Church of England in Canada recently found it necessary to say in a circular to his clergy: "Serious injury has for some time past been inflicted on the Church of Christ in our diocese by the use of unscriptural and utterly fallacious methods of raising money for church purposes." He "formally inhibits" all churches and congregations within his diocese from raising money for any purpose by (1) "Raffling, throwing of dice, games of chance, or gambling of any kind; (2) All theatrical drama-

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tic or impersonating exhibitions, whether public or private." Finally he says: "The only true and scriptural method by which we can raise money for the cause of Christ is the exercise of the divine principle of self-renunciation. The spirit too often invoked is that of self-gratification or aggrandisement. Our offerings to be acceptable to God must represent not the price which some have paid for amusement and others for gain, but the self-denial of our hearts for the love we bear to Christ." What wise man could refuse to endorse the good bishop's words? Is it not being realized more and more that such "methods" are not only *not* a fruit of Christian charity, but a grievous barrier to her Christly influence? Then prepare the way of the Lord by an expurgation of the "methods." They screen the stingy and frostbite honest giving; they tacitly yield God's rights in man's possessions, and foster the idolatry of Mammon; they wed Lot's children to Sodomites, and give Satan the name of putting a shoulder to the gospel wheel—perish the "method!"

This discussion of my subject is not complete, but limit of space forbids more at present.

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THE SCRIPTURAL BASIS OF MISSIONS.*

"Go ye into all the world and preach the Gospel to every creature."—Mark xvi. 15.

THIS is the scriptural basis of missions. Nothing can be taken from it nor added to it. The command as thus delivered by Jesus to the disciples immediately before His ascension is the foundation upon which we base this scheme of Christian enterprise, the preaching of the Gospel to all peoples of the earth.

Very plain, simple words these are, whose meaning cannot be mistaken. "Go ye into all the world and preach the Gospel to every creature." To dwell upon them would seem to imperil their force. They cannot suffer by reiteration; but they may by disquisition, which too often simply means a refining process, robbing a sentence of its point and vigor. We are spared the necessity, however, of endangering the strength of this utterance by following out the design in view by the Alliance when the subject as above stated was chosen, viz., the bringing forward of those scriptural references to missions which must ever give to this command, when addressed to the Church of Christ, its significance and potency.

What has impressed me after a study of the Bible in this special connection I shall present to you. The points chosen are few, but as comprehensive as were presented to my mind; and any discussion that follows will afford opportunity of adding to them or of amplifying what I may have neglected in detail. And this much further would I say, that after studying the subject in hand as fully and carefully as my limited time would permit, and with prayer, I cannot look upon selfishness as it may be manifested in the individual, and upon that tendency to centralization which is alarming in the extreme, without hearing uttered in louder and clearer tones these words of the Christian commission: "Go ye into all the world and preach the Gospel to every creature."

I. *God's Purpose.*—The brief space in the Old Testament Scriptures that is occupied by the history of mankind in general is believed to contain, in company with the statement of their fall, a promise of triumph over him who was the cause of such ruin, in the words—the seed of the woman shall bruise the head of the

* A paper read before the Inter-Collegiate Missionary Alliance at Toronto, November 5th, 1889.

serpent. And inasmuch as it was given to the representatives and progenitors of our race, it is a promise to be claimed exclusively by no one people. He whom we believe to be foreshadowed there, is predicted as the Saviour of the *world*. Meanwhile men increase and multiply, and their wickedness grew apace also, until it pleased God by means of that devastating flood to purify the world and to give to a descendant of one member of the family saved His promise of universal blessing. To Abraham He said: "In thy seed shall ALL FAMILIES of the earth be blessed." This promise was confirmed by a covenant, and repeated unto his son and to his grandson. With that promise firmly kept in mind, though less frequent and obscure mention is made of it for some time to come, while we are observing with keenest interest God's care of a man, of a family afterwards, and by and by of a nation, we cannot forget that He is thus singling them out in His providence with some ulterior object in view. While promises assume the form of covenanted national blessings, it is only that in the fulness of time this nation shall be the medium of fulfilling the promise as made in its widest sense.

During the time in which the nation was being cradled in Egypt, and in process of transport from that land to Canaan, and while they are occupied in taking possession of their promised inheritance, God speaks himself and moves His servants to give utterance to His thought. When blessing Judah, Jacob speaks it. "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be." The latter portion of the passage is, says one, generally considered as containing a distinct prophetic declaration by itself, viz., the call and spontaneous submission to Shiloh of all nations. And to Moses God says, "This nation shall be unto me a kingdom of priests." As the priest stood between them and God so were they to occupy as a nation a similar position between God and the other peoples of the world. Unto them are to be committed the oracles of God. They are to be the depository of His truth.

And when our attention is attracted by the statement that a Star is to arise out of Jacob and a sceptre out of Israel, we cannot but believe that, while it may have a fulfilment in the reign of a temporal prince, God is guiding our thoughts to the apprehension of His plan in forming and preserving a nation that shall be the centre from which shall radiate the promised blessing to all nations, and peoples, and kingdoms and tribes.

Going farther forward in the history of this people we find them consolidated under the rule of King David, and from this time forward prophetic utterances still indicative of this comprehensive plan in the mind of God abound, and in terms much more distinct, though there are many whose definite application is difficult to understand; and this prophet-king takes a foremost place among those who make these predictions.

To look first at the Psalms. In the second the Lord says to the Son: "Ask of me and I will give thee the *heathen* for thine inheritance and the *uttermost parts* of the earth for thy possession."

The extension of David's sway is expressed in the following words: "Thou hast made me head of the heathen. A people whom I have not known shall serve me. As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me." But they point also to the triumphs of his greater Son, of whom he is the type. "All the peoples of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee" is a declaration of universal homage to the Lord. In that apostrophe which the Psalmist, when he says his heart is inditing a good matter, addresses to the Messiah saying: "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty, and in thy majesty ride prosperously because of truth and meekness and righteousness," remembering what we have already from his pen, we fancy him dwelling in ecstasy upon this mighty King's spiritual conquest of the world. In one of his prayers he gives Israel this intermediate place in God's economy of which we have already spoken. "God be merciful unto us and bless us: and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." Mount Zion too is the joy of the *whole earth*, and out of her, the perfection of beauty, God hath shined. In the 72nd Psalm Solomon's glory is extolled: but of a greater than Solomon is it said: "His name shall be continued as long as the sun; and men shall be blessed in him: *all nations* shall call him blessed."

In turning to the prophets of Israel we shall not, in their deliverances, lose sight of God's purpose respecting all people. Though each is sent with a message specially designed for Israel, or for some one of the nations surrounding, a message to them in their present circumstances, to warn them under sin, or to encourage them

in obedience, or to comfort them in trial, they go beyond that. Israel is too small a people for them to address. They have come to express the thought of God which embraces all mankind in its purposes of salvation. We scarcely pass the introduction to Isaiah's prophecy when we hear him say: "And it shall come to pass in the last days that the mountain's of the Lord's house shall be exalted above the hills; and *all nations* shall flow unto it. And *many people* shall say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths." It is he that speaks of the people that walked in darkness, saying: "They have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined;" and this One, whom he calls The Wonderful, The Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, is to have "increase of dominion and government and peace without end upon the throne of David." And Israel, though barren now, shall yet "blossom and bud and *fill the world with fruit.*" The prophet's views of the dominion of righteousness are wide, and his prophetic vision is so keen that particular places are mentioned. "The isles shall wait for his law;" and, running in thought to the far East, he says: "They shall come from the land of Sinim."

In like manner we run through the remaining prophecies and find more or less frequent expression of this purpose of universal blessing. Ezekiel, while speaking of the downfall of Zedekiah, and the restoration under Zerubbabel, declares the word of the Lord, saying: "I will also take the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and an eminent; in the mountains of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall gather every fowl of every wing." According to Daniel "the kingdom of the saints of the Most High is an everlasting kingdom and all dominions shall serve and obey him." AMOS declares that "God will raise up the tabernacle of David that is fallen. . . . that they may possess the remnant of Edom and of all the heathen." "*Many nations* shall come and say, let us go up to the house of the Lord; and Messiah shall be great in the ends of the earth," is part of Micah's prophecy. And it remains for Zechariah, when he sees in prophetic vision Zion's king riding upon

an ass, to assert that "he shall have dominion from sea to sea and from the river to the ends of the earth."

So we do not read the thought of missions *into* the Old Testament Scriptures, but God gives us that thought in the beginning, and we read the Bible in the light of it. The apostles saw it when their minds had been illuminated by the Spirit of God. James justified Peter's going to the Gentiles by saying—and to this agree the words of the prophets as it is written: "After this I will return, and will build again the tabernacle of David. . . . that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called saith the Lord." Paul, too, in his epistle to the Romans would make very clear that "Jesus Christ was a minister of the circumcision to confirm the truth of the promises made unto the fathers, and that the Gentiles might glorify God for His mercy, as it is written: 'For this cause I will confess to thee among the Gentiles and sing unto thy [name.]' " And when combatting that Judaism which had crept so insidiously into the church of Galatia he asserts that "The Scripture, foreseeing that God would justify the heathen by faith, preached before the Gospel unto Abraham, 'In thee shall all families of the earth be blessed.' "

In reading therefore these Scriptures we mark the statement and unfolding of a plan of salvation world-embracing in its comprehensiveness, and in all the events that transpire we see the hand of God, and are irresistibly led to the acknowledgment that He is ordering and controlling all things to fulfil His promise to Abraham, and bring salvation to the ends of the earth when the fulness of time shall come.

Several centuries we know separate the Old Testament Scriptures from the New: but we scarcely think of the lapse of time. We seem, in a moment merely, to be introduced to a change of scene, and there before us upon the stage of human life is this Man. The Wonderful, so long predicted, the mighty agent for the fulfilment of God's promises. And though the activity of His three years of earthly ministry was confined to the limits of the land of Judaea, and to the people to whom He said He was sent, with but an occasional incident of blessing brought to the Gentile, we know how abundant and explicit are the utterances of the inspired writers upon the world-wide character of His earthly mission. He is the glory of His people Israel, but also a light to *lighten the Gentiles*, and to remember His designation as the LIGHT OF THE WORLD is

sufficient for us who are already familiar with the statements of His mission, and the varied accounts of His life, to call us back to contemplate in Him the decided and complete manifestation of the divine purpose to make the riches of his grace accessible to all peoples and kingdoms and tribes.

These passages of the word that we have so hurriedly considered bring us into touch with the *thought* of God, and into sympathy with His *plan*, the end of which is revealed with vivid distinctness. In living contact with the Word, a man can never lose the conviction that a *world-wide evangelism*, and nothing less will satisfy the divine purpose. It is most humiliating to think that it is necessary in many cases to prove this, and to go over and over again the passages bearing upon this point. We imagine that the voice of upbraiding with which the Saviour would address such unevangelistic followers would carry much more stinging rebuke than when He expounded Scripture to the disciples sceptical of the resurrection: "Oh, fools and slow of heart to believe all that the prophets have spoken." As Dr. Pierson says: "God's eternal purpose concerning this world should be so engraven on our minds and hearts that no doubt can ever arise as to the fact and nature of His plan, the destiny of the gospel, or as to our duty." Will the thought of God's plan lead to lack of interest? Will prophetic utterance but act as a sedative, and lull to deeper sleep the already slumbering activity of the Church of Christ? No, indeed! But when vividly conceived, it will serve to quicken the dormant powers of the church, and make a people restless, unwilling to hold their peace, until the Gentiles see His righteousness, and all the kings His glory.

II. *The condition of those who are without God, and their appeal to us in our enjoyment of Gospel blessing.*—Let us read the Bible as giving a description of those who are without God. "The wickedness of man was great upon the earth; and every imagination of thoughts of his heart was evil continually." "Men of Sodom were wicked and sinned before the Lord exceedingly."

The making and worship of a golden calf shows what Israel had learned from the heathen. Their abominations are such that the strictest charges are made to Israel to keep pure from them. The priests of Baal, to make their God hear, cut and lash themselves till the blood flows in streams. The King of Moab offers his son as a burnt-offering to turn the tide of battle; and it is recorded that Manasseh a young King of Israel in following the abomina-

tions of the surrounding heathen nations, "reared up altars to Baal. . . . worshipped host of heaven. . . . made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." "The habitations of horrid cruelty" is a comprehensive statement for what is too awful to describe in detail, and idolatry, the worshipping of mere blocks of wood and stone, while represented as calling forth the anger of Him who calls Himself the Jealous, is also held up in pitiful contrast with the worship of the only living and true God, who made heaven and earth, and all things, and in whom we live and move and have our being.

The lapse of centuries betters in no degree the condition of those without God. The awful descriptions given by Old Testament writers is confirmed by Paul. "Vain in their imaginations and their foolish heart darkened. They have changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie and worshipped the creature more than the Creator. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." This is simply what returned missionaries from the South Seas, and from Central Africa, and other places are telling. The writers of the Bible knew of a comparative few like that. We know of hundreds of millions in a similar state. And the consequences of their wickedness is most clearly and impressively stated by Paul: "The *wrath* of God is revealed from heaven against their ungodliness and unrighteousness, and they are given up to uncleanness, vile affections, and to a reprobate mind." And the reason given for this is, "They hold down the truth in unrighteousness, because that which may be known of God is manifest in them, for God hath shewed it to them." They did not like to retain God in their knowledge so they were given up, and they are without excuse.

It is to this apparently almost complete moral corruption and degradation, and to the consequent hopeless condition, known to be true at the present in many places, the Bible directs our attention; and what a sight it is to move us to pity! That indeed is the very

design of the presentation. The very *need* of the harvest is the call to the reapers. And the appeal is made to us who are not as they; to us who have the blessings to which they are strangers. They know not that God was in Christ reconciling the world unto Himself. We do, and believe that we have pardon and a hope of eternal life through faith in that Name that is above every name. To impress upon us the natural duty in such circumstances the Bible in its history of incident shows how hearty is the response of those who have it in their power to bless, to the silent or uttered demand of the physically and spiritually wretched. The little maid carried away captive to Syria must tell her Lord through her mistress that if he would go to the great prophet in Israel he would be healed of the leprosy. And of how many a missionary sermon are the words of the leper the text, when, conscience-stricken for his selfishness in revelling in the abundance left by the Syrians in their hasty flight while those in the city were starving, he said to his fellow: "We do not well; this day is a day of good tidings, and we hold our peace. . . . now therefore come, that we may go and tell the King's household." You will find also that the leper, an account of whose healing is given in Mark's Gospel, though he was charged to hold his peace, went forth and blazed abroad the whole matter. We believe absent-mindedness to be reprehensible, but do not blame the woman of Samaria for forgetting her message to the well, and going to her companions in the village saying: "Come see a man that told me all things that ever I did. Is not this the Christ?" Andrew knew that Peter had not met the Messiah so he brought him to Jesus; and Philip could not refrain from telling the good news to his friend Nathanael. Paul's principle in work was this,—he determined to act towards Greeks and Barbarians, to the wise and the unwise as one who was a *debtor* to them, who owed to them the communication of the blessings he had already received. He was restless, if we might so speak, after having preached in a place, eager to see their faith develop, that he might go and preach in the regions beyond. These incidents kindle our interest, and remind us that every day *our* humanity is aroused to attend the cry of need. Overboard goes the cargo of the "Missouri," in mid-ocean, because Captain Murrell sees the "Danmark" sinking with more than 700 passengers on board. More than a million of dollars is not too much to send to the relief of those who suffered at the Johnstown disaster: and even

the millions of China, when their land is devastated by flood, and they, homeless, and unsheltered from the inclement atmosphere, are the prey of pitiless famine, are not too far distant to appeal to our human sympathy. We cannot say so much spiritually; and yet *how much more ought the condition of the heathen and all who are without God, and without hope in the world, to appeal to the sympathies of those in whose hearts the love of God has been shed abroad by the Holy Ghost!* It must appeal to what of God is in us as it appealed to Him. His sending of Christ as our Saviour is said to be just that response of love to the cry of need. He said that there was no eye to pity nor hand to save, so His own eye took pity and His right arm brought salvation unto Him. Brethren, in a good staunch ship capable of weathering any storm, with a supply on board sufficient for a long voyage, with all sail set, we are skimming across the ocean of life; and yonder, upon the horizon, first the lookout, and then all on board, behold fluttering in the breeze the signal flag of distress of the heathen as they cling to the miserable hulk of their false faith, expecting soon to be engulfed in the surging waters; and I ask myself, and I ask you, in the light of the circumstance, is it not most *natural* that we should direct our course to them, sacrifice, if need be, some of our comforts, take them on board, and *together* float into the haven of eternal rest?

III. *The Triumphs of the Gospel.*—From the words of Christ himself we learn as He speaks of the impenitent cities, Chorazin, Bethsaida, and Capernaum, that had He gone with His mighty works to the heathen cities of Tyre and Sidon they would have repented in sackcloth and in ashes. When He did go in the person of His disciples such triumphs crowned their labour. Trophies of grace were given them from among the Jews also. The success of the seventy whom Christ sent forth throughout Israel, and who returned declaring that even the devils were subject to them, was prophetic of the abundant fruit of apostolic labor in preaching the Gospel. Over ten thousand must have been added to the church at Jerusalem in a very short time after the day of Pentecost, as the record shows. Jews and Gentiles were alike brought in, priests and the common people. Throughout all Judea the good news spread. Peter was privileged to see the Holy Ghost fall upon his hearers at Jerusalem on the day of Pentecost, and the same joy was given to him at Caesarea, only it was the Gentiles who were now brought in. Samaria gives heed to Philip when preaching Christ. Paul is con-

verted, and after a few years he and Barnabas go as the Church's missionaries to the heathen. Their success in Paphos, Perga, Iconium, &c., is familiar to us. Later on we follow with interest Paul's journeyings, and in a very short time the great part of Asia Minor, and the chief cities of Greece yielding homage to King Jesus are the trophies of his work. Judaism, learned heathendom, stern, cruel heathendom, licentious heathendom, in turn acknowledge the power of the truth. Formosa, Madagascar, Erromanga, Telugu. Japan, China, India, cannot speak more convincingly of the power of the Gospel than Asia, Ephesus, Philippi, Corinth, Athens, Rome and other places, as we may learn by reading the Acts of the Apostles and the several epistles addressed to the churches organized in these several places.

Our missionary records dwell upon special instances of the triumph of grace: and how many of the individuals mentioned in the New Testament may be like A Hoa, or Africaner, or U-Bor-Sing, or Sheshadri, or San Quala the Karen slave, or blind Bartimeus of Hawaii, we cannot tell. There are at least a number mentioned. The Ethiopian eunuch attracts our attention. There is also Simon the sorcerer, Sergius Paulus of Paphos, Timothy, Philippian Jailer, Lydia, Dionysius, Damasis, Crispus, Sopater, Gaius, Aristarchus, Trophimus, Onesiphorus, Onesimus, &c. Accompanying their profession of conversion, whether made by communities or by individuals, are the tokens of genuine repentance, such as turning from idols to serve the living and true God, the burning of books of curious arts, and the gradual forsaking, at least, of heathenish practices. The triumph of these Apostolic laborers was genuine. It was as real as that of the seventy which is described by Christ in these words: "I beheld Satan as lightning fall from heaven." He was hurled headlong from many a lofty seat by these faithful messengers who went forth in the strength of the Lord, so mightily grew the word of the Lord and prevailed.

The secret of their successes is found in such verses as these: "They went forth and preached everywhere, the Lord *working with them* and confirming the words with signs following;" "The hand of the Lord was with them." He was with them just as He was with Israel in the pillar of cloud and fire. He guided them. Showed them clearly where to go, and where not to go. Who sent Peter to Cesarea? The Lord. And by what power was Philip induced to go to Samaria, and again to speak to the Ethiopian? It was by the

influence of the Holy Ghost. Paul and Timothy desired very much to preach the Gospel in Asia, and in Bithynia, but the Spirit suffered them not. They had no intention of preaching in Macedonia; but, at Troas, in the night vision, the man of Macedonia was heard by Paul crying for help, and they assuredly gathered that this was a call to preach the Gospel in Europe. In Athens, Paul spent a year and six months, and might have left sooner, but the Lord had told him to abide as he had much people in that city. And everything was overruled by God for the furthering of His work. The persecution of Herod only sends the disciples everywhere preaching the Gospel. And had it not been that Paul went up to Jerusalem in the face of the prophecy of Agabus that he should be bound at that city, and that his presence in the temple caused such a riot, would the Gospel have been declared by him at Rome?

In working with them He opened the way for them. What a cheering thought that must always be to those who go forth in the name of the Lord! The requests for prayer that have been sent back by the three gentlemen who have gone from Montreal Presbyterian College have taken this form: "Pray God that the people may be ready for our coming." That manner of working is so clearly seen in the Old Testament that we should be surprised were it not a marked feature in providential care in the New. Though Moses fears the people of Israel will not receive him, he finds that when he confronts them in Goshen God has already prepared their hearts to believe his message. It seemed a simple incident that a Midianite should dream of a barley cake tumbling against a tent and overthrowing it, but God uses the dream and the interpretation given by a fellow to create such terror in the hosts of Midian as to make the victory of Gideon a comparatively easy work. So God, when He wishes to bring Jews and Gentiles together in the Gospel, works at the same time upon Peter and upon Cornelius; and, for Paul, upon his European tour, a heart open to the truth is found in Lydia of Philippi, and a door is opened for the truth at Corinth.

Further, He was with them to give the comfort and help of His presence in persecution. They could actually count it joy that they were enabled to suffer shame and persecution for His name; and so abundantly fulfilled was the promise, "When ye are brought before rulers and councils. . . . for my sake, take no thought saying what shall we speak for it shall be given you in that hour what

ye shall speak," that we wonder if ever again such convincing utterances were delivered as came from the lips of Stephen, and Peter, and Paul, when placed on trial for the faith delivered to them. The pangs too of separation from home and kindred would not sore distress them when fresh in the memory were these words, "And every one that hath forsaken houses or brethern, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Such was the wonderful *comfort* of the Lord's presence with them. And still further, the chief feature of God's presence was the *power of the Holy Spirit in bringing home with convincing and persuading power their declaration of the truth.* The excellency of the power that was evident in their work of evangelization was not of them, but of God. For the absence of that power no gifts, however varied or wonderful, could have compensated. The word of the Lord unto Zerubbabel was: "Not by might, nor by power, but by my Spirit." Had their work been but to convince men of the excellency of some system of ethics human agency might have been found to be sufficient; but to win men to faith in the Gospel, to bring them into the possession of everlasting life, required the life giving power of the Holy Ghost. He was promised by the Saviour, was duly given on the day of Pentecost, and His presence enjoyed in fuller measure as their faith was strengthened, and their labors more abundant. They were not sent forth upon a warfare at their own charges. When God wants His people to do any work for Him, He goes with them, and takes to Himself the glory of accomplishing the work. We have seen that whether He wants Moses to bring His people out of Egypt, or Joshua to take Jericho, or Jonathan and his armor-bearer to smite the garrison of the Philistines, or David to slay Goliath, or Nehemiah to build the walls of Jerusalem, or seventy to prepare Judea for His coming, or Peter to convince opposing Jews, or Paul to preach salvation to the Gentiles, *He went also* and adequately supplied what the exigencies of the case demanded, and what the power of the enemy rendered imperatively necessary. It was His presence that rendered Israel invincible before the face of the enemy, when five could chase an hundred, and an hundred put ten thousand to flight. As the Lord chose, He could save by many or by few. The whole host of Israel might go up against the opposing armies, or their numbers might be sifted to

three hundred, or one man might be chosen as sufficient to turn the tide of battle. Mighty and eloquent Apollos might be the chosen instrument, or humble Aquila and Priscilla. The very weakest and most insignificant instrumentality may be used, as the rod, the smooth stone, the trumpets of ram's horns in the Old Testament: and turning to human agency in the New Testament, men of humble station, whose scholastic attainments with an exception or two are of the most inferior character, having no prestige in the eyes of the world, some of them cowardly, one, who though he has much else has a very weak bodily presence, and his speech is contemptible, silence the accusations of councils, make kings tremble, terrify the adversaries of the truth, and gather thousands into the Kingdom of Jesus Christ. They uniformly disclaim that their natural gifts have supplied the potency that characterized their addresses, but, on the contrary, say that their speech was not with words "which man's wisdom teacheth, but in demonstration of the Spirit and with power." In the work of evangelization we need the power of the Holy Ghost working through living men. It is only through them that He does work. And what promise has been more definitely, more amply, fulfilled than the promise of the Spirit? As therefore we for a moment survey in prospect the work of evangelization, with all that is included in it, the self-denial it may involve, the dangers the labourer may incur, the hardships he may have to endure, the deadweight opposition of apathetic Christendom, the moral corruption of civilization, the pollution and degradation of heathendom, the inveterate hostility of man's depraved nature to meet him everywhere, what can speak more powerfully to him than the promise accompanying the command of the Saviour? It amply compensates for all self-denial. It is a cheque for all expenses, it is an order giving right of way against all comers, it is a guarantee of power, and a trustworthy prediction of success in heralding the name of Jesus.

In three aspects has scriptural reference to missions been considered by us. And it is in the light of these considerations that the command of Christ has its significance, and comes with such tremendous force to as many as consider it. God's purpose to evangelize the world; the heathen, and the unregenerate everywhere stretching out their hands to us; the triumphs of the Gospel through the power of God as a prediction of still greater conquests to mark the progress of future evangelism, intensify the utterance

of that command to such a degree that the will of the servant is taken completely captive by his Leader, and a man has no choice but to say,—“ Lord ! here am I, send me.”

I most certainly believe that if the interest we call forth by our missionary addresses is to be something more than transient, we must bring men into closer contact with this Word, with its distinct utterance, and the authority with which it commands the attention of men. Let them hear the *voice from heaven* speak. Nothing like it to silence objection, and to bring the true issues before the mind. Nothing *but* it, we should say.

You know that a most critical time in the public career of Daniel Webster was that when an able and unscrupulous opponent by a most masterly and audacious speech reflecting upon his public character sought, in the opportunity afforded by the discussion of a measure in the Senate, to crush his noted rival. By a perfect storm of eloquence he carried the sympathy of his auditors. But there was one defect in the speech, he had violated the strict rules of debate, and wandered from the point at issue. Therefore, when Webster arose to deliver his impromptu reply, he said “ Mr. President, when the mariner has been tossed for many days in thick weather and on unknown seas, he naturally avails himself of the first pause in the storm, the earliest glance of the sun to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and before we float farther on the waves of this debate refer to the point from which we departed—I ask for the reading of the resolution.” This stroke had the desired effect ; the audience was brought back from the consideration of trivialities and personalities to the main point, and enforcing that by what has been called an “ unexampled instance of forensic eloquence ” he triumphed and saw the would-be crusher relegated to a humbler position in political life.

Let us do likewise in enforcing missionary truth ; let us demand attention on the part of those whose minds are already pre-occupied by trivial considerations to the question at issue. Let us then, not by entrancing oratory, by wisdom of man’s words, but by *exposition* and emphatic *reiteration* of the truth, engrave upon their minds the purpose of God, the need of the world, the responsibility of the believer, the promise of success ; and the words which shall command the consecration of their time, of their means, of their energies, of themselves, will be, “ Go.” “ Go ye into all the world, and preach the Gospel to every creature.”

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

THE CHRISTIAN ENDEAVOR MOVEMENT.

I VENTURE to ask the readers of this influential journal to suffer a word on that remarkable movement of modern life called the "Young Peoples Society of Christian Endeavour." This Society is happy and modest in its title. It lays claim to no exceptional merits. It only claims for itself the privilege of honest and earnest endeavour. God bless it. It has in it the sprightliness of youth, the freshness and vigour of untried and untrammelled impulses. So wonderful has been its expansion and power, that many have been suspicious of its pretensions, and have fought shy of its workings. Others have been slow to acknowledge its possible influence or to grant it a fixed place among agencies for good. Yet after all, has it not been an unexpected but gracious answer to the earnest yearnings of every true worker in Christ's vineyard? How to reach boys and girls of even the poorest and most degraded families was long since solved by Robert Raikes; but how successfully to preserve or to make unbroken connection between Sabbath Schools and the army of stalwart soldiers of the Cross, prepared to bear the heat and burden of the day, was to be found only in such atchp-work institutions as professed to attract by questionable amusements or mutual improvement societies. In these there was found no vital cord that sustained a continuity and enlargement of boyhood's best life. That there was a missing link, becoming ever more hopelessly lost, was the regretful confession of our age. We think we see in the Young Peoples Society of Christian Endeavour a hopeful movement for the recovery of that golden link in our Christian life.

Perhaps no one ventured the hope that from the sober habit of Prayer might arise a movement that would woo and win the freshness and sprightly ardour of youth. Nevertheless even from that holy art of holding converse with the God and Father of all, has sprung as if by magic a mighty wave of fervent endeavour that bids fair to give a quickening impulse to the Church Universal. This movement has found its spring and power in the most unexpected of sources, even in the secret place of the Most High. It

has its first impulse down deep in the all-pervading need of the human heart, and has shaped its growth from a prime condition of blessing,—prayer. Communion with God at once opens up the heart, letting out the cry of need, and letting in light and life, God's answer to that cry. In the Fatherhood of God is discovered undoubted confidence in His wisdom and forethought, as well as in His sympathy and power. As the hearer and answerer of prayer, He answers needs, not desires; and like an earthly father reveals His wisdom and love, as well by sometimes answering no as saying yes. This confidence is seized by childlike affection and is earnestly striving for a Father's gifts. Certain results we think are likely to flow from this movement. First, may it not restore to many a home the hallowed season of family prayer? Shall there not grow up in our churches young men and women who may become heads of households where God's name is fragrant with honour, and shall there not grow up in our churches a band of young men, ardent, and true, who shall represent the strength and stability of modern life? And lastly, may we not hope that the conception of prayer may rise from that of irksome duty into that of glad privilege and blessing.

W. R. CRUIKSHANK.

PRAYER MEETING TOPICS FOR JANUARY 1890.

II.—JAN. 12.—OUR STEWARDSHIP—(MISSIONARY.)

In Luke xvi. we have the parable of the steward, part of which may serve as an introductory study for this subject.

1. From Christ we receive our stewardship. Matt. xxviii. 18-20; I Tim. i. 1; Titus i. 1; I Tim. i. 12; II Cor. v. 20.

The case of Jonah and others of the prophets, as found in the historical and prophetic books, the sending out of the seventy, and the choosing of the twelve will all contribute in illustrating this first thought on stewardship.

2. The trust that we hold. The commission as given at the close of the synoptic gospels states this clearly. It is preaching the gospel. See also Acts v. 42, xx. 21; Titus i. 2-3. Great care must be taken lest we substitute anything for that. Matt. xv. 9; Acts iv. 12; Luke xi. 46; Gal. i. 8-9; Col. ii. 8.

The responsibility resting upon us as stewards is seen still more fully when we consider that our message is for the *whole*

world; and to accomplish this haste is required. Too much must not be wasted on those who have the light and refuse to believe in it. There are many passages of scripture bearing upon this, of which a few of the more prominent may be chosen.

3. The trust is committed to *all* believers. Study the circumstances in which the commission was given, that not to the apostles alone, but to all the disciples was it entrusted.

See also Matt. v. 14; Acts viii. 4. Here the people did the work, and the apostles went down afterward. The dispensation of the Spirit is such as to enable *all* to be workers. I Cor. xii. 7-10. Note also Priscilla and Aquila instructing Apollos more perfectly in the way of God.

4. An account of our stewardship is to be rendered, and the faithful shall receive a reward. Parable of the talents II Cor. v. 10; I Cor. iii. 8-15; Ez. xxxiii. 1-10; John iv. 36; Dan. xii. 3.

III.—JAN. 19.—THE GREATNESS OF LOVE.—I. COR. XIII. 1-14.

In the preceding chapter the Apostle has spoken of the various gifts possessed by the members of Christ's body. All given by the same spirit. He concludes with these words. "But covet earnestly the best gifts, and yet shew I unto you a more excellent way."

The "more excellent way" is the subject of this 13th chapter. "*The greatness of love.*"

Greater than the gift of tongues because it sanctifies this gift to noble uses. Where this is possessed without love it may be a great power for evil.

Greater than the gift of Prophecy, because this has been possessed by those who have been lacking in love. Compare Num. xxiv. 17-18; with Rev. ii. 14.

Greater than the gift of understanding all mysteries and all knowledge. Because familiarity with an almost infinite variety of subjects, and deep penetration into the mysteries of both heaven and earth may be possessed by those who have no love for God or man.

Greater than faith, even the highest kind. Compare Matt. xvii. 20; with last clause of 2nd verse.

Greater than Almsgiving. See Matt. vi. 1-2.

Greater than the suffering of death. The self-inflicted sufferings and death of the heathen a proof. Love to God and man

must be the moving cause of all our giving and suffering. If not, "it profiteth me nothing."

The excellent characteristics of love prove its greatness:

"It suffereth long and is kind." We may suffer a good deal and yet not be kind, but love is kind as well as long-suffering. Prov. x. 12; 2 Peter iii. 9.

"Love envieth not." This produces peace and harmony. "Where envying is there is strife, &c." James iii. 16.

Love is free from rashness and pride. "Vaunteth not itself, is not puffed up."

Love is prudent, polite, gentlemanly—"doth not behave itself unseemly."

Love manifests a spirit of self-sacrifice. Finds happiness in seeking the good of others. "Seeketh not her own." See also chap. x. 24; Gal. vi. 2.

Love exhibits self-restraint in the presence of provocation, remembers the words of the Wise man, see Prov. xiv. 17, "is not easily provoked;" because "It thinketh no evil."

"Love rejoiceth not in iniquity." This it cannot do because it is a lower depth of evil to approve of sin than it is to commit it. Rom. i. 32.

Love rejoiceth in everything which is right "in, or with the truth." Everything which is in accord with the truth is matter for joy.

Love remembers that there are weak ones, and erring ones, and is ready to hear with them. Rom. xiv. 1; xv. 1-2. "Beareth all things."

"Love believeth all things." All that God hath said. Psalm exix. 66. Will rather suffer by a neighbour than cultivate a suspicious mind.

Love always hopes for the best, and possesses a power of endurance which cannot be sustained where there is an unwillingness to submit to God. See Job xiii. 15; Psalm xxiii. 4.

Its permanence proves its greatness. "Charity never faileth."

When prophecies shall fail, tongues shall cease, knowledge shall vanish away, love shall continue the same.

When the glass, through which we have seen darkly, shall be removed, so that we shall see face to face; and the partial knowledge we have acquired here shall give place to the clear and perfect knowledge to be revealed hereafter, so that we shall know as

we are known. When faith shall give place to sight, and hope to realization, then shall we be assured of this truth that love is the greatest of all, because, not only does it not fail, but its characteristics remain the same.

IV.—FEB. 2.—NOT LIVING UNTO OURSELVES.—II. COR. V. 11-21.

Paul on his second missionary journey visited the luxurious and effeminate city of Corinth. (Acts xviii. 11). There he remained a long time, (Acts xviii. 11), and established a Christian Church. Soon after his departure error, disorder, divisions and vice entered and threatened the existence of the infant church. (1 Cor. i. 11-12: v. 1) To correct these evils Paul wrote to them the 1st Epistle to the Corinthians, and sent a faithful laborer to speak for him. Repentance and reformation followed. But *all* were not won to righteousness and order. *Some* had no regard for the apostle himself. His great zeal for Christ they construed as activity in gathering a sect around himself. Because he used "all means" to "save some," they accused him of being unprincipled and in a bad sense "all things to all men." His earnestness and enthusiasm in laboring for souls they took for madness, and declared he was "beside himself." A part of the section before us is a *vindication* of the Apostle. He says in substance that he does not live to himself; that he does not seek his interest but the glory of God and the good of men: that it is not vain glory, but the terror of the Lord that impels to persuade men; that it is not madness but the great love of Christ to men that presses him to exert all his energy for the good of men. He thus shows he does not live unto himself, but unto God who loved him, and unto the Saviour who gave Himself for him. This manner of living he lays down as the duty of all Christians. He judges that one design of Christ's death was "that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." Let us from this passage assign some reasons why Christians should not live unto themselves.

I. "The Terror of the Lord" should lead them not to live unto themselves. This expression "the terror of the Lord" is to be taken in connection with verse 10. "We must all appear before the judgment seat," &c.

1. There are terrors to the unbelieving. Matt. xxv. 41, &c.

2. There are terrors to unfaithful servants. Matt. xxi. 43; Luke xii. 45-47; 1 Cor. ix. 27.

II. Their standing in, and relationship to, Christ should lead Christians not to live unto themselves. Verse 14. "If one died for all, therefore, all died" (R.V). Christ died *they* also *died*. They are represented as having died to sin to the world, to self-interest. Christ rose again; and they were raised to newness of life. Rom. vi. 4.

III. The great love of Christ should constrain them. Verse 14. "The love of Christ" here is the love of Christ to men—not our love to Him.

1. Through that love the Son of God died for us. John x. 11; xv. 13.

2. Through that love Christians have been quickened. Eph. ii. 1.

3. Through that love Christians have been reconciled to God. Verse 18.

4. Through that love Christians will be kept, (Rom. viii. 35-39), and brought to heaven (Jno. xvii. 24). Such love should constrain Christians to live not unto themselves.

IV. Because the Ministry, or Word, of Reconciliation is committed to—laid upon—Christians. "God.....hath committed unto us the word of reconciliation." We have heard of Christians who paid the ransom of slaves at a distance: but their avaricious masters did not tell them the glad tidings and they remained *slaves* still. Christians have the *word of reconciliation*. Shall they—reconciled themselves—withhold it!

V. The *works* of God, as well as His word, may teach the same lesson. Look at nature—no selfishness. One thing exists for another, one contributes to another's good. See this in sun, moon, trees, plants, &c.

Partie Française.

LA PURETE DU CŒUR.

"Bienheureux ceux qui ont le cœur pur, car ils verront Dieu."—Matth. V, 8.

L'HUMANITE a toujours été consumée de la soif d'une félicité sans bornes et tourmentée du besoin de trouver une source où elle pût étancher cette soif ardente. Tous les sages de ce monde se sont donné pour tâche de la guider dans sa recherche du bonheur, de lui en indiquer la voie, les conditions, soit en lui prescrivant quelque système particulier de philosophie, soit en lui imposant la pratique d'une religion de leur choix et souvent de leur invention. Mais sous la conduite de pareils guides, l'humanité a continué à gémir, après s'être assurée, par sa propre expérience, de la vanité de tous ces moyens qu'on lui proposait et de leur impuissance à combler le vide de son cœur, à pacifier sa conscience et à dissiper les ténèbres sur ces grands problèmes de la vie et de la mort qui confondent la raison.

Dieu l'aurait-il donc condamnée, cette humanité créée à son image, à une recherche stérile, à la poursuite d'un objet qui doit sans cesse se dérober à son étreinte ? La fleur affaissée sur sa tige reçoit du ciel la rosée qui la rafraîchit ; le cerf altéré trouve une source d'eau vive pour étancher sa soif ; l'oiseau épuisé trouve un gîte pour reposer ses ailes fatiguées ; et Dieu, qui a ainsi pourvu aux besoins de ses plus humbles créatures, refuserait à l'homme le bonheur dont il a allumé la soif dans son cœur ? Non ! ce serait faire injure à la justice et à la bonté de notre Père céleste, que de croire qu'il aurait ainsi pu nous tromper. Il nous a vus angoissés et perdus dans le désert de la vie, poursuivant des fantômes comme un voyageur égaré par l'illusion du mirage, et il est venu en son Fils nous prendre par la main pour nous guider à la vraie source du bonheur. Il me semble l'entendre dire à tout homme : "Pauvre mortel, je te connais, tu souffres et tu pleures, laisse-moi te consoler ! J'ai l'eau vive dont tu es altéré, je suis le bonheur ! Mais tu ne peux jouir de ma présence qu'à une condition, c'est qu'il y ait accord, harmonie, entre

moi et toi." N'est-ce pas là, en effet, mes frères, le sens profond de ces paroles de Jésus; "bienheureux ceux qui ont le cœur pur, car ils verront Dieu."

A cette déclaration de notre divin Maître, qui est-ce qui, connaissant la corruption naturelle du cœur humain et étant pénétré de la pensée de la justice divine, n'éprouve d'abord une certaine surprise, mêlée de joie et de tristesse, et ne s'écrie: "*Ils verront Dieu!* quelle promesse consolante, encourageante, glorieuse! mais—*ceux qui ont le cœur pur*—quelle condition rigoureuse et pourtant pas arbitraire!"

Ce cri spontané du cœur interprète bien notre texte, et je ne pourrais mieux faire que de suivre la marche qu'il nous indique dans la méditation de ce jour. Et pendant que nous allons parler de la pureté du cœur, que le Seigneur nous fasse à tous la grâce d'en faire naître en nous un si grand désir que nous ne nous donnions point de repos, que nous ne l'ayons trouvée en Lui.

Ils verront Dieu!—Quelle promesse glorieuse, en effet, et comme elle répond bien au besoin le plus noble et le plus impérieux de notre âme! Car l'humanité, souvent courbée vers la terre sous le poids de ses misères, et enchaînée aux basses régions de la matière par ses sens et ses passions, élève instinctivement son regard vers le ciel et comme l'apôtre Philippe s'écrie: *Montre-nous le Père et cela nous suffit.* C'est ce que confirme l'histoire des religions diverses qui ont été et qui sont encore pratiquées chez tous les peuples, à quelque degré de civilisation qu'ils soient parvenus. Malgré leur diversité, toutes ces religions ont un trait commun qui atteste que l'âme humaine est partout la même et ressent le même besoin, dans tous les temps et sous tous les cieux. Ce trait commun, c'est l'aspiration de l'âme vers Dieu. "Ange déchu, mais qui se souvient des cieux." l'homme a conservé le sentiment de sa divine origine. C'est un pauvre exilé qui soupire après la patrie absente, d'où lui arrivent encore, dans ses heures de recueillement, quelques-unes des harmonies célestes qui font vibrer toutes les cordes de son cœur et le font hâter de ses vœux l'heure bénie où lui aussi pourra unir sa voix au divin concert. Le monde lui étant une terre étrangère et ne pouvant se suffire à lui-même, l'homme sent le besoin de se rattacher à cet être suprême dans la dépendance duquel il se sent placé. Il le cherche, il l'invoque, il l'adore, et seul parmi les créatures qui peuplent la terre, l'homme éprouve cette soif de Dieu.

Qu'implique-t-elle donc, cette aspiration vers Dieu ? Elle renferme le besoin impérieux de s'approcher de Dieu, de le connaître de le voir. Il ne suffit pas à l'homme de savoir que Dieu est; il voudrait savoir ce qu'il est, quel est son caractère, quelles sont ses dispositions et ses volontés à son égard. Il voudrait le savoir, non pour satisfaire une simple curiosité intellectuelle, mais parce qu'il lui faut entretenir avec lui des rapports intimes et constants. Si Dieu existe qu'il se montre et qu'il parle !

"Soulève les voiles du monde
Et montre-toi, Dieu juste et bon."

Ce cri du poète est aussi le cri de l'âme humaine, dont le premier besoin, je le répète, est de voir Dieu.

Mais comment le voir, ce Dieu infini qui remplit le ciel et la terre ? Etant un pur esprit il ne peut être perçu par nos sens naturels, même après que notre corps sera glorifié et aura reçu une capacité qu'il ne peut atteindre ici-bas.

Sera-ce alors à l'aide des lumières de notre intelligence, délivrée des entraves corporelles, que nous pourrions sonder sa nature et découvrir quelque chose du mystère de son être ? Il est vrai qu'alors bien des ténèbres seront dissipées, bien des voiles seront levés pour notre raison, affranchie des liens de la matière ; mais comment une intelligence finie, bornée, pourrait-elle saisir, embrasser, comprendre celui qui est infini par sa nature ? On l'a dit : "Pour savoir ce qu'est Dieu il faut être lui-même."

Mais, mes frères, si ces moyens de connaissance ne nous permettent pas de jouir de la vue de Dieu, ne concluons pas que la promesse de Christ soit vaine et trompeuse. Non, celui qui nous a fait la promesse nous a doués d'une faculté qui nous en rend possible la réalisation : Dieu n'est connu, n'est vu, selon le mot profond de Pascal, que quand il est sensible au cœur. Le cœur, qui exprime l'amour, voilà l'œil qui nous permet de contempler Dieu, non dans son essence, mais dans sa nature morale. C'est pourquoi Jésus-Christ, qui est venu nous révéler de Dieu ce que nous pouvions en connaître—sa sainteté, sa bonté, son amour—répond encore aujourd'hui à ce cri de l'humanité—*montre-nous le Père et cela nous suffit*—ce qu'il répondit, il y a dix-huit siècles, à Philippe : *Celui qui m'a vu a vu le Père.*

Nous verrons Dieu, nous le contemplerons, c'est-à-dire que l'amour et la sainteté de Dieu, qui se reflètent en Jésus-

Christ, se manifesteront un jour aux regards de notre âme dans leur plénitude et leur magnificence ; et comme le vrai et le beau peuvent ainsi que le bien, devenir sensibles au cœur, et Dieu étant la source première de toute vérité et de toute beauté, nous verrons donc le vrai, le beau et le bien éclater dans toutes ses œuvres, dans toutes les dispensations de la Providence, dans la création comme dans la rédemption.

Qui dira jamais les ravissements, les transports de joie, les émotions sublimes qui nous feront alors tressaillir dans les profondeurs de notre être et feront couler comme un fleuve de félicité à travers notre cœur ! Ce sont des choses qui ne sont pas encore montées au cœur de l'homme et que Paul, ravi au troisième ciel, peut à peine nous faire pressentir. Alors toutes nos aspirations qui tendent vers l'infini seront pleinement satisfaites. Cette recherche incessante de la vérité, ce tourment sacré de l'idéal moral, ces angoisses que cause le vide immense qui obsède le cœur cesseront tous pour faire place à la possession de la vérité absolue, du bien parfait et de la plénitude de l'amour divin.

C'est la perspective glorieuse d'une pareille félicité qui a, dans tous les âges, soutenu le courage et illuminé le sentier de tous les serviteurs de Dieu et les a fait soupirer après le repos qui leur est réservé. C'est elle qui vous a permis, ô déshérités de ce monde ! ô justes opprimés ! de vider la coupe amère de la vie, le sourire sur les lèvres ; et quoi d'autre, martyrs chrétiens, vous soutenait en face des bûchers et vous faisait chanter des hymnes d'allégresse au milieu des plus grands supplices ?

Mes frères, cette perspective consolante, encourageante, glorieuse est-elle la nôtre ? Oui, mais à la condition que nos cœurs soient purs : *Bienheureux ceux qui ont le cœur pur, car ils verront Dieu.*

Pour qui ignore l'Évangile, cette condition peut paraître étrange et même rigoureuse. Si l'homme devait par ses propres forces arriver à la pureté du cœur, la parole de Jésus ne serait destinée qu'à nous faire sentir notre impuissance et notre misère, en nous montrant le but sublime que nous ne pouvons atteindre, le sommet glorieux que nous ne devons jamais gravir. Car, ce cœur pur, où est-il, qui le possède ? Dites-nous, vieillards, vous que l'expérience des hommes autorise à parler, si jamais vous l'avez rencontré, sur le chemin de la vie, ce cœur pur ? Comme une eau limpide qui paraît à l'œil nu ne conte-

nir aucune souillure, mais où le microscope révèle l'existence d'êtres immondes, ainsi le cœur que nous avons cru immaculé est, aux yeux de Dieu, souillé par la présence du mal. C'est là un fait moral que nous enseigne la parole de Dieu, que confirme l'expérience et qui a trouvé son expression dans toutes les religions. L'homme s'est toujours senti coupable et séparé de Dieu par le mal et ce mal, il le sent bien, ne consiste pas seulement dans des actes repréhensibles, mais dans une disposition innée, dans des penchants qui tiennent au fond de sa nature. Ainsi donc l'homme se sent attiré vers Dieu et séparé de lui, il le cherche et il le redoute. Telle est la contradiction douloureuse qui est au fond de sa nature. Comment en sortira-t-il ? Il ne le peut que par une réconciliation avec Dieu et celle-ci, à son tour, n'est possible que par une médiation et par un acte réparateur qui concilie la justice avec le pardon, c'est-à-dire par une expiation. Ce besoin d'une expiation se retrouve, en effet, dans tous les cultes. Le sang des plus nobles victimes et souvent des victimes humaines, n'a cessé de couler sur les autels de tous les dieux. Comment expliquer l'universalité et la persistance des sacrifices et l'importance que tous les peuples y ont attachée dans tous les temps, sans y voir l'expression d'un besoin profond de la conscience ? N'y a-t-il pas là évidemment la preuve que, pour retrouver sa pureté et apaiser Dieu, l'humanité n'a pas jugé suffisantes les larmes de son repentir, mais qu'elle a senti qu'il fallait un châtement, une expiation effective du mal ?

Nous chrétiens, pour qui le Père a été révélé par le Fils, nous savons que cette expiation a été consommée sur le Calvaire et que par elle, si nous savons nous l'approprier par la foi, Jésus nous donne ce qu'il exige de nous—la pureté du cœur. Comme la greffe reçoit la sève vivifiante et fructifiante du cep qui la porte, ainsi le chrétien, uni à Christ par la foi, devient participant de sa justice et de sa sainteté. L'œuvre rédemptrice de notre divin Maître est la source unique où nos âmes peuvent se purifier de toute souillure. Quand un cœur assoiffé de pureté s'y abreuve à longs traits, il y règne une paix et une joie profondes, dont l'inévitable effet est de changer le cours de la vie. La confiance en Dieu, la foi au pardon font naître en lui le besoin d'une activité nouvelle, et lui donnent une puissante et irrésistible impulsion vers le bien ; il se nourrit de sentiments nouveaux, sentiments d'amour, d'adoration, de gratitude, pour un tel Sauveur. Sous l'influence de ces grands mobile, l'âme s'épure, s'élève, se dépouille, tend vers Dieu. Pourra-t-il mainte-

nant s'égarer vers les citernes crevassées, qui ne contiennent pas d'eau, celui qui a à sa portée des fontaines d'eau vive qui jaillissent en vie éternelle ? N'obéira-t-il pas à Jésus-Christ, celui qui sait que pour son amour Christ fut obéissant jusqu'à la mort de la croix ? haïra-t-il ses frères celui qui aime Dieu ? Ainsi le chrétien, uni à son divin Maître par la foi et l'amour, possède tous les éléments d'une vie sainte, vie de nobles pensées, d'ardents efforts vers le bien, de progrès dans la sanctification.

Mes frères, cette pureté du cœur qui vient de Dieu, mène aussi à Dieu. Chaque progrès dans la sanctification dissipe quelques-uns des nuages qui nous cachent le Seigneur. N'est-ce pas là votre expérience, chrétiens ? A mesure que votre cœur, cet œil intérieur, s'épurait par la flamme de l'amour de Dieu, n'avez-vous pas vu Dieu plus clairement dans ses œuvres, dans l'histoire du monde, dans sa Parole ? . . . n'avez-vous pas vu briller en vous, à chaque nouveau progrès dans la sainteté, quelque nouveau reflet des choses célestes ? De même que le ciel se reflète dans une eau limpide, de même la majesté divine vient se réfléchir dans une âme calme et épurée.

Mais peut-être y a-t-il ici quelqu'un qui a fait l'expérience contraire, en émoussant en lui-même le sens du divin par la péché dont il souille son cœur. Chaque nouveau pas dans la voie des souillures fait pénétrer plus avant dans les ténèbres qui nous dérobent la face de notre Père céleste : chaque nouveau péché éteint quelque lueur divine. C'est ainsi que s'évanouissent, au contact du mal, le sentiment de la présence et de la crainte de Dieu, la foi en sa providence, en son amour et les joies d'une intime communion avec lui, l'amour et le respect de la vérité. . . .

Tavaillez donc, mes frères, à améliorer vos cœurs, à les sanctifier en vous unissant à Christ par une foi vivante, agissante et vous épurez l'œil intérieur dont Dieu vous a doués pour le contempler lui-même ; purifiez-vous de toute souillure, de tout sentiment bas et mesquin et la promesse de Christ commencera à se réaliser pour vous dès ici-bas, en attendant que dans le ciel vous contempliciez face à face Celui dont les yeux sont trop purs pour voir le mal.

J. L. MORIN.

Montréal.

Editorial Department.

THE LITERARY COURSE.

THIS course has been a subject for adverse criticism by wise seniors and precocious juniors ever since this college existed. And the same remark might be made with truth regarding every other college where such a short-cut to the ministry exists. There are some who hold the extreme view, that all the literary courses should be abolished, that like other professional men all candidates for a theological course should find the necessary preparation in the High Schools and Universities. As far as this particular college is concerned, almost the only excuse for the existence of such a department is to be found in the French students, the majority of whom are not well enough acquainted with English to keep up with the classes in the University, and therefore require a special preparatory course. The fact that the greater number of the students in this department are likely to be French makes it a still poorer substitute for a University course for an English speaking student. The teaching must necessarily be suited to the French students, who cannot be expected to make the same progress when the teaching is conducted in a language with which they are not thoroughly familiar. So that the man who joins the classes with the amount of information required by the calendar, and who wishes to work conscientiously, finds that the amount of work done is not satisfactory. It is too bad that young men who are quite capable of taking a university course, and who have plenty of time before them, should be allowed to shirk the heavier work and to lose the wider and better training which a full Arts course provides. At present the matter is left wholly to the student. He may elect to take the shorter course without giving any special reason except want of preparation for one more advanced. From his very want of training he is not in a position to decide as to what course he should take. His desire to get into his future work as soon as possible, or his dislike for very hard study may lead to a decision which in future years he will regret. Of course there are circum-

stances in which some substitute for a university course seems necessary, but we think they should be very special. If a man who is up in years shows himself to be possessed of the zeal and ability required for the pastoral office, then it may not be desirable to compel him to take a full Arts course. but it surely is a great mistake to allow an inexperienced youth to enter the theological halls through such a wide door. The time has not yet come when we can do away with this preparatory course; as a necessary evil it must remain. But let every effort be made to make it a stepping stone towards, rather than a substitute for, a university course especially on the part of English speaking students.

CLUB HOUSE TICKETS.

TICKETS admitting us to the privileges of the Club House at Cote des Neiges have been received by all the students: and to the unknown donor or donors by whose generosity these tickets have been presented, we wish on behalf of our fellows to extend our heartiest thanks. This kind presentation is most timely, inasmuch as it makes temporary provision for a want which, perhaps, more than any other impairs the efficiency of our college equipment. We have societies which aim at fostering a missionary spirit and cultivating a literary taste among the students: we have a cozy reading-room which is well-stocked with choice periodicals of various kinds: but when much study has proved to us a weariness of the flesh there is absolutely no fit place on the college premises to which we can resort for social pastime. Not only have we no gymnasium of our own in which to attend to physical culture, but we sadly lack any place specially set apart in which the students, confused in mind by the intricacies of Hebrew and Metaphysics, can seek relief by means of healthful diversion. This serious defect, which is keenly felt by all the students, is for this session partly remedied by the privileges—indoor and outdoor—offered by the Club House. It will doubtless need no urging to persuade those of us who may stay in the city during the Christmas holidays and the early months of summer to make good use of our tickets; and we would suggest to all the students that, aside from any personal advantages which we shall thus gain, the clearest expression of gratitude we can give to our donors is by availing ourselves to the utmost of the privileges so kindly allowed us.

RULES AND FORMS OF PROCEDURE.

WE welcome the appearance of this authoritative compend of Church law. All ministers, students, elders, deacons, managers and prospective ecclesiastical litigants should hasten to master its contents. With the publishers we feel that the editorial committee deserves commendation for the manner in which its task has been executed. The order of subjects and index are good, and the typography is all that can be desired. But, if the copy sent to the JOURNAL be a fair specimen, the binding is susceptible of great improvement.

We are not as yet profound in church law, and will therefore be silent upon the merits of this code which has received the imprimature of the General Assembly. We may, however, congratulate Presbyteries upon being relieved of works of supererogation by the enactment of section 237, viz., "The Presbytery may dispense with examination on any subject if they are already fully satisfied with the proficiency of the applicant."

This is reasonable. It assumes the exercise of common sense by members of the court, and common honesty on the part of those who teach and certify applicants.

ROBERT BROWNING.

IN the death of Robert Browning our nation has lost the most intellectual poet of this generation. In the greatness of his learning, in the vigor and beauty of his thought, in the brilliancy of his description of character, he stood, perhaps, without a rival among his contemporaries. In the vividness of his conceptions he is acknowledged to have been second to none but Tennyson. His poems were nothing, if not intellectual. Take away the wide range of lofty thought from his works, and in the shape of form very little is left. With the exception of a few of his shorter ballads, the metre and rhyme of nearly all his poems are jarring, anything but pleasing to the ear. Strong in intellectual and spiritual, he seems to have lacked that *sentimental* imagination which by its spontaneity of expression tells at once the mood of the writer, begets that 'melody of thought and speech' which attracts, because it pleases, the mind of the ordinary reader. Hence Browning was not widely read. He loved Italy by whose culture

he was fostered, and he lived there ; his forms of character were native rather to the middle ages than to modern England ; and thus, by belonging neither to this time nor country, he lost much popularity which he undoubtedly deserved. Moreover, to read his poems meant to study them, to unravel his deep thoughts from the entanglements of involved language by which he obscured them. For this the ordinary reader had neither time, nor inclination, nor ability. But he was studied, and perhaps understood, by the select few whose admiration is best worth having. His works were studied by the learned, because, when apprehended, they could not fail to give imaginative satisfaction of a high intellectual order. He was comparatively unknown to the many, even to the cultured many, because he was deficient in that power of expression by which to give immediate sensitive pleasure to the lovers of beauty in poetry. He seems not to have tried to cultivate such a power in his own words :—

“He neglects the form ;
But ah, the sense, ye gods, the mighty sense !”

Hence it has been a difficulty for impartial critics to assign to him his proper place on the ascent of Parnassus. His fond admirers frame a new definition of poetry, ignoring form and over-emphasizing thought as the essence of poetry, in order to place him in the very foremost rank of English bards. This is doubtless a question for the future, the discussion of which will be largely influenced by his new volume which is now appearing.

His writings are obscure. He felt this himself. We cannot say that in his later poems at least this obscurity was intended ; because in the introduction to one of his volumes he says he has done his utmost in the “art to which he had devoted his life,” and did not apprehend any more charges of being “wilfully obscure, unconscientiously careless, or perversely harsh.” He probably found it difficult to avoid obscurity,—

“Because perceptions whole, like that he sought
To clothe, reject so pure a work of thought
As language,”

as was the case with Sordello. Whether this be so, or whether, as one of his critics has suggested, his perceptions were “too pure a work of thought to give him the full command of the associative

charms and latent riches of language," at any rate his obscurity has greatly prevented his becoming widely popular. However, the more he is studied the higher place he will be sure to receive in the appreciation of the lovers of poetry.

His remains were interred in Westminster Abbey, and thus he has been recognized as a national poet. Our rough hands can at weave a very homely wreath to his memory ; but, such as it is, we hasten to place it upon his tomb in token of the love and honor of all of us, the worship, perhaps, of some.

College Note Book.

STUDENT LIFE.

WE regret that A. C. Reeves and W. Morrison were compelled through illness to go home the week before the examination.

A much needed improvement has been added to the reading room in the shape of a desk for the dailies. Were each paper fastened to the desk one would always know where to find it, and as it would be necessary to stand while reading, no one would monopolize a paper any longer than is absolutely necessary.

The theological students report a very pleasant evening at Dr. Warden's on Friday, December 12th.

T. S. St. Aubin delivered an interesting address on French mission work in Nazareth Street Mission Church on Sunday evening December 22nd.

A. H. McDiarmid, who was ill during the holidays, is able to be around again.

While settling up your accounts do not forget to send along your subscription to the COLLEGE JOURNAL if you have not already done so.

The students who remained in the College during the holiday season were kindly remembered by many city friends.

A large number of the students spent the Christmas holidays at home or with friends; several went out to supply mission stations, while many whose homes are in the Maritime Provinces, the far west, or beyond the sea, remained in the college and enjoyed the luxury of having nothing particular to do.

On Friday, December 20th, Miss Hanna of Niagara Falls, Ont., who has been assisting Mrs. Young in presiding over the domestic department, was made the recipient of a present from the students. The servants and Miss Gracie were also remembered.

The doomed student spent the greater part of the night diligently perusing text books. Towards morning he went to bed and slept for a few hours. He ate a hearty breakfast, conversed freely and even cheerfully with his friends, and betrayed no sign of emotion. As the dreaded hour drew near he confessed that he regretted not having read his lectures more diligently throughout the term. He walked with a firm and steady step to the Molson Hall, where preparations were being made since early in the morning. Precisely at nine o'clock the Dean, in the presence of a few officials, adjusted the———examination paper, and the poor student———began to write.

“ In the Spring a young man's fancy
Lightly turns to thoughts of love.”

In Winter it turns resolutely to the cultivation of moustache or sideburn. The present season promises a large number of these facial adornments. Several are already visible to the naked eye, while in many other cases prospectuses have been issued. In this connection we note the sudden disappearance, early in the session, of a very promising beard. During its brief career it had many ups and downs, in fact it was nearly all *down*.

The enjoyment of several of the students during the holiday season was marred by the very unceremonious appearance of the influenza. Messrs. Moss, Malaffy, Dempster and Armstrong were victimized by what was supposed to be slight attacks of *la grippe*.

J. K. Fraser, B.A., was also confined to his room for some days owing to a severe cold.

The occasional visits of S. F. MacCusker, B.A., who is spending the winter in the Mission Field, are always welcome.

W. L. Clay, B.A., is supplying the pulpit of Bank Street Church, Ottawa, in the holidays, owing to the illness of the pastor, Rev. Dr. Moore.

Messrs. Frew, Whyte and Rochester spent a few days of their vacation in Ottawa city, visiting friends and "doing" the Capital.

No tidings from James Robertson, B.A., of Waddington, N.Y., have been lately received except through an invitation to one of the editors to "eat turkey" with him on Christmas Day at the paternal manse. We are glad to learn that he will return to the city in a few days.

We congratulate W. L. Clay, B.A., on his having been elected by his classmates as Valedictorian in Theology. His career both in the University and in his professional studies has been such as to merit this honorable distinction.

We also extend felicitations to J. Fraser on his having received the same honor at the hands of his fellow-students of the graduating class in Arts.

A very enjoyable Christmas Eve was spent by those of the students who were remaining in the city at the house of Principal MacVicar.

Sir Wm. Dawson sent "New Year's Greetings" to each of the resident arts students, accompanied by a copy of his "Points of Contact Between Revelation and Natural Science." For this expression of his continued interest in students, which has always secured for him their warm affection, we beg to extend our heartfelt thanks.

The thanks of the students who remained in the college during the holidays are due to Mr. Young, who spared no pains in making them feel at home, and in providing sumptuous repasts for Christmas and New Years.

E. A. MACKENZIE.

A PARODY.

Once upon a midnight dreary, as I sauntered weak and weary
From a jovial fellow-student's room upon another floor ;
As I sauntered, sadder, sicker, suddenly I heard a snicker,
And the lights began to flicker, and right out went three or four.
" Some infernal trick !" I muttered, as I neared my chamber door ;
 " I won't stand this any more."

Ah ! distinctly I remember, it was in my first September,
And each night-attired member fled like ghost upon the floor.
Lamp I vainly sought to borrow, though I threatened on the morrow
They would catch it to their sorrow, they would catch it sad and sore—
I would have them on the morrow the dread Faculty before—
 Fearful here for evermore.

And the hushed and humorous talking, and the door's successive locking
Filled me—thrilled me with fantastic terrors often felt before ;
So that now to still the beating of my heart I stood repeating
 " 'Tis some prank they are repeating that they played the night before,
" Sewn, perchance, my couch's covering, firmly fixed my chamber door,
 Effigy upon my floor."

Then toward my chamber turning, for my wonted slumber yearning,
Straightway I could hear them laughing somewhat louder than before ;
" Surely," said I, " surely that is ominous, forboding that is,
 " Let me see, then, what the rat is, and this mystery explore—
" I'll discover what the rat is, and this mystery explore ;
 For methinks 'tis something more."

Open then I flung the portal, and—oh ! miserable mortal !
Down there fell a pan of water in a most tremendous pour ;
Not the least cessation made it, not a second stopped or stayed it ;
But before I could evade it, down it fell from off the door—
Fell,—and with its icy current chilled me to the very core ;
 This there was, what could be more ?

Deep into the darkness peering, long I stood there thundering, fearing ;
Shouting, threatening threats no mortal ever dared to threat before ;
And my face was wild and ashen, and to aggravate my passion,
Each, in an insulting fashion, thrust his head from out his door ;
And the worst of all the wretches met me with a mocking roar,
Asking,—Had I got to shore ?

Instantly my speech grew stronger ; I could stand it now no longer ;
“Cur,” said I, “or madman, my forgiveness now implore,
“For my patience now is sapping, and the truth is this is capping
“What too often has been happening, what in future shall be o’er,
“Now most humbly my forgiveness I demand that you implore.”
But he answered, “Nevermore.”

And the wretches, unremitting, still are sitting, still are sitting—
Sitting each successive session on the freshmen as of yore :
Who, with burning indignation, and with angry imprecation,
Undergo initiation to this school of modern lore,
And the rackets now resounding through this school of life and lore.
Shall be silenced—nevermore.

W. M. MACK.

Presbyterian College.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

DURING the past month this society held two meetings, one on November 22nd, and the other on December 6th. At the November meeting a communication was read from the Congregational College inviting our society to appoint a representative to take part in an inter-collegiate debate, to be held in the Convocation Hall of that college, on Friday evening, January 17th. The invitation was at once accepted, and Mr. W. L. Clay, B.A., was appointed as our representative.

Mr. W. T. D. Moss, was appointed critic. Before the introduction of the programme, considerable time was spent in attending to minor items of business, and it was thought advisable to defer a part of it till the next meeting. In consequence of this an essay on "The Origin of Speech," by Mr. H. C. Sutherland, was transferred to the programme for December 6th. The only items remaining were an English reading by Mr. W. McCuaig, and a debate on the subject "Resolved that woman has exercised more influence in the moral advancement of the world than man."

The speakers were Messrs. Clay and McGregor on the affirmative, and Messrs. Rochester and Dobson on the negative.

This subject would be very appropriate for a debating club in an obscure country district, but surely it is wholly inadequate for men who have been trained not only in such societies, but also in the excellent society in connection with the University with which we are affiliated. It has been regretted that the Executive Committee didn't select a subject that would be more worthy of the talents of the gentlemen who took part in the discussion. The subject for October 25th, "Resolved that prohibition infringes on the liberties of the people," was equally objectionable. Surely our time could be more profitably spent than in discussing a matter which has long since become thread-bare. There are plenty of living issues, and why waste time and energy on a question on which there can scarcely be said to be a division of opinion. No student of this college for a moment believes that a prohibitory law would interfere with liberty.

So far this session our meetings have been tolerably successful. There is no reason why they should not be so throughout. To accomplish this the committee should furnish us with good programmes. The subjects for de-

bate should as far as possible bear on the profession to which we aspire, and their nature should be such that profit may be derived from the discussion.

There is another objectionable feature of the last debate which should not be overlooked, as a frequent repetition of it has been injurious to the society in the past, and must inevitably be so in the future. One of the debaters failed to put in an appearance. Of course this might be unavoidable. Such might occasionally happen in the best regulated society, but as in this case no explanation whatever was given, the delinquent has left himself open to adverse criticism. To insure the success of our meetings, it is absolutely necessary that those whose names are on the programme should not fail to be present, and that they should be reasonably prepared to perform their part. The time of the students is precious. When they attend a meeting of the society, they expect to be benefited, and it is always disappointing to find some of the debaters unprepared or unnecessarily absent. The result is they become dissatisfied and absent themselves from the meetings that their time may be more profitably employed. To this we trace the comparative failure of the society in the past. It cannot be attributed to want of appreciation on the part of its members, for all admit the importance of this part of our literary training. The attendance at the meeting on December 6th was good, notwithstanding the proximity of the Xmas examinations.

Mr. H. C. Sutherland read an interesting essay on the origin of speech, and readings were given by Messrs. W. D. Reid and J. Maynard. The following gentlemen were then called on for impromptu speeches: Messrs. St. Aubin, Dempster, A. McVicar, Rondeau, Gourley, M. Maynard and A. Russell. The frequent recurrence of this feature of our programmes has also been made the subject of unfavorable criticism. The practice certainly has merit, but it should be indulged in sparingly, as usually there is very little profit to the audience. "What a speaker says without previous thought is not worth saying." (*Vide* notes on Homiletics.)

THE MISSIONARY SOCIETY.

The third regular meeting of this society was held on Friday evening, December 13th.

Mr. A. McGregor read a paper on Honan, China. He gave an interesting account of the work there since its inception down to the present time. After the reading of the paper several minutes were devoted to discussion and the answering of questions, by means of which considerable additional information was elicited.

Mr. W. M. Rochester, B.A., read a paper of high merit on the "Call to the Foreign field."

It set forth the reasons given by a few prominent missionaries why they had decided in favor of this work, and was one of the most powerful pleas in this connection presented to the society since the beginning of the present missionary movement. The college quartette favored us with several appropriate musical selections.

D. MACVICAR

OUR GRADUATES.

REV. D. G. Cameron, of Dungannon, Ont., has accepted the call to Strabane and Kilbride.

Rev. R. Johnston, B.A., occupied the pulpit of Central church, Toronto, on December 8th, and Dr. MacTavish preached to his old congregation at Lindsay.

The call to Ashton and Appleton has been accepted by Rev. J. B. Stewart, and he will be inducted at the end of January.

Rev. A. MacWilliams, B.A., of South Mountain, has been appointed Moderator of the Presbytery of Brockville for the ensuing six months.

Rev. W. T. Herridge, B.D., B.A., preached the anniversary sermon to St. Andrew's Society of Ottawa on Decemder 1st. Referring to the fact that Andrew brought Peter to the Lord, the preacher said that Andrew and Peter have now for centuries been following different paths, and asked if it were too much to hope that love would yet overcome the difficulties that lie between Andrew and Peter, and that Andrew may once again bring Peter to the Lord.

At Pembroke, Rev. G. D. Bayne, B.A., preached to St. Andrew's Society. His sermon, says the *Pembroke Observer*, was (as of course was to be expected) able and eloquent.

Mr. W. Russell, B.A., spent a few days about the college halls last month. During December he was taking a vacation which was well earned. Since his graduation last spring he has been engaged almost without intermission in conducting evangelistic services. His earnest pleadings for the abandonment of sin and for holier living, have, we have every reason to believe, been abundantly blessed.

The evangelistic services conducted by Rev. Mr. Meikle in Taylor Church, in union with the other Protestant churches of the east end of this city have been brought to a close, and Mr. Meikle is now holding meetings at Point St. Charles. The spiritual life of these congregations has been much quickened, and many profess to have been led through these meetings to the Lamb of God which taketh away the sin of the world.

At the recent convention of the Evangelical Alliance at Toronto, Rev. A. B. Cruchet, read a paper on the relation of the union of the French Protestant churches to Papal aggression, which has called forth considerable favorable comment. In discussing the means of meeting this aggression Mr. Cruchet gave Protestant workers some wholesome advice in four points: (a) Cease to state that the French Canadians are an inferior, ignorant, degraded and benighted people. (b) Cease to remind them that they are a conquered people. (c) Cease to threaten them with the abolition of the French language. (d) In your efforts to check the clergy, do not confound it with the people and the Catholic religion.

H. C. SUTHERLAND.

EXCHANGES.

THE December number of the *Knox College Monthly* opens with a contribution by Rev. Prof. Campbell, LL.D., in which he enters a strong protest against the Scholasticism of Modern Theology. Very readable articles also appear by other men of mark, such as Rev. Prof. Bryce, LL.D., of Winnipeg, and Rev. Marcus Dods, D.D., of Edinburgh. The *Monthly* is certainly a valuable publication, and is approaching the ideal of a "representative Presbyterian magazine," which the editors seem to have set before them. Yet, the limited space devoted to student life and thought makes the criticism just that the *Monthly* is going out of the field of true college journalism. This of course may be proper, but still we should like to get some glimpses of the doings about the college halls.

The second number of the *McGill University Gazette*, which is before us, is brimful of news, and breathes the life of the institution it represents. The management of the *Gazette* has now passed more fully into the hands of the undergraduates, and so we may expect to see its interest and usefulness increased.

The new French Protestant College at Springfield, Mass., has shown enterprise in issuing a college journal from its very inception. It is published half in English and half in French, and promises to do a good work.

The *King's College Record* thinks that the JOURNAL is of no great interest as an exchange, as it does not show enough of student life and doings. We have compared the number of the *Record* containing this criticism, with the number of the JOURNAL on which the criticism was passed, and find that the former contains only six pages of collegiate matter, while the latter contains twelve, and that the former contains only twenty-four pages altogether, all apparently written by students, while the latter contains thirty pages by students, in addition to thirty by graduates and professors, and twenty by others. We confess that the force of this criticism escapes our apprehension.

The *Missionary Review of the World* is always welcomed, and always read with much interest and advantage. It is a valuable repository of missionary information, and has among its editorial correspondents a galaxy of strong writers. The January number begins the third volume

in a new garb, and contains a photograph of Bishop Crowther, with a sketch of his life by Dr. Pierson. Among its many timely articles, a paper by Rev. James Johnstou, F.S.S., of England, on the burning question of "Education as an Evangelistic Agency," perhaps takes the lead; it is deserving of thorough digestion.

The *Century* for December is worthy of the position this publication holds in the front rank of American magazines. The opening paper consists of an interesting series of hitherto unpublished letters by the Duke of Wellington, written in his last days to a young married lady of England. Professor Fisher has an able paper on "The nature and method of Revelation," although we should not be inclined in every case to accept his reasoning. The magazine has likewise many other attractive features which will make it a welcome guest in the homes of thoughtful readers.

The students of Pine Hill College, Halifax, have made their *debut* in journalism modestly but gracefully. *The Theologue* is a fifty-two page magazine, and during the current session will consist of three issues. Our expectations as expressed in an editorial of last month are fully realized, if not surpassed. In the opening article, "A Canadian Agnostic" is summarily disposed of by the destructive pen of the Rev. Dr. Burns. Three contributed articles omen well for the loyal support of the graduates. "The Moravian Missions in Labrador" are discussed by Mr. W. J. Mackenzie who, supported by the Halifax students, spent last winter in that inclement region. The Rev. Dr. Currie and Prof. Seth supply the book reviews. The editorial staff seems to be made of the right stuff for journalistic work, and is to be congratulated on having among its members so racy a writer and so brave a man as he who tramped through Thuringia.

Talks about Books.

THE Open Court is a weekly journal of which Dr. Paul Carus of Chicago is the editor, and it professes to be devoted to the work of conciliating religion with science. Dr. Carus, the son of an evangelical Lutheran minister, is an Hegelian and pretty far off on the left wing. He is a monist, recognizing the unity of all existence, and making real existence and thought two phases of the manifestation of the All. With this Pantheism he hopes to reconcile the Secularists and the liberal-minded Christians. Dr. Carus' attitude is dignified, courteous, conciliatory. He believes in religion but not in that religion which is based on the revelation made by an incarnate God and risen Saviour, which science proves a delusion. Nevertheless in the December number of the Open Court, his first article is on the Conquest of Death, the text of which is "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The last words of the article are "Religion is the conquest of death." You are so far right, good Dr. Carus, and it is to be hoped that the God in whom you so imperfectly believe as the mere sum of all existence may lead you, out of all the metaphysical rubbish your imagination has accumulated to be a veil between your soul and the Father in heaven, back to the faith of your pious father in his German fatherland. In some things you are not far from the kingdom of God, and in your kindly reverential spirit might teach lessons to many Christians. Philosophy helped Justin Martyr and Clement of Alexandria. Cicero's Hortensius was useful to Augustine, and Schleiermacher and Neander were stimulated by Plato in the direction of spirituality. But as a rule, whether to prove the existence of God or to lead to faith and holy living, metaphysics have been sadly inoperative. The secularist you want to catch will not take your bait, for the hook of this present evil world is not only in his jaws but deep down in his heart where the fool says there is no God. There is a passage in the Epistle to the Hebrews on the conquest of death worth considering, which brings the Absolute, the Unconditioned, the source of the phenomenal All, nearer than any philosophy can: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

In ethics, says Dr. Carus, man must regulate his conduct so as to be in

unison with the All. But death, dear Dr. Carus, which you want to conquer is part of your phenomenal All, and so are disease, decay, beasts and birds of prey, parasites, hunger and thirst and weariness, and manifold temptations, to say nothing of gloomy days and sleepless nights, hurricanes, floods and earthquakes. Whence come wars and fightings, brother Carus? Out of your All they come, every one. You are right about an original Monism, make it neuter if you like and call it the Hen or the Panta, for there is one source of all power and goodness, one Author of all creation. But in this little world of ours here below there is dualism as real and true as if Ormuzd and Ahriman were contending for the mastery, and you acknowledge that when you try to conquer death. Poor Gerald Massey, whose head got turned with a fancied knowledge of philology and comparative mythology which produced his *Book of the Beginnings*, once sang:

"Thy white wings grown thou'lt conquer death,
 Thou art coming through our dreams e'en now
 With two blue peeps of heaven beneath
 The arching glory of thy brow,
 O little child with radiant eyes."

But if that dear child and you are but parts of the All, emanations from the Infinite, when the phenomena of your existence cease you will be absorbed back into it again as motes in the unconscious mass, and all your work of death conquering will go for nothing. The stream cannot rise above its source. If I am free, personal, conscious, spiritual, so is my source and that in an infinite degree. Your metaphysics can no more demonstrate the impersonality of Divinity or the impossibility of Jesus Christ of Nazareth being his revelation, than the multiplication table can demonstrate the foundation of Chicago or the assassination of Dr. Cronin. The human mind is not the measure of fact, but its humble servant bound to receive it when evidence opens the door, for fact is truth and minds are made to receive truth, not to make it.

I have no time during the session even to glance at the popular literature of the day, but one book has been brought specially under my notice, and I have gained a general idea of its character. It is R. L. Stevenson's *Master of Ballantrae*. Mr. Stevenson's studies in morals are familiar to the readers of *Dr. Jekyll and Mr. Hyde*. The *Master of Ballantrae*, eldest son of Lord Durrisdere, and James Durie by name, is a man utterly devoid of conscience, a fiend incarnate, yet handsome, accomplished, and able to make his way in any society. He is the curse of his father, his home, and especially of his younger brother Henry, who, naturally amiable, is goaded to madness of hate by the evil deeds of his senior. Forced to flee and wander over land and sea, his career is one of unmitigated wrong-doing and of suffering to his family. When he reappears in Scotland, Henry takes refuge

from his persecution in America, but even there the fiend pursues him. Overcome at length of evil the younger brother procures the assassination of James, but himself falls dead when the eyes of his brother's exhumed body, which an Indian had thrown into a trance, gleam for a moment upon him before they close forever. It may be called a horrible book, but if rightly read will prove a useful one, for it shows what yielding to selfish and sinful propensities will lead men to, and how hatred is begotten and perpetuated in the world. Oppression will drive a wise man mad, and such is the case with Henry Durie, but this is just where from a moral standpoint the book fails. For a long time the younger brother did not resist evil and the elder instead of recognizing his forbearance was thereby emboldened to make greater exactions until at length Henry was overcome of evil. The greater Master, when asked how often the brother was to be forgiven, answered until seventy-times seven offences, and the apostles teach that there is no temptation to wrong that grace may not overcome. But Mr. Stevenson, himself a son of the Manse, in this book virtually says to the evolutionist, how can your science face this problem? It cannot face it at all, for as true as the reign of sin in this world is the reign of grace, a thing of which evolution takes no account whatever. It is marvellous that there should be in the world so few men comparatively whose portraits might be taken for the Master of Ballantrae and his brother.

To Mr. Croil of the Record I am indebted for the current number of *Mitteilungen der Geographischen Gesellschaft zu Jena*. It contains articles on the Mineral Wealth of Corea and on travel in Luristan and in Asia Minor. As valuable is the description the Danish missionaries give of the southern Sakalavas, their worship, manners and customs. Missionary Binetsch tells of his journey inland from the Slave Coast of Africa, and many smaller ethnographical sketches help to make up an interesting issue of the Journal. Another German document I found on my table is entitled *Fünfundzwanzig Jahre in der römischen Kirche von Vater Chiniquy*, published by Wiemann of Barmen. This well known book of the *Temperenz Apostel für Kanada* in its German dress is brought out in numbers each containing 32 pages, the price of each number being 30 pfennings or two and a half groschen, and, as a grosch is worth a little over two cents, it is possible for a German of moderate means in a short time to amass the whole of the venerable Father's treasury of wrath against the Church of Rome. The book is well translated and is printed in clear type on good paper. Father Chiniquy, like other prophets, is not so well appreciated and honored as he should be in his own country. May the time however yet be far distant when we shall have to say that a prince and a great man has fallen in Israel.

The Society of Biblical Archaeology has just issued its Proceedings for

November. The Rev. C. J. Ball exhibits affinities between the Accadian language of Babylonia and the Chinese, probably following up the hints in that direction given by Dr. Edkins of Pekin in his *China's Place in Philology* and other works. Strange to say, Accadian or Sumero-Accadian has in its vocabulary many striking Celtic coincidences, although its grammar is discordant. The Sumerians, who are called Zimri in Jeremiah xxv. 25, are thus connected with Zimran the eldest son of Abraham and Keturah, as I showed in a paper published some years ago by the Society of Biblical Archaeology. The Zimri are the Gimiri of the Achaemenian Persian inscriptions, the Cimmericians of Greek and Latin authors, and the Cymri of Wales. It would be interesting to find that they and the ancestors of the Chinese once dwelt side by side on the Euphrates, simultaneously developing the kilt and the bagpipes, pigtails and fire-crackers. The Rev. W. Houghton (it is pleasant to see how much science owes to the clergy after all) has an article on *The Tree and Fruit* represented by the Tappuakh of the Hebrew Scriptures. This is the apple of our English version. After discussing apples, which are scarce in Palestine, and apricots which are abundant, Mr. Houghton decides in favor of the quince. If it is anything like the Canadian Quince, there are not many people who with the Shulmite would desire to be comforted with Tappuakhs.

The Halifax Morning Herald for December 11th and 12th contains a long abstract of Professor Hind's paper before the Historical Society on *Facts of Local History*. Dealing with the Acadians and their expulsion from Nova Scotia, Professor Hind set forth the misrepresentations of the Abbé Casgrain and M. Rameau, and completely vindicated Dr. Parkman and Sir Adams Archibald from the charges brought against them by these gentlemen. Showing that the Abbé Casgrain has been notoriously careless and incorrect in his quotations and partisan in his statements of fact, the lecturer exhibited the unhappy influence produced on the Acadians by the French missionaries, whom he charges on good authority with inciting their flocks to treason and bloodshed. Professor Hind's paper has created a sensation, and will no doubt be made use of by the much abused national party as an evidence of the vindictiveness and want of reverence of the wicked English-Canadian.

