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THE

Presbyterian College Journal

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A SHORT BED AND NARROW COVERING.

A SERMON

BY REV. ROBERT CAMPBELL, M. A., D. D.

“For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.”—Isa. xxviii. 20.

THIS is manifestly an eastern proverb. It pithily describes a situation of perplexity and discomfort.

The Oriental beds consisted of mattresses laid on the floor; and in summer people drew a linen sheet over them, while in winter they wrapped themselves up in a carpet, which was part of the bedding. Those who have had experience of short beds, do not wish to repeat it; while, on the other hand, a narrow covering is with us, in our cold Canadian climate, a more serious drawback than it could possibly be to the eastern nations. So that this sententious verse is well fitted to strike our minds and find a lodgment in our hearts, as truly as it was adapted to the intelligence and sympathy of the men of Israel in the days of old.

The prophet, by this pregnant text, wished to impress upon the people the folly of having recourse to any other helper than the Lord Himself. Resting on false refuges was like a man's trying to stretch on a bed that was too short for him. Making pretences to spirituality, when their hearts were turned away from God, was as if one should endeavour to wrap himself with a covering too narrow for him.

Let us see, then, what lessons this wise saying has for us. The bed may be taken for the basis on which our religion rests; and the covering may as suitably stand for the outcome of religion in daily life. The one represents faith, the other, practice. These are the two spiritual factors in a religious life. Character is built upon a substratum of thought and feeling; and in proportion as the creed is generous and true, will a noble and sincere life be found as its outgrowth. So that it is a matter of infinite consequence on what kind of religious opinions any one is resting. An ill-conditioned creed will yield an ill-conditioned course of conduct. As a good bed has an important part to play in human life, so has a good creed. The late Dr. Hall, in his treatise on "Sleep," has dwelt a great deal on the former point. So large a portion of our existence is spent in rest, that it should be a matter of concern, and plan, and endeavor to secure that our beds and bedrooms should be adapted to yield us healthful sleep. The posture in rest, he shows, ought to be attended to. There must be room enough on which one can stretch to his full length, the head and chest being kept in line with the body. A curved position is not good, as it interferes with the free play of the lungs, the heart, and other internal organs. So that, as a matter of fact, it is unfortunate when one is so situated that his bed is shorter than that he can stretch himself on it; his rest will be broken, and his health will ultimately suffer.

The same may be affirmed of every religious system that does not draw out all the faculties of our minds and the affections of our hearts. They leave human nature undeveloped. They check the religious growth.

This is conspicuously seen when you go outside Christianity and its mother system of Judaism. The religions of nature all came vastly short of the requirements of the human spirit. Instead of ministering to minds diseased, or correcting the corrupt tendencies of men's hearts, they became the embodiment of human crazes—vain imaginations controlled men, and their darkened hearts suggested all manner of foulness and superstitions, in the shape of religion. As a short and cramped bed will in time lead to the deformity of the person who has not room to stretch himself on it, and yet is necessitated to lie on it, such as it is, for seven or eight hours out of every twenty-four; so these ill-devised, crude, corrupt religious systems led to the debasement of men's spiritual life, and the contraction of their intellectual powers.

It was found necessary, in consequence, that God should bear witness for Himself in a way above nature. Men left to themselves, instead of seeking God and finding Him, go always farther away from Him. The state of the heathen, in every quarter of the globe, demonstrates that it is impossible for the unaided mind of man to think aright of God, to know itself aright, and to be rightly moved towards God and man. Their beliefs are as varied as their natural situations. Every tribe has its own superstitions; and all, taken together, bear witness to man's incompetency to frame for himself a religion that will furnish the means of his perfect development.

God had, therefore, to break through the gloom of nature, and speak out, above all the chattering voices of heathen priests, and tell men what they needed to know and believe in order to their salvation—which just means their perfect health. To have a thoroughly healthy man, a specimen of a noble, perfect man, you require to secure that not only shall his bodily organization be well formed and symmetrical but also that his face shall beam with intelligence, and his countenance be lighted up with generous emotions. A right knowledge of God, and a right state of heart towards Him alone can secure this condition of things.

Compare a Hottentot with a Jew or a Christian, and you will see on the one hand the lowest type of human development, and on the other the highest;—and what has made them differ? The one has followed the impulses of nature, and the guidance of superstition, until they have conducted him down to his low estate—the worshiping of reptiles and other mean things; the other has been taught to look up to God and to deem himself destined to a place at the right hand of the Majesty on High, with saints and angels as his companions for ever.

The native Australian has not a thought higher than those of the beasts that perish; he is little above the brutes in anything, as his habits are more brutal than human. The food for his body he hunts for in the ground—grubs and roots, and his mind and heart seek things correspondingly base.

But God has spoken through the silence and darkness of nature; and in the Scriptures we have his utterance. His Son has revealed Him, and the Bible reveals His Son. It witnesses for Jesus, from Genesis to Revelation; but it witnesses also for everything that can elevate man's heart and enlarge his mind. If any of us are poorly

equipped for the sphere of life which we are called upon to fill, or fail of glory and honour and immortality, it is because we are living in neglect of the doctrines of the word of God and in defiance of its precepts. The Lord has given us a lamp to our feet and a light to our path; and if we stumble and fall, it is because we shut our eyes against the light of divine truth.

Yes, brethren, the word of God is a spiritual bed on which men can rest and stretch themselves to their full length. They will find in it all they need in the way of stimulus to mental activity and motive for action. There is infinite variety in its teachings, sufficient to keep the mind, which is always intent upon novelties, constantly interested; the most earnest and diligent student finding ever new matter for thought and enquiry in the volume of Revelation. More has been written to illustrate and enforce the statements of the Bible than those of all the other treatises in the world together—and it shows how inexhaustible its treasures for wisdom and knowledge are, that new books are every day issuing from the press, bringing some fresh fact or view to light in regard to its utterances. The Bible is a well-spring of life to all that love it. It is a constant source of inspiration to those who ponder its lessons. It supplies what was specially needed for the intellectual, moral and spiritual development of the human family.

2. But we must not only have a right kind of bed for stretching ourselves on—it is needful in addition that we have a covering wide enough and ample enough to go all round us.

Here there are two considerations bearing upon the case—the quality of the covering, and its amount. Linen does well enough in a warm country, but the Indian and Esquimaux find that nothing but skins will suffice for their comfort, while we are well enough off with blankets, the manufactured hair of animals.

And so the quality of the religious belief men entertain has to be taken into account, as well as the quantity or degree.

Thus tested, the Gospel furnishes us with the quality of religion that suits the exigencies of our situation. What effect has it produced on all the nations that have come fully under its influence? Let us consult history for the answer. There have been nearly nineteen hundred years in which the effects of the Gospel have been seen—a period sufficient to have afforded full proof of the scope and influence of the religion of Jesus Christ. What then has it done for the nations of the earth? Let Archdeacon Farrar answer:—

“It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded with a halo of sacred purity the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from vice into a virtue; it elevated poverty from a curse into a beatitude; it ennobled labour from a vulgarity into a dignity and a duty; it sanctified marriage from little more than a burthensome convention into little less than a sacrament; it revealed for the first time the angelic beauty of a purity of which men had despaired, and of a meekness at which they utterly scoffed; it created the very conception of charity, and broadened the limits of its obligations from the narrow circle of the neighbourhood to the widest horizon of the race.”

When Queen Victoria was crowned in Westminster Abbey, three presents were made to her, first, the Sword of State, second, the Imperial Robe, and, lastly, the Bible, these words accompanying the gift: “Our Gracious Queen, we present you with this book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the timely oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for ever more, through faith which is in Christ Jesus, to whom be glory for ever. Amen.” Words as true as they are beautiful!—and by no one have they been put to a fuller test than by the royal lady to whom they were addressed.

And, then, the amount of truth which the word of God reveals, is ample to cover the entire necessities of every human being. It has reproof for offenders, pardon for the penitent, strength for the weak, comfort for the sorrowing, counsel for the living, and support to the dying. It has a balm for every wound, and a precept for every situation. No one can be so placed as that he will not gain advantage from consulting the word of God, in reference to the duties which he owes. As Jesus said: its influence is as penetrating as the leaven,—its sentiments reach to the utmost bound of the moral and spiritual natures of those who devoutly and ardently study it; and they keep the heart and emotions healthy and pure.

In particular, the doctrines of grace, which are peculiar to the Gospel, are just what his situation demands: salvation as the free gift of God, offered in Christ Jesus, and brought to bear by the Holy Ghost. This is the covering which men need. Many would

prefer trying whether they can wrap themselves around with their own righteousness—like the rich young ruler, asking what they may do to win eternal life. The Bible's answer is, believe on the Lord Jesus Christ, and thou shalt be saved.

And what is the result? Is it to make men actually less righteous because they cover themselves with the righteousness of another, even that of the Son of God? Let history here again speak: Luther's assaults saved Christianity, even among Roman Catholics; and ever since the papacy has at least ceased to be shameless in its infidelities and immoralities.

History tells how the northern nations, embracing the doctrines of grace, have drawn away ahead of those that rejected them—or at least assigned them a less influential position in their system.

It is important, therefore, that the sufficiency of our creed be insisted on. Free grace, and perseverance as its complement, have always produced a stalwart, reliable, faithful people. Those who have held to a feebler system of doctrine show the result in a feebler style of manhood.

Let us, then, give the Bible to all,—and encourage missionary societies in their operations throughout the world. But, especially, let us make the word of God the man of our own counsel and the guide of our footsteps. So shall we be good husbands, good wives, good parents, good children, good citizens, or, what is comprehensive of all, good Christians. When, in 1848, the revolutionary hurricane overturned so many thrones, that of France among them, some one remarked to Monsieur Guizot how quiet and secure England seemed to remain amidst the storm. "Ah," replied the French statesman, "England has been saved by her religion." Yes, its general influence saves the community, while its particular truths, believed, save individual souls.

ROBERT CAMPBELL.

Montreal.

Symposium,

ON THE SUBJECT OF CHRISTIAN UNITY.

HON. JOHN MACDONALD.

IS the spirit of Christian unity growing among the churches? He is not a close observer of the forces which are at work who is not prepared to say yes in answer to this question. What marvellous changes have been wrought in this direction in the last forty years. The lines which separated not ministers only but laymen of the various denominations in all matters of church work were sharply defined, so sharply indeed that to the outside world it appeared that they had nothing in common. It was for example a rare thing for a Methodist minister to be found filling a Presbyterian pulpit or a Presbyterian minister that of a Methodist congregation. Equally rare was it for laymen of various churches to be jointly associated on committees (except indeed that of the Bible Society) for any matter relating to Christian effort of a general character, their action being strictly confined to work in their own denominations, looking as they too often did with scant favour upon the work of their brethren of other churches.

Forty years ago, and the very suggestion to have a psalm or a hymn found in the collection of one church added to that of another would have been received with dismay if not with horror. Forty years ago, and by reason of the preponderance of a spirit of bigotry over the Christlike spirit of charity, the action of each church, if not expressed in words, was nevertheless borne out in its conduct to others. Its language being: "The Temple of the Lord, the Temple of the Lord are we." And again: "Come not near to me for I am holier than thou."—Is. lxxv. 5.

Forty years ago, and it was an unheard of thing for the members of one denomination to invite the brotherly aid of the members of any other in the extension of its church or college enterprises.

Forty years ago, and the social intercourse of church members was very largely if not entirely confined to those connected with their own denomination.

All this changed. Changed, too, in a spirit of brotherly love and affection. In a spirit so real and so unmistakably sincere that the world if it will be honest will be compelled to see in it an exemplification of that commandment which Christ gave to His disciples when he said, "A new commandment I give unto you that ye love one another."—John xiii. 34.

How has this great change been brought about ?

Like all changes which bring about enduring results, the process has been slow, the agencies have been not only varied but numerous, have not unfrequently been set in motion from quarters the most unexpected, yet have all happily been used for the accomplishment of a common end, and that end a spirit of brotherly feeling among Christ's people of every name.

What do we find to-day ? Not only do we find ministers of one denomination in the most friendly spirit filling the pulpit of the brother of another when from any cause he may be absent from his own, but doing this to the edification and delight of the congregation, so that nothing is more common than to hear such remarks as these, "Why, he preached like our own minister. None here could have supposed that he was not one of our own people. We must have him again." But we find upon special occasions, upon the opening or reopening of churches, upon missionary or educational occasions the services conducted by ministers of denominations other than these in whose interest such services are held, and in every case with great advantage to all concerned. We find also that which has now become an established usage (I speak now of the city of Toronto), the appointment by the Ministerial Association of one day in each year for a general interchange in all the pulpits, that is, between the Presbyterians, Methodists, Congregationalists and Baptists of this city, in which the largest measure of Christian interchange is manifested to the edification and delight of all concerned, an arrangement which might very well be extended to the entire Dominion. We find laymen of the various denominations associated with each other in the carrying on of religious work on those matters in which all have a common interest. We find the hymns of Charles Wesley in the Presbyterian Hymnal, and the psalms of the metrical version and the paraphrases as used by the Presbyterian Church in that of the Methodists. We find instead of the contention for supremacy as indicated by the words "The Temple of the Lord, the Temple of the Lord are we," the recognition of a loftier and purer spirit which

leads each to take in the full import of the words addressed by Christ to the multitude and to His disciples, "One is your Master even Christ and all ye are brethren."—Matt. xxiii. 8. And for the spirit of bigotry we have one of love and confidence, which finds its illustration in the prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

While upon the subscription lists of many of the churches, parsonages and colleges, throughout the Dominion will be found the names of members of other communions than those to which such churches, parsonages and colleges belong, subscriptions in many cases given unsolicitedly, given solely as an expression of friendliness and goodwill. This is the spirit which manifests itself to-day among the churches. A spirit which continues to widen and deepen, a spirit which is gradually annihilating what may be deemed all serious differences, a spirit which is enabling each to see in the other that other's excellencies, leading each to wonder what it is which keeps them apart. And is this not a wondrous change compared with that which existed forty years ago? And is there not here that which is a cause of rejoicing "to angels and to men." A spirit which ought to beget in the hearts of God's children gratitude for that which has been accomplished and hopefulness as to that which may be looked for. But does this apply to all the denominations? I regret that I am unable to reply in the affirmative, for so far as the Church of England is concerned it refuses to recognize the ministers of other denominations, men who have been "called of God as Aaron was," men upon whom God has set his seal, as ministers of the New Testament, and it refuses to interchange with them in the discharge of pulpit duties! My purpose is not to discuss this matter in any unfriendly spirit, indeed my purpose is not to discuss it at all. I can only express my deep regret that the clergy of the Church of England persist in a course which not only meets with no approval from their people but which is to many distinguished laymen of its communion a matter of the deepest regret, a matter which were it in their power to remedy would be remedied to-morrow. This I know to be the mind of many loyal members of the Church of England, men who are known throughout the country not for their goodness only but for their large-hearted Catholicity, and who are longing and praying for the day when in the church which they love a larger spirit of Christian brotherhood will prevail,—and who are ready to say with Archdeacon Farrar:

“Perish the hand which would circumscribe by one hair’s breadth the limits or the definition of the Church of Christ; perish the arms that would exclude from that one flock of the Good Shepherd the ‘other sheep which are not of this fold;’ perish the narrow superstition that the spirit of God ‘which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth,’ can only be conveyed by mechanical transmissions,” and who are ready to say with Christians of every name amen to the good Archdeacon’s utterances as to his own course when he says: “I for one, at any rate, refuse to flatter the priestly pride which would sectarianize the Catholicity of the Church of Christ. The Articles which I accepted at my ordination taught me that the Visible Church of Christ is a congregation of faithful men wherein the pure Word of God is preached and the Sacraments duly administered; and I for one, even if I were to stand alone, would still repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do by unchurching any who love the Lord Jesus Christ in sincerity and in truth.”

If there are any who think that He who died for all mankind cares mainly or chiefly for outward organizations their views of Christ are not such as I learn from Him who made the keeping of the Commandments the essential of entering into the Kingdom of Heaven. I say with Whitfield: “Do they profess repentance towards God and faith in our Lord Jesus Christ? If so they are my brethren.” Brave words and timely, as brave, expressive of a Christ-like spirit which will meet with a hearty response from the Church of Christ throughout the world.

It must be to all a matter of rejoicing that the Pan-Anglican Conference recently held in England has already commenced to bear fruit. In an address delivered by Dr. Wordsworth, Bishop of St. Andrew’s, one of the dioceses of the Scottish Episcopal Church, in which he spoke of the possibility and desirability of union between the Episcopalians and Presbyterians, he said: “That in his view the fact that a Bishop’s hands had not ordained these ministers was not a sufficient cause to refuse them admittance to the Episcopal Church unless they approached in the garb of penitents. I cannot understand (he continued) how any Episcopalian can read the biography of Dr. Chalmers for instance, or of Dr. Norman McLeod, or of Dr. Guthrie, or of Dr. Eadie, not to mention others, and not feel that there is something which is seriously and wrongfully amiss,

something over which we ought not to rest until it has been rectified, in the fact that such men, such Christians, were not received by us to the communion of our common Lord and Master nor we by them."

But what agencies has God been using to bring about the changes to which these referred? Those in a paper of this character can be little more than touched upon.

The Evangelical Alliance it was which furnished the first platform in order after the British and Foreign Bible Society, upon which brethren of the various denominations could meet, through the help of which brethren were enabled to discover how much there was upon which they were agreed, and how little there was upon which they differed.

Then came the Young Men's Christian Association. This agency in my judgment, has been one of the main factors in working wondrous changes, not through the extent of its work only, but through its variety, its agents embracing all the churches, and its work being in keeping with its distinguishing motto, "One is our Master even Christ, and all ye are brethren."

From it appears to have sprung what might be appropriately termed the Convention era,—Provincial, Dominion and International Conventions for its own work; Conventions for Sunday School work; Christian work; and Temperance work. And these have been characterized by such a spirit of unity that unless the church with which a brother was associated was known, nothing which he said or did at such Convention could indicate to what particular section of the Church of Christ he belonged.

I was, in common with all who attended the meetings of the International Convention of the Young Men's Christian Association held in Baltimore about 1878, specially impressed with that noticeable feature of that wonderful gathering. Brethren were there of every denomination and from every part of the world. The Convention was under the presidency of Mr. D. L. Moody. The series of meetings more nearly approached the description which we have of the "Day of Pentecost" than any meeting which I had ever before or have since attended. The hallowed influences which attended them can never be forgotten. As a proof of how little one knew of each other's denominational peculiarities I may mention that while undertaking to present my report to the Home Association upon my return, I stated, that to such an extent did the spirit of

Christian union prevail that I found it impossible, except in the case of Mr. H——r, of London, England, whom I supposed was a Congregationalist, to tell to which denomination any of the delegates belonged. Mr. H——r followed me, and emphasized all that I had said in reference to the spirit of Christian unity which prevailed and to the difficulty of telling to which denomination any one belonged, and he added, "perhaps I cannot give a better illustration than that furnished by the mistake into which my good brother has fallen (alluding to myself), for I am not a Congregationalist, I am a Baptist." And then I think I may add that that which may be called the Evangelistic movement has largely been the outgrowth of the Young Men's Christian Association. And in this connection I need mention no other name than that of D. L. Moody, around whom bishops of the Anglican Church, ministers and laymen of all the denominations have gathered and witnessed through such agency the conversion of thousands of souls. Many of such workers have had life-long prejudices broken down, and have been compelled with Peter to say: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with him."—Acts x. 34-35.

Most observable also has been the greater directness (probably growing out of the Evangelistic movement) of pulpit ministrations. The greater prominence given to the doctrine of acceptance with God, and the necessary sequence of the consciousness of this acceptance manifesting itself in a spirit of love to God, and love to man, a spirit with which a narrow sectionalism cannot exist, a spirit which leads its possessor in the language of the poet to say:

"Oh that the world would taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace."

Then we have the blending of the psalms and hymns in the various hymnals in use among the various congregations. One incident in this connection must be noted. At a meeting of a sub-committee on the revision of the Methodist Hymnal, the question came up as to the insertion of the 100th Psalm. One of the members of the committee stated his preference for Watt's version, the remainder expressed their preference for the Scottish version. Whereupon the one in the minority put the case thus:—
"I prefer Watt's version, but with five Scotchmen what chance is

there for any but the Scottish version?" Think of a Methodist Committee on the revision of the Hymnal with five-sixths of its members Scotchmen, each one of whom had either been a Presbyterian or was of Presbyterian descent! And will any man say that between the Presbyterians and Methodists any bar exists, or should exist, which would prevent them from becoming one body tomorrow? I think not. And thus it came that not only did the 100th Psalm, but several of the psalms and several of the paraphrases, form part of the revised Methodist Hymnal, so that I doubt not that very often the congregation of both bodies are singing at the same time—

"O spread Thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

"Such blessings from thy gracious hand,
Our humble pray'rs implore;
And Thou shalt be our chosen God
And portion evermore."

Some, I am aware, are unable to discover that a spirit of brotherly love exists among the churches although it is every day exerting its powers in drawing them nearer to each other. This inability arises, I fear, from an unwillingness to admit that which is patent to so many, which unwillingness arises from the fact that they personally are doing nothing to bring about or to sustain such a spirit. But there are others, and their name is legion, who beholding the signs of the times can discover the cloud, the symbol of God's presence, leading them on, and are ready to say: "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 1. 5.

Are we to have an organic union of the churches? This would fittingly form the subject of another paper. One thing, however, is clear, and that is that meantime it is the duty of each section of the great army of the living God:

"To be kindly affectioned one to another with brotherly love, in honour preferring one another."—Rom. xii. 10.

"To rejoice with them that do rejoice, and weep with them that weep. To be of the same mind one toward another."—Rom. xii. 15-16.

"To pray for the peace of Jerusalem. For my brethren and companions' sakes, I will now say peace be within thee."—Psalms cxxxii. 6-9.

Then shall that condition exist which the Apostle enjoins, that condition which leads each member of the body to sympathize with the whole, so that "Whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it."—1 Cor. xii. 26.

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MY HOPE.

My path is rough, and dark, and steep,
 And shadows overhang my way;
 And wearily I toil and weep,
 And long for home, and rest, and day!
 Yet onward ceaselessly I press,
 For I discern the ruddy gleam
 Of coming morn. O, Son of Bliss!
 Eager I wait thy cloudless beam.

Myself I loathe, for deep in shame
 With aching heart and streaming eye,
 Consumed by passions blighting flame
 In sin and sorrow prone I lie.
 Yet purer than the virgin snow
 And brighter than the crystal light
 My ransomed spirit yet shall glow
 Spotless and clean; divinely bright.

No rest! I hear the battle cry,
 Countless the foe and keen the strife
 The slain are many, strewn they lie,
 Defeat is death—the prize is life;
 And I shall win the prize! a path
 My valiant Captain cleaves for me;
 Right through the hostile ranks of wrath
 He leads me safe to victory.

O living, loving Christ! from Thee
 This cheering, longing hope I bring,
 My highest wish is but to be
 Hid in the covert of Thy wing.
 The Power, Glory, Victory,
 Saviour, Brother, all are Thine!
 But blessings sweet Thou pledgest me,
 Thy home, Thy joy, Thy life are mine.

N. MCKAY.

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Contributed Articles.

THE THEATRE AND THE CHURCH.

THIS is a subject which calls for special attention, and one which is much discussed to-day both in public and in private, by Christians and non-Christians.

It is surprisingly strange, when we consider the unfathomable gap which intervenes between the theatre and the church, that Christians should, in any degree, hesitate in their opinion regarding the evil and the good respectively which is connected with them. They overlook the fact that theatre-going is one of the sensual pleasures of the world; "that whosoever will be a friend of the world is an enemy of God," and that no snare is so subtle, constant and perilous to the followers of Christ, as conformity to the world. Nothing sooner saps true spirituality; nothing hinders a revival in the church more effectually. Conformity implies resemblance. And when a professed Christian begins to patronize the theatre, and thus look like a worldlying and act like one, his spiritual sincerity cannot but become questionable, for there is a complete and irreconcilable antagonism between the theatre, estimated as a totality, and the Church of Christ. But some will ask the question, is not a church member justifiable in attending the theatre a few times in order to find out for himself its character? This may or may not be a legitimate question, but my object in writing is to refer exclusively to the professed Christian who is an habitual frequenter of the playhouse, and who goes there not merely for information, but to gratify his sensual pleasures. Such persons, I say, are more of a curse to the Church of Christ than anything else, for they are, as it were, standing on the fence anxious to join hands both with the world and the church and thus try to please God and Mammon. They forget that the chief end of their lives is to glorify God, and that all the influences which are brought to bear upon the church should be of a pious character. But what is the influence of the theatre on the church? As it has been properly asked, "Who ever heard of piety on the stage? Who ever heard of a pious actor or a pious actress,

or a pious manager, or a pious amateur?" A converted actor once said, while passing a playhouse in which he had often performed: "Behind those curtains lies Sodom." This is an appalling truth, yet it is only one which must be believed when we learn the character of the theatre. It rejects the Word of God, which is the standard of character in the Church of God. The presence of God is not recognized on the stage. He is present there continually as a Witness and Judge of all that is done and said. His eye is on every actor, and His ear hears every word of every play which is performed. But there He must not be recognized, although He is known to be present, there prayer would be an insult, and devotion a mockery. Alas! what is that place to be called where God's immediate presence dares not to be welcomed, and where the preaching of Christ would be considered a mockery? I say that it is to be called something, which is in character at an infinite distance from God's sanctuary.

The religion of Christ is ridiculed on the stage, sin is made the subject of merriment. Crime is represented in all its details for amusement, gratification and gain to the actors. The name of Almighty God is habitually profaned. The proper distinctions of sex are broken up there in order to meet exigencies, or in order to produce certain dramatic effects.

In the face then of all this, why, we ask, should a Christian hesitate in concluding that theatre going is deteriorating to the spiritual life of the Church of Christ?

The above are merely some of the influences which the theatre has upon the church with regard to Christians in general, but look also at the powerful influence for evil it has upon the church with regard to the people who are not professing Christians, and who have as their criteria of right and wrong their own desires. I maintain that any influence for good, which is brought to bear upon a person in the church is destroyed in the theatre. How many ruined young men date their first steps in ruin from the time they began to frequent the theatre! They were at first comparatively pure and free from open or decided vice. They were easily approached by Christian influences, and easily attracted by the preaching of the Word in that state of innocency, as it were, but play-going opened their eyes to a new sphere of life, and completely altered their habits of thinking and acting. The good influence of the church has become a thing of the past with them, for the theatre

has now triumphed over it in their estimation, until at last wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water or a cup of coffee. The youths, who once it may be, were the most regular church-goers have now become intimate with the swearer, the Sabbath breaker, the infidel, and the liar, all through the influence of the theatre.

It is well known that the playhouse has attractions which the church cannot sanction, and we do not wonder that the mass of the people should choose theatre going to church going, when we know that "the preaching of the cross is to them that perish foolishness."

The whole fact of the matter is, the theatre and the church are directly opposed to one another in character. The object of the church is to become a means or an instrument in turning souls from the evil that is in the world to serve the living God. Upon the other hand I do not believe that the theatre has ever helped many souls toward heaven; I am sure it has sent scores to perdition.

I do not in write this way from a mere conjectural standpoint, for then all that I have said could possibly be taken for nought, but from one of matter of fact, and therefore in conclusion I appeal to the judgment of all Christians and sensible people in general, if the influence of the theatre on the church is not only weakening to it, but also ruinous to its members.

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WOMAN'S POSITION IN THE CHURCH,—MAY SHE PREACH ?

THERE has been a great clashing of tongues and pens, during the last quarter of a century, about woman's position in the world. Her "rights" and her wrongs—Social, Religious, Intellectual and Commercial—have compelled a large share of public and private attention. And now the trend of the age is to lift her from her old gew-gaws and dolls, to give her a vigorous mental training, and allow her fair play in the struggle for self-maintenance. Castles, hitherto stoutly defended as masculine strongholds, have unbarred their gates and offered to her a share of the spoils.

This same revolutionary spirit has entered the Church of Christ. Here, happily, all are agreed upon one point, viz., that woman has an important position to fill, and one for which she ought to properly qualify herself. What is this position? What fields of usefulness does it embrace? Has it any restrictions? If so, where are they imposed? It will be manifest that a proper conception of her position, as a Christian worker, is of far-reaching significance, as it must largely determine her modes of action and measure of success. Whatever it may be, it must be one which will harmonize with her constitutional peculiarities, and the Word of God. If the position, therefore, which you offer her, be in keeping with these two principles, it will be a legitimate one for her to fill; but should it be out of keeping with them, it would be outside of her mission. You cannot confer an honor upon a woman by allotting to her the place of a man, any more than you can confer honor upon a man by putting him into the place of a woman.

"Shame and disgrace from no condition rise;
Act well thy part—there all the honor lies."

There are hundreds of women, within our church, who have a great capacity for work, who feel the burden of inactivity, and who long for some employment in the Master's service. Authority and direction are what these women need, what they ask for, and what the church ought to give them. Every good woman added to our roll of membership, not only augments the force of moral beauty and attractiveness, but increases our responsibilities also. There can

be no question that the church is accountable for the employment of all the talent within her pale. I know of no good reason why a properly endowed woman may not take her stand beside our masculinity, become its "help-meet," and shine with it, as a twin-star, in the hand of Him who walks among the golden candlesticks. Assuming the legitimacy of the many branches of Christian work, which she now occupies, we shall limit our enquiry to the one debateable feature of her position,—may she preach the Gospel?

The enquiry thus indicated may be covered by the discussion of two questions:—*First*. What position has woman occupied in the church? *Second*. What position can she sustain, with credit to herself and with honor and profit to the Body of Christ? An answer to the first question will throw a valuable light upon the second. Biblical history teaches that if there were "holy men" in the church there were also "holy women." In the Old Testament we meet with *Miriam*, the first prophetess and songstress in ancient Israel; but it is probable that the prophetic spirit, in her, assumed no other form than that of poetic effusion and music. Next we have *Deborah*, designated prophetess and judge (Judges iv. 4, 5). In our A. V. she is said to have been "the wife of Lapidoth;" but the Hebrew, and, following it, the Septuagint, style her "a woman of Lapidoth," either indicating her place of residence, or, as the word suggests, a "woman of a fiery spirit," "a torch-glow." It is just possible, however, that the title "judge" belongs rather to Barak than to her (see Heb. xi. 32). If she really held the office, her appointment to it may be regarded as a kind of Divine satire upon the degeneracy of the men of that age. Then we have *Hannah*, the mother of Samuel, a woman largely endowed with the prophetic spirit. Her song of thanksgiving is a poetic outburst worthy of a place beside the songs of Miriam, Deborah, or Mary the Mother of Jesus. Above all this, it was a prophecy branching out into a magnificent description of Messianic days. Again, (2 Kings xxii.) we find *Huldah*, occupying a loftier position than either of those we have mentioned. She was a prophetess, and predicted the destruction of Jerusalem, but announced that the judgment would be mercifully delayed because Josiah's heart was tender. She was, moreover, looked up to as a person of high authority, and her opinion, upon the newly discovered book of the law, was consulted by royal commissioners. To be a prophetess, in those days, was regarded as a great honor, and for this reason the office was often claimed by those who had no

right to it (Ezek. xiii. 17). On the border line, between the old and new dispensations, stands another prophetess, the venerable *Anna*. Entering the temple, when the aged Simeon held the infant Christ in his arms, the Holy Spirit came upon her, and she identified the child as the long-expected Messiah. Finally, with her stands *Mary*, the Mother of Jesus, evidently inspired with the same Spirit that rested upon Deborah and others, for she pours out a song which sounds like an echo of theirs. It should be noted, however, that apart from the spirit of prophecy and song, which rested upon these women, and to whose impulses they occasionally gave utterance, we meet with little, or nothing, in their lives to distinguish them from the quiet, retired, and unostentatious lives of other pious women in the old Jewish Church. If, on the other hand, Deborah *did* judge Israel, her office included holding up the law to the people, and bringing them back to its rule and righteousness. The function of the prophetess was not only to predict future events, but to declare, to teach, and to interpret the Divine will.

It is a noteworthy coincidence that, amid the revived interest in woman's work in the church, the R. V. of Ps. lxxviii. 11, should be so striking and emphatic,—“The Lord giveth the word: the women that publish the tidings are a great host.”

We have reached two points, then; first, that woman was frequently called upon to do special work for God under the old Covenant; second, that the Jews did not consider sex to be a disqualification for high and responsible offices in the church.

In the New Testament the voice is more distinct and emphatic. The Gospel enthrones the “weaker vessel,” puts “honor” upon her head, and opens fields of usefulness which will tax her highest and holiest powers. Christ treated her with the profoundest tenderness and regard. He defended her, mingled His tears with hers, entered into friendly intercourse with her, and gave her His last and dying thoughts. She, on her part, tracked His footsteps, ministered to His necessities, sympathized and wept with Him in His woes, and stood faithful to Him under the shadow of the cross, when all His disciples forsook Him and fled. And yet, it is rather significant that no woman was included among the “seventy,” whom He sent forth to herald Him among the cities, or the “twelve” whom He ordained to establish His kingdom on the earth. If, then, it could be proved that He provided a pattern for the office of the ministry, it would follow that woman must be ruled out of the preaching

element. But, it may be asked, cannot the case of the Samaritan woman be so construed as to favor the opinion that He employed a woman to preach His Gospel? We may grant that she was very highly privileged, and honored, in announcing to her fellow-townsmen, Jesus as the Messiah. In this she joyfully did a very proper thing; at the same time it would be rash to infer, from this fact, that Christ ordained her to preach His Gospel. There is no such commission mentioned in the narrative. Granted, again, that He sent Mary Magdalene to announce His resurrection to the disciples; but this was a simple and private message to them, and an attempt to wrench an argument from it to prove that Christ ordained woman to preach the Gospel, would be as wise as an attempt to poise the pyramid upon its point. We beg to state, however, that while Christ, according to the record, did not command woman to preach, neither did He ever forbid her. Query, is it lawful to do anything which Christ has not forbidden? This would be a fine question for the moralist to decide; and we admit that an argument for the affirmative, constructed upon such premises, would not be very encouraging.

But we are encouraged when we enter the "Acts of the Apostles," and the Apostolical Epistles. Gal. iii. 28 has been claimed, by some, as a warrant for women to preach,—“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ.” The contention is that, in relation to all Christian work, the Gospel knows no distinction of sex. Without challenging this contention, as a general principle, I submit that it has no support in the passage quoted. Paul, certainly, places “male” and “female” upon an equality in the presence of sovereign mercy, where both alike are welcome to the blessings of salvation; but, there is not the shadow of a hint about the official position of the sexes in the work of the church. Those “Helps,” however, mentioned among the officers of the church (1 Cor. xii. 27, 28) are generally conceded to have been *women-helpers*. We have frequent reference to them in the New Testament. Now, while this text contradistinguishes them from “apostles,” “prophets” and “teachers,” it gives them, at the same time, a position beside them as assistants and fellow-laborers in the church. This view is strengthened by other texts. Phillip’s “four daughters which did prophesy,” (Acts xxi. 9) were among these “helps,” as were “those women that labored with Paul in the Gospel” (Phil. iv. 3). Then we read (Rom. xvi. 1) of Phoebe, who was a “servant

of the church;" Persis, who "labored much in the Lord" (v. 12); Priscilla, Paul's "helper in Christ Jesus" (v. 3), and who "expounded the way of God" to Apollos. After a careful study of these cases I am forced to conclude that they cover considerably more ground than could be occupied by acts of benevolence and private teaching. Phillip's daughters, for instance, "did *prophesy*,"—but what is it to *prophesy*? Woolrych informs us that, according to its derivation, the word signifies, "to utter in front, before all." Prof. Cremer says that its special element is not a prediction, "but a shewing forth of God's will, and, especially, of His saving purposes." Thomas Lewin, Dean Plumtre, and Conybeare and Howson, admit that it is nearly allied with our idea of teaching, preaching, and expounding the Word. Bishop Bloomfield is very emphatic, "this must, in the full sense, denote *speaking under Divine inspiration*," and includes "speaking and teaching the truths of the Gospel, exhorting, &c." By turning to I Cor. xiv. 22-25, we learn that "prophesying" is for a sign to them that believe, and a means of conviction and examination to the unbeliever, or uninstructed.

By the mouth of Joel, (ii. 28, 29) "prophesying" is promised, as a distinguished gift, to woman under the Gospel dispensation,—“I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy.” Peter quoted this promise in justification of the conduct of both men and women, at Pentecost. If Pentecost is to be regarded as the distinct charter and institution of the Christian Church, then the gift of "prophesying," by the Holy Spirit, is part of woman's heritage, and to use it is her expressed privilege. Says H. W. Beecher: "When, then, the Spirit of God rests upon the women, and they have a message to give, and their hearts burn within them, if you undertake to set up the letter of Paul around them, I set up the letter of the Holy Ghost, 'On my handmaidens will I pour out My Spirit and they shall prophesy.'"

I concur with this utterance of Mr. Beecher, and draw attention to the fact that the precedent set, on the day of the church's inauguration, was followed, more or less, throughout the Apostolic age. I am aware that the traditions and usages of the Presbyterian Church are not very friendly to the position here taken. I am aware, also, that I shall be confronted with the Apostle's well-known imposition of "silence," and his forbidding her to "teach, or usurp authority over the man." See 1 Cor. xi. 1-15, xiv. 34-35; 1 Tim. ii.

11-12. Upon the first of these passages it is sufficient to point out that Paul is not discussing the propriety, or impropriety, of women teaching or preaching in church assemblies; but that the subject of his contention is, the irregular mode of conducting public worship in the Corinthian Church. It is worthy of note, however, that verse 5 assumes the fact of women *prophesying* in public; and that the Apostle does not utter a word of censure against the custom. He simply pronounces against her doing so "with her head unveiled;" "Every woman praying or prophesying with her head unveiled dishonoreth her head." The other two passages are the only ones of any weight, and read as follows: "Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection as also saith the law. And if they would learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the church." "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (R. V.). He would be a rash man who said that these words give no "uncertain sound." At the same time some who are favorable to the rightfulness and propriety of women preaching have submitted the former text to a curious mode of interpretation. *Lalein*, we are told, does not mean so much to *speak*, as to *prattle, chatter, babble*, or to talk unmeaningly, and that it was against this babbling, etc., that the Apostle lifted up his voice. Even the Lexicons of Robinson, and Liddell and Scott, give this as the meaning of the word. But what a shock it would be to our sense of propriety, to use *babbleth* instead of *speaketh*, in verses 2, 3: To read, "babbleth unto God," and "babbleth unto men to edification," is worse than "jumping out of the frying-pan into the fire." Besides, throughout this chapter, *lalein* applies to *men* as well as to women; but, are we to infer that men are so stocked with wise-headedness that they are, occasionally, permitted to *babble* nonsense in the church?—that women are so destitute of

"That fell our ca'd common sense,"

as not to be trusted to speak at all? A less objectionable method would be to bring some exegetical skill to bear upon the word *gune*. Does it mean, in these passages, *wife* or *woman*? Lachmann renders it *wife*, in the passage from Corinthians,—“As in all the churches let the wives of the saints keep silence in your assemblies.”

Biblical scholars, generally, do not adopt this translation; but it seems to me to be the one which most harmonizes with the entire context. Does not the very mention of "their own husbands" give it material support? The mention of "the law" (Gen. iii. 16) also points to the same conclusion, viz., the headship of the husband and the submission of the wife. Then the *gune*, in the quotation from Timothy, appears to me to require a like interpretation, as the mention of Adam and Eve, in the following verse suggests. If this be correct, then the "silence" imposed is demanded of those who are *wives*, or *married* women, and of these only. It is a striking coincidence that most of the women mentioned in the New Testament as "prophesying" and "teaching," were either virgins or widows. If this hypothesis be adopted it will, at least, reconcile Paul with himself, and remove the supposed embargo which has been interposed in the way of certain women preaching. It should be remembered that Paul wrote this epistle to the Greeks, by whom a sharp distinction was made between married and unmarried women. The latter were allowed greater freedom than the former. These distinctions were insisted upon in church assemblies, as well as in other places; not only were the men separated from the women, but the married from the unmarried.

This distinction will give additional force to the Apostle's utterances respecting unmarried persons—virgins and widows—in 1 Cor. vii. 32-4, 1 Tim. v. 3-16, where special duties and privileges were accorded to this class of workers for the Lord. Their cares were fewer, and their desires less divided than those of the wife and mother, and for this reason they have been set apart, in all ages of the church, for high and useful service. Anna, the prophetess, after her husband's death, dedicated herself, in some definite and exclusive way, to the service of the temple: "For she departed not from the temple, continuing with fastings and supplications night and day." The "silence" and the "veiling" were both imposed as symbols of the wife's subjection. The *ulla*, both in 1 Cor. xiv. 34 and 1 Tim. ii. 12, shows a contrast,— "It is not permitted unto them to speak *but* to be in subjection." "I permit not a woman to teach nor to have dominion over the man, *but* to be in quietness." To break "silence," and to cast off the "veil," in public or promiscuous church assemblies, was a violation of her symbolic profession of modesty, faithfulness, and subjection. Public authoritative teaching was an approach to ruling and having dominion over the man, which the

Apostle declares to be unseemly and shameful. Submission was the principle which he laid down, and this principle abides for ever; "silence" and "veiling," according to the custom of those Orientals, were the evidences and manifestations of it. But it is patent to all that, although subjection is still the law, the manifestations of it may vary and change according to the custom of different ages and peoples. I infer, then, that while subjection is still to be the law of a woman's life, it is not necessary that she should show it by "silence" in the church. If "veiling" is not exacted by us, why should not "speaking" be allowed? Because a peculiar obligation was enjoined by the Apostle upon a certain church, and for special and particular reasons, is it legitimate reasoning to say that it is equally binding upon all churches and peoples, in all circumstances and times? To argue from a special case to a general one, from a particular to an universal, I submit, is a fallacy in logic. Many things were enjoined upon Apostolic Churches which very few will claim to be binding upon us; to wit, washing the saint's feet, anointing the sick with oil, greeting one another with a kiss, and the "veiling" of women. So of this obligation of "silence," the customs of society with us give a woman greater liberty in her practices, without any infraction of the rules of modesty or the laws of her being.

If, then, her "dome of thought" be all right, and its furnishings are of the required standard and order; if she feels herself called by the Holy Spirit to bear a message of life and mercy to the guilty, who shall dare say to her, "Be silent?" Are there any duties in the church, of such sanctity and importance, that she should be excluded from them, simply because she is a woman? Is Queen Hecuba still bound to excuse herself, or to be compelled into "silence" by others saying, "It is indecent for a woman to look a man in the face" As far as I can see, the question resolves itself into one of expediency and propriety. It must be governed by a due regard to times and circumstances, to rule and order. Indeed, this is Paul's final injunction upon the matter,—*"Let all things be done decently and in order,"* 1 Cor. xiv. 40. If she goes upon such a mission she must be under the control of rightful authority, and possess a proper adaptation and devotion to the edification and comfort of those to whom she ministers. I would not ordain and induct her into a pastoral charge, with authority to perform all its manifold functions; but I would employ her in the work of an

evangelist, with a special view to the reconciliation of men to God, and the edifying of Christian believers. If a woman could be instrumental in bringing sin into the world, surely she may exercise all the gifts and graces she may possess in driving sin out. Whoever casts out devils commands my respect; and success in this line, to my mind, is a sound argument. The church recognizes and employs her as a worker, in benevolent missions, in Sabbath Schools and Bible Classes, and as a Bible woman and district missionary. She has been successful here, and why may she not be equally successful in larger fields? Her highly nervous nature, her vivid imagination and magnetism, and her intense power of sympathy, would enable her to catch the genius of the Gospel, to kindle into flame the latent forces of the human heart, and win wanderers to Christ, where many a proud theologian fails. Passion, sympathy, and enthusiasm give a wonderful reality to things, and she has these to a wonderful degree. Let every woman be fully persuaded in her own mind how she can best serve Christ and His Church,—“Let all things be done decently and in order.”

“They talk about a woman’s sphere

As though it had a limit;
 There’s not a place in earth or heaven,
 There’s not a task to mankind given,
 There’s not a blessing or a woe,
 There’s not a whispered “yes” or “no,”
 There’s not a life, or death, or birth,
 That has a feather’s weight of worth,
 Without a woman in it.”

JOHN NICHOLS.

Montreal.

IMPORTANCE OF THEOLOGICAL TRAINING.

IT was the season of the retreating sunshine, the time of approaching winter. Through the deep ravines and over the cloud-capped summits the northern winds had begun their moaning. Half way on their journey had halted what remained of a once strong and hopeful company. Overtaken by disaster and pressed by severe hardships, for which no adequate preparation had been made, the *many* had perished, the *few* remained to brood over lost companions and irretrievable failure.

Later there comes *another* host. Already now they approach their journey's end and catch the inspiration of victory. The same obstacles have been in their way as opposed the former. Summer's heat and Winter's cold, gaunt disease and hated foe have alike hedged up the way of both, yet *these*, prepared for the worst before their starting, now go joyously forward, the fire of success gleaming in the eye, the flush of victory on the cheek, and the soul suffused with joy; while those who started before them sit wasted and broken by the way.

Again I ask you to cast your eye along the journey of life, and here and there upon the hither side of its steep declivities you see sitting with down cast look and heavy heart many who started well in the race, men upon whom has not yet come the blight of age, men clad not in the habiliments of carnal warfare, but in suits of sober black, soldiers of Prince Immanuel, who heard the command to *go*, but heeded not the command to *prepare*,—while pressing past them with joyous heart and strong you see the men who heeded both and now are sure to win. The numbers of these last are constantly becoming greater, for men are being convinced of the importance of theological training. In the past this has been but imperfectly recognized by the Christian Church.

It has been thought, forsooth, that men called upon to deal with problems the weightiest with which the human mind can grapple needed not that special training which other callings demand. Some of this feeling yet remains, and men are to be found to-day, who but lightly esteem the professional school, who say give us the literary

course and we will get our theological training in the pastorate, so that in the coming years men will doubtless be found by the way-side, who might, with due preparation, have run successfully to the end.

The power of theological schools for good has been great. From the very early ages we have records of their workings in the advancement of civilization.

If we please to consider the "schools of the prophets" theological schools their history may be traced back many centuries before the Christian era, but not until the fourth century after Christ did they take their most prominent place.

From this time until the Council of Chalcedon in the fifth century, very great was their influence and wide its extent. True, the number of schools was small, but the men who taught in them were mighty, and gave an impulse to free inquiry such as the world had not before known, and one of the darkest pages of history is that which records the decline of this spirit and the arrest by hierarchical aggressions, narrow-minded Monasticism and political troubles, of every liberal and scientific movement.

Passing out of the light shed upon it by Chrysostom, Athanasius, Augustine and Jerome the world plunged again into gross darkness and superstition, there to remain for centuries. For, although so-called theologians were actively engaged, it was not until about the close of the eleventh century that they succeeded in bursting in sunder the bonds which bound them and pressing on after new truth. And wonderful indeed was the development which took place from that time forward. Universities sprang up independent of both church and state. The spirit of free inquiry was abroad in the land once more and brooked no subjection. Students flocked from all quarters, and in many instances remained, not for the short space of three years but for seven and even ten. It is said that the numbers reached from fifteen to thirty thousand at some of the more prominent schools. The names of Duns Scotus, Bonaventura and Roger Bacon will ever shed an effulgent glow over the thirteenth century, and set the seal of true worth upon Scholasticism, notwithstanding the severe criticism which it has received from the pens of modern writers, and its acknowledged perniciousness in some regards. Evils there doubtless were connected with these great medieval schools, but they are not to be compared with the advantages resulting therefrom. The impulse given to free inquiry

was felt throughout the civilized world and the forces then set in operation have never entirely ceased to act, and by their action bless the world.

But it is with the theological school of to-day that we are specially concerned. What place ought it to hold? What are its duties? What its destiny? If in the days of Augustine theological training was demanded, how now when our foes are increased four-fold? If when Bacon taught at Oxford and Scotus at Paris and Cologne, the herald of the cross needed to be thoroughly furnished, how now, when skepticism and infidelity seem intrenching themselves anew and men, on whom we have been wont to rely with firmest faith are yielding to doubt and error? Certain it seems to me, no man can afford to go down into this battle at the present day without tried sword and burnished armor. The man who presumes to instruct his fellow-men in that which pertains to their eternal interests, to grapple with problems which have drooped the spirit and bothered the understanding of twenty centuries, to become a leader to guide men out of darkness into the light, and help to establish them there, may well pause this side the Rubicon a few short years and sit at the feet of men who have mingled in life's conflicts and bear the marks of age and battle scars. The man who presumes to throw down the gauntlet to the hosts of infidelity, to meet on the right hand and on the left men who make some specialty a life work, to answer logic with logic and be ready for all opponents, may well pause this side the Rubicon a few short years and sit at the feet of men who have learned the arts of the objector, and all their lives have parried the scoffer's thrusts. True, there are men that have been long in the work, who tell us it is waste of time, and, listening to them, many young men are, every year, persuaded to enter the active work without the seminary course, but I believe it is a mistake, and that such advisers are men who, either never had the advantages of such a course or neglected to improve them. Exceptions may prove the rule, yet such cannot be argued from. There always will be successful ignorance in the ministry as well as elsewhere, and the unsuccessful cultured man can be found almost any day. But this does not discount culture. There never has been a period in the Church's history when there opened before the thoroughly furnished preacher greater opportunities for usefulness and power. Men of wealth stand at her doors, willing to consecrate the fruits of their toil to the service of God.

Men of learning and social position through her services and ask for the best spiritual food which consecrated hearts and well trained intellects can bring.

Shall they have it? is the question to be answered by the young men on whom has been laid the hand of *God* for the work of the Christian ministry. An affirmative answer means years of sacrifice and toil, but toil which shall have its fruition in a broadened mind and a cultured soul, in convincing argument and a stirring gospel, in a triumphant church and a crushed infidelity, in a saved world and a glorified Christ.

G. E. ACKERMAN.

Buffalo, N. Y.

GOD IN NATURE.

We see our Father's hand in all around,
 In summer's sun and in cold winter's snow;
 In verdant wood, on grassy covered ground,
 In showers that fall and icy blasts that blow.
 And when we see the lightning's flash and hear
 The thunder's roar, majestically grand,
 A heavenly voice says, "Christian, do not fear,
 'Tis but the working of thy Father's hand."

WM. MACKERACHER.

Presbyterian College.

The Mission Crisis.

THE INTERNATIONAL FOREIGN MISSIONARY CONFERENCE,

LONDON, ENG., JUNE 9TH TO 19TH, 1888.

THIS conference was remarkable in all respects. It was held in the greatest city of the world, and in the very heart of it—in Exeter Hall—amid the din and roar of the Strand. During ten successive days and nights thousands upon thousands assembled there to speak and to hear of the progress of the Kingdom of God among the heathen.

It was appropriate that the results of gospel effort for a century should be considered at the centre of the Christian world. Everything in that Metropolitan city, with its five million souls—a number equal to the entire population of Canada—is upon a gigantic scale. Vice and virtue, piety and godlessness, learning and ignorance, riches and poverty, activity and indolence, courage and cowardice, benevolence and meanness, Christian faith and heartless scepticism—all reach their fullest growth in London. And this International Conference was certainly the grandest assembly of foreign missionaries and their friends ever convened.

It was composed of about 1500 members, missionaries and representative delegates from Protestant churches, and from one hundred and thirty different missionary societies. These came from all parts of the world—from the east and the west, the north and the south—forming one grand sacramental host of godly men and women of diverse creeds, nationalities, degrees of culture and modes of thought—the like of which I can scarcely ever hope to see again. Their multitudinous dialects, varied casts of countenance, and yet withal their unity of spirit and earnest purpose forcibly reminded one of the great meeting in Jerusalem, nearly nineteen centuries ago, which inaugurated Christian missions, and in which there were gathered together “devout men out of every nation under heaven.”

We had present, not weak visionaries dreaming over barren theories, but strong practical men and women wholly consecrated to the

Master's service, and who had faced successfully the battle of life. We had among our number scholars of ripest attainments in many departments—historians, philologists, archaeologists, authors of grammars and dictionaries, men and women speaking dozens if not scores of different languages. There were ministers, professors, students, elders, medical doctors, teachers, translators, editors, and, last, but not least, heroic wives of missionaries who had torn themselves away from all the comforts and associations of home, and braved the dangers of seas and foreign climes to publish to the ends of the world the love and saving grace of Jesus Christ.

As one looked upon the faces of that grand company of soldiers of the cross—many of them veterans bearing the visible marks of long and hard service, and others in the vigor of manhood and womanhood—and as he listened to their simple story of toil and triumph, and their clear emphatic testimony as to what the Lord had wrought through them among the Gentiles, he could not help feeling that the word of God had been fulfilled where it is written: "They who go forth weeping, bearing precious seed, shall doubtless come again rejoicing bringing their sheaves with them." Surely such persons enjoy a deeper insight into the Master's will, and are in closer sympathy with the sovereign purpose of His heart than those who remain at home. No one can doubt that they have stronger faith in the ultimate success and glory of His kingdom, and show profounder reverence for His last command—"Go ye into all the world, and preach the gospel to every creature"—than those who are selfishly content to try to save only their own souls, and who clutch with unrelaxing grasp all of God's gold and silver they can lay their hands upon, and hold it fast till they cannot help themselves, and their hands are dissolved in the dust of death.

But let us look at the Conference a little more fully before we try to learn its lessons.

The programme of subjects discussed was most comprehensive, and might well have occupied several months in its consideration. It embraced, in one form or other, all the practical questions which have arisen during a century of missionary enterprise. Many of the most vital issues of the day, and problems that are forcing themselves upon the attention of statesmen and of the strongest and best thinkers of the age, were manfully grappled with.

Our method of work was simple and effective. During part of the forenoon and afternoon of each day the Conference resolved it-

self into several sections which met in separate rooms and considered the subjects appointed for them. The chair was usually occupied by persons of rank—Earls, Dukes, Lords, Judges, Diocesan Bishops as well as Presbyters or New Testament Bishops, and pious laymen of high repute.

The duties of the chair were not difficult, because when earnest men of God come together intent upon their Father's business they are usually of one heart and mind, and vain wranglings are ruled out by common consent.

Praise and prayer, with reading of the Word, found a prominent place in every session. One could not but be impressed with the spiritual power of these exercises. Papers carefully prepared and condensed, and not exceeding twenty-five minutes in length, were read, and then conference—comprising questions and answers, arguments and statements of facts gathered upon many mission fields followed, speakers being generally limited to ten or five minutes. Thus the knowledge and rich experience of a large number of members were made available. No attempt was made to pass resolutions, to settle things by vote, or to legislate for the church at large. The power of the Conference was in its spirit, not in its enactments, in the information elicited, and the missionary impulse given to the members now scattered in all parts of the world. We all felt more or less the power of the ascended Saviour whose work drew us from the ends of the earth for mutual consultation and effort. We not only conferred together, comparing plans, experiences, methods of work and aspirations, but unitedly sent up our earnest cry, day by day, to our Father and to Jesus the Founder of Missions, in behalf of the perishing millions of heathendom. And here let me say, in passing, that there was an appropriateness and an impressive reality in this cry issuing from the hearts and lips of those who had consecrated themselves and all they possessed and represented to the sacred work of saving the heathen. They did not ask God to do what they were unwilling to do themselves. Who has not felt as if it were a solemn mockery for men to implore and urge the Lord to enlighten the ignorant, and to save the poor and famishing, while they have abundant resources in their own hands to do so but refuse to use them? They ask God to enter hovels and abodes of iniquity, and to purify vile fallen creatures from whom they themselves shrink with horror. There was nothing of this sort in the supplications of our Conference. It was those who had hazarded

their lives and had given up all to save the heathen, and persons of kindred spirit at home, who asked God to visit the dark places of the earth with the power of His Spirit, and to quicken His slumbering church into missionary activity and zeal.

In addition to the work done in the several sections of the Conference there were great public mass meetings held on ten successive nights, when Exeter Hall, which seats between three or four thousand, was densely crowded. These were gatherings of great spiritual power, and were addressed by men and women,—chiefly foreign missionaries. I must mention, in the briefest manner possible, some of the leading topics discussed in order to give an idea of their vital importance. We considered :

1. Missionary comity, embracing the need of having a proper understanding among missionary committees and workers as to the fields occupied by them, the boundaries of districts, the employment and interchange of workers, and the transfer of converts and congregations.

2. The place of education in missionary work. This was a large and intensely practical subject, giving rise to all the questions which agitate educational circles at home. Such as the character and use of elementary schools and higher institutions of learning as instruments of Christian effort; the training of the children of converts as distinct from those who are still heathen; the special place and work of Sunday schools; the employment of non-Christian teachers in mission schools; charging fees and gathering pupils into boarding schools, and thus removing them in some degree from pagan influences. These and kindred points were all carefully considered.

The chief difficulty felt was that so keenly realized at home, namely, how to permeate the entire educational work of missions with the true spirit of Christianity.

As matter of fact pagan teachers are employed to give instruction in secular branches—a rule practically followed in Christian institutions at home—and yet it is acknowledged that pagan thought, learning and philosophy cannot save and elevate men.

3. The training and support of native workers. Should such workers be trained in the vernacular or by means of the English language? Should they be educated by individual missionaries—the method followed by Dr. Mackay of Formosa—or be sent to central and well equipped institutions? What should be the precise course or courses of study? Should high attainments on the part

of native teachers and preachers be encouraged? Should the American or European ideal in this respect be followed?

The prevailing opinion was, that it is not the most profitable thing possible for candidates for the ministry and for mission work to become profound in their knowledge of the mythological trash of Greece and Rome. To learn the names and vile escapades of the heathen gods of the past, was not thought to be, in any sense, better training than pagans now enjoy in their own schools and at their own idolatrous altars. And why should these impure and corrupting inanities be embalmed and perpetually turned over, again and again, in the class work and examinations of the high schools, colleges and universities of Christian lands? What was felt to be needed, above all things, for the development of Christian men and women fit to fill all stations in life, and especially to be ministers and foreign missionaries, was, a comprehensive and firm grasp of God's truth. And to this sentiment I most heartily say amen, whether we have regard to the work of the church at home or abroad.

4. The organization and government of native churches. Should they be organized in the same form as in the western world? Under what conditions should converts be left to manage their own ecclesiastical affairs? What of church architecture? How are Mission churches to be rendered self-supporting? It was not considered advisable to insist upon following hard and fast lines in these matters.

5. Missionary methods. I pass over these as of interest rather to missionaries than to private members of the church.

6. Union and co-operation in mission work. The desirableness of such was emphasized by all; and the degree in which it has already been found practicable was dwelt upon. But the divisions of the churches at home, want of fidelity in holding and teaching the truth of God in certain quarters, the arrogant unchristian attitude of some of them in practically excommunicating the rest, were felt to paralyze efforts in the direction of organic union on foreign fields. Eloquent speeches and popular books in favour of Christian union, and the seemly rhythmical repetition every Sunday in the year of the words of the creed—"I believe in the Holy Catholic Church, and the communion of saints," are not enough. What is needed is a devout and honest adherence to the whole word of God, and a practical exhibition of the fact that we do believe in the com-

munion of saints by manifesting the Spirit of Christ, and by recognizing both the ministry and saintship of all the branches of the Holy Catholic Church.

7. The missionary in relation to literature. Under this head the mission press was discussed—how far it should be restricted to purely mission literature, and to what extent missionaries should devote themselves to the preparation of such. Should the distribution of Christian literature and of the Bible be gratuitous? To what extent should the printed Scriptures be used in giving a knowledge of the gospel to mankind? I need scarcely say that the unanimous opinion was that there is nothing better for men than the word of God, and that it should be freely circulated among all nations.

8. Medical Missions.—I was specially interested in hearing all that was said on this subject, because our Canadian Church had entered upon this work by the appointment of three medical missionaries, Dr. MacClure, an elder of Crescent Street Church, Montreal, the Rev. Dr. Buchanan, ordained by the Presbytery of Paris, Ontario, and Dr. Smith. Those who discussed the subject were themselves medical missionaries, some of them veterans in the field. First of all they made very clear the abundant usefulness of the work. The Saviour's method of caring for soul and body together was strongly emphasized as the true one.

Next they testified with perfect unanimity to their belief that the medical missionary must be first and chiefly a teacher and preacher of the gospel, and subordinately a healer of disease. Some went even so far as to declare that a doctor in heathen lands who ignores the gospel, who is silent upon it, who never speaks in its favor, is a great hindrance to the cause of God. When asked why? The answer was prompt and decisive. The heathen are keen and logical in their reasoning. They say to the missionaries: "Do you not tell us that the kingdom of God is first, that Christianity stands before all things? That we should love and adore Christ and speak of Him as our Saviour?" "We do." "Is the doctor who has come from your country a Christian?" "He is." "He never once mentions Jesus Christ." Thus the heathen reason, and are led to scoff at Christianity through the silence of those who ought to be witnesses for their Saviour. And yet is it not a sad fact that the cause of God suffers in a similar manner in Christian as well as in pagan lands? How many medical practitioners have sufficient faith and courage to name the name of Christ to their patients when they

know that they are about to pass into eternity? What a blessed work theirs would be were they filled with the Holy Ghost, and thus able to speak of saving grace out of the abundance of their own hearts!

This view was presented with singular force and faithfulness by Dr. Gairdener, of Glasgow, in his address as President of the British Medical Association, at the recent annual meeting of the association in that city. He argues that a physician, who even inclines towards irreverence in his habitual attitude of mind, is thereby disqualified for performing aright the best service he can at times render to the sick. The physician who stands aside and ignores the greatest of all questions for time and eternity, is an anomaly, and, to that extent, a man out of place in our social system and atmosphere. So the eminent Dr. Gairdner thinks. And I cannot abstain from saying, in passing, that the possibilities for good of our own university in connection with medical training are unlimited were the spirit of God but to descend in great power upon all concerned.

It is believed that for ability, learning and skill, and the facilities they enjoy for doing their work, our Medical Faculty is unsurpassed on this continent. And, therefore, hundreds of young men from all parts of the land are drawn here annually to pursue their studies in medical science. All this is gratifying.

One of their number, a young man of high standing in the profession and of unblemished Christian record—Dr. William MacClure—has given himself to medical missionary service. To him, so far as known to me, belongs the honorable distinction of being the first of McGill medical graduates to go on this glorious mission; but why should he not be speedily followed by scores of others like minded? It is surely the duty of the church to pray that this may be the case. The field for such service is most promising and practically boundless; and I need scarcely say that we have the means at hand of giving such persons all necessary theological training—for they should be so trained as well as in their own profession—in order to fit them for their high vocation. This is the course followed in Edinburgh and London. Our classes here are now open to them. Our General Assembly has given special attention to the matter; and we would gladly welcome them, in any number, to our halls, if only constrained to enter through love to Christ and burning zeal for the salvation of souls.

But to return to the Conference. In addition to the eight sub-

jects just mentioned, we considered at some length, women's work in the mission field, and home work for missions, and the relations of missions to commerce and diplomacy—all themes of absorbing interest upon which I cannot now dilate, but must say that women took a prominent part in all our business, and their addresses in that vast hall were most telling and effective.

For reasons which were not made public the business committee of the Conference excluded from our programme any discussion of the rum and opium traffic, as engaged in by Britain and America, as well as of the recent startling disclosure of systematic immorality in connection with the British army in India. This action led to the holding of an enormous public meeting in Exeter Hall the night after the Conference had closed its work.

Leading members of the Conference spoke in this meeting, and strongly denounced the evils referred to as a disgrace to Christian nations and sure to incur the manifestation of God's righteous displeasure. Resolutions, based upon this thought, and calling upon the proper authorities to take needed action in the premises, were enthusiastically adopted. What may come of them remains to be seen, but, in any case, it was well that such a body of Christian men and women from all parts of the world should publicly protest against wholesale iniquity.

It is time now to indicate the practical conclusions or lessons reached by the Conference. These were not formulated in distinct propositions, but they were easily gathered from the information furnished by members and the spirit which animated all.

1. The true spiritual unity of the Church of God was made most apparent.

We were very far from witnessing organic ecclesiastical union under one outward form of government. We came together as Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, and so forth, and enjoyed the utmost freedom of thought in taking counsel about the things of the kingdom without being drawn into the semblance of strife or contention. While not abjuring our distinctive beliefs or impinging upon the right of private judgment in sacred things, but reserving to all full liberty of conscience, we were able cordially to recognize one another as brethren in Christ. We agreed, and I think most justly, to magnify the mighty facts of vital union to the Lord and of supreme love to our common Saviour above all questions of polity or church order. We

emphasized—and who can find fault with us for doing so—our points of agreement rather than of difference. We thought it better on this obvious principle, to close our ranks and present an unbroken phalanx to the enemies of God and man, rather than to spend our strength in maintaining man-made distinctions or mutual recriminations. And at last we gave public testimony to this belief by gathering around the Lord's table, and thus showing to the world a practical example of the communion of saints irrespective of denominational lines. Surely such a solemn impressive act was well fitted to rebuke sectarian bigotry, and the assertions of those who delight to represent the followers of Christ as hopelessly divided into contending factions.

2. The undeniable success of foreign missions, and the need of greatly extending them, was deeply impressed upon us by facts presented to the Conference from many fields. In estimating success the nature of the work done as well as the money and labour spent upon it must be taken into account. The saving of souls is not a work the value of which can be reckoned by our arithmetic and recorded in statistical tables. Jesus Christ, whose decision in the matter none of us will venture to challenge, declared that a man would be guilty of unutterable folly if he accepted the world in exchange for his own soul. Taking this as true, and learning, as we did, of thousands upon thousands of souls saved in all foreign mission fields, remembering also the paltry sum expended on this divine enterprise—being only eighteenpence per year for each communicant—were we not right, from a business standpoint, in affirming success? Missions are not costly, but the reverse. What is the outlay upon them in Christian lands compared with the capital expended on tobacco, strong drink, opium, injurious luxuries, ships of war and weapons of destruction? An inappreciably small decimal fraction. Let the nobles and merchants and bankers and millionaires of Britain and America give a month's income to missions—without touching their capital—and they will have done more to replenish the Lord's treasury than has been done, probably, in half a century. And yet in spite of carefully cultivated Christian parsimony there are to-day 165,000,000 belonging to the Reformed faith, 30,000,000 of them Presbyterians; 7,000 foreign missionaries, 3,000 of them ordained, and 35,000 native helpers.

But in forming an opinion of Christian missions other results than these purely spiritual should not be overlooked. We had incontro-

vertible evidence submitted to us to show that missionaries, viewed only in relation to secular matters, are the greatest possible benefactors to the pagan world. They stem the destructive tide of immorality among the heathen. They improve their food, their clothing, their homes, their domestic and social relations a thousand fold by teaching them the ethics of Christ and the arts of pure and progressive western civilization. They reduce their barbarous languages in many instances to written grammatical forms. They impart scientific knowledge, and create for them a literature permeated with Christian truth. They teach them the principles of the ten commandments as the foundation of all jurisprudence, of national and international order, as well as of self-government. They teach them the dignity and sacredness of their bodies and the purity which should character them as temples of the Holy Ghost, the true methods of battling with disease, the reverence due to woman and to old age, the compassion, the tenderness and love with which the poor, the unfortunate and the insane should be treated.

Did missionaries do nothing more than this, were their services limited entirely to what is temporal, to the great and humane task of civilizing and elevating the savage tribes of the world, which is only a small part of their undertaking, we should feel bound, in the light of the information furnished in our Conference, to declare their work an unqualified success, but, how much more so, when we know that they scatter to the ends of the earth the blessings of eternal life.

3. We were informed from all quarters that the church in all her branches had for the last fifty years been praying God specially to open the gates of the nations to the gospel.

During this period, as everybody knows, unbelievers and scoffers and worldly-wise men, who looked to commerce and secular education, and the power of the sword to bring about great changes for good, did not hesitate to sneer at such appeals to heaven as utterly useless. But what are the facts? Commerce and war have played their part. Nominally Christian nations have not been slow to pour out countless millions for this purpose, and with what effect? Did this enormous outlay conciliate the heathen in relation to the gospel, or persuade them to open their hearts to the story of the love of Christ? No. The truth must be told. The heathen have been degraded, sunk to lower depths of immorality than formerly known to themselves, by the representatives of commercial enter-

prise. Rum and opium and European vices have laid waste, like a mammoth scourge, the heathen homes of Africa, India, China and Japan. And it goes unsaid that heathen nations have learned to hate Britain and America for what they have endured from their cannon and their sword, their selfishness and greed.

Secular education, too, has played its part very largely in scattering forms of infidelity before unknown to the heathen. Hence in India and China there is a keen demand for the latest utterances of English sceptics. Surely it is not thus that the way has been opened for the gospel. But the God who hears prayer, who is constantly bringing good out of evil, and who turns the hearts of men as the rivers of water, has heard the cry of his own elect, and has thrown wide open the gates of empires to the message of his redeeming love. Verily God answers prayer. This was our conclusion.

4. For half a century and more the prayer of the church has been for men and women to go to the foreign field. This prayer, too, is answered. Three thousand men and women in Britain and America are to-day willing, waiting, anxious to be sent. How has this come about? It is not the outcome of the intensely secular spirit of the age, of the mammonism, the luxuriance, the worldliness which everywhere prevail. It is not because the attractions, the influence and glory of secular preferments are not sufficiently advertised. Young men are beset on every hand with warnings to avoid ministerial and missionary poverty, and with solicitations to press on and make money, that they may have a social standing and be looked up to and honored. The example of those who thus become famous, who live for money, who hold it fast to the end, and seem afraid to look the cause of God and their own millions in the face, and have not the courage to distribute them even in a last will and testament, are often held up in our parlors and by the press for the admiration of young men. What is it that enables so many to resist these blandishments? The power of the Spirit of God, in answer to prayer, calling those thousands to infinitely higher work and rewards. Again we conclude, let unbelievers say what they please, that God answers prayer; and we have the proof of it in these volunteer missionaries.

5. Finally, seeing all the fields of the world, with the exception of two or three, are open, and seeing the missionaries are waiting to be sent to them, the thought was borne in upon our hearts that we

should return to our homes and ask the churches to pray God to send down His Spirit to teach men the right and highest use of money, that there may be means forthcoming to send out and sustain thousands upon thousands to preach the gospel.

It was felt that when men experienced a change of heart there should be a corresponding change of aim and of method in business—all should be done for the Lord's sake. As they consecrate themselves to the Lord this should involve the consecration of all they possess and control. Strong and true words were said in favour of men being the dispensers of their bounty during their lifetime, and against *post mortem* benevolence—against men postponing the employment of their means to serve God until after their death.

The belief was expressed that when the claims of the heathen are understood and the urgency of saving the millions who are yearly perishing is felt, and when the sacrifice which Christ has made is appreciated by those who say they believe in Him, and when men regulate their business and modes of life not by selfish considerations but by the love of God and supreme regard to His glory, they will show as great eagerness to invest their capital in His mighty enterprise of saving souls as in the best stocks now upon the market. And when this occurs, and men count it not a hardship, but a joy to invest millions in missionary work, we shall be at no loss in sending out the coming thousands of godly volunteers sure to present themselves, and the closing years of this nineteenth century may witness the proclamation of the gospel to all the tribes and kindreds of the world.

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PAUL'S MISSIONARY PRINCIPLES.

LOOKING back through the long aisles of the ages and tracing the history of missions, we behold a grand procession, or succession, of devoted men and women, whose names constitute an alphabet of glory. Yet back of them all, farther removed into the distant past, stands "Paul the Little," yet the colossal, commanding figure that even distance cannot diminish—the pioneer, in a twofold sense, of missions to the heathen. Noble as are the names of the missionary host, and inspiring as is the story of their heroism, there is no nobler name, no more heroic career than those represented by the Apostle of the Gentiles.

It may be well to try and analyze the principles that underlay that grand missionary life which, leading all the rest in point of time, has led all the rest in point of excellence and eminence; for the history of man has furnished no higher pattern save only as found in Him who made himself of no reputation and took upon him the form of a servant and undertook the original mission to universal man.

I. In Paul's life as a missionary we observe first a peculiar *law of evangelization*; the occupation of otherwise unoccupied fields. "I have strived to preach the gospel not where Christ was named, lest I should build upon another man's foundation; but as it is written, to whom he was not spoken of they shall see," etc. His special aim was "to preach the gospel *in the regions beyond*" (Rom. xv. 20, 21. 2 Cor. x. 13-16.)

The right and left arms of Christian activity are these two—education and evangelization. We are first to proclaim Christ where he has not been named, and then to train converts into active, stalwart, disciples and workers. There is undoubtedly a work of building, but foundations must first be laid. And this necessity cannot be too much emphasized. The mission work is sometimes treated as though it were all one; and so indeed it is in principal. But practically there is a great difference between those who have heard of Christ and those who have not; between the indifference of apathy or habitual resistance, and the indifference of downright ignorance and habitual surrender to the tyranny of superstition.

You ask, Why should a man go to Africa? Are there not souls

needing the gospel in Nebraska and Iowa, and even in our own cities? I answer, There are unsaved souls perhaps in your house but their destitution is not to be compared with that of millions in the interior of China and Africa. These people are without saving faith in Christ; those are without saving knowledge of Christ. With one class it is *light unused*, with the other it is darkness unbroken. Paul did not deny that there were hundreds in Jerusalem who had seen Christ's mighty works and heard his divine words, who yet needed salvation, but he yearned especially to reach those who had not even *heard of him*. Theirs was a double destitution—first, not having Christ; second, not having the knowledge of Christ.

Take our most destitute mission districts. Can you find a town or settlement in the remotest frontier where there is not at least some pious man or woman who is competent to guide an inquirer? One of our missionary superintendents went to a small group of hamlets on the Rocky Mountains, where there was neither a church nor a Sunday-school, but there he found a poor but pious widow whose humble home was the gathering place for prayer-meetings, and there was not a soul in that village that would not know where to go for counsel. But when Stanley crossed the Dark Continent, from Zanzibar to the Congo's mouth, over all those 7,000 miles he found no native that had heard of Christ. And in China a poor man who had been convicted of sin journeyed sixteen hundred miles to find an American consul, who, as he thought, could tell him about the God of the christians. Were the question before Paul afresh for decision, where he would go to preach the gospel, he would go *where no one else would*—where there was the greatest destitution and degradation. If other men feel attracted to the work of building on other men's foundations, let them do that work; but Paul yearned to press into regions beyond, where Christ had never been named, and so within the life of a generation he carried the cross over the known world west of the Golden Horn.

That principle of evangelization must be the law of our Christian life if we are ever to overtake the regions beyond. We must practically feel that the call is loudest where the need is greatest and the darkness deepest. Then, while we shall pass by no really needy field nearer home, we shall press with untiring zeal and contagious earnestness into the farthest corners of the earth.

II. Paul's life was regulated also by the *principal of obligation*. "I am debtor both to the Greeks and to the Barbarians, both to the

wise and the unwise." He was a debtor, owing and owning a debt—something was due, from a man who had such ample revelations of truth, to the rest of mankind.

We often speak of the family of man. God's universal Fatherhood involves and implies man's universal brotherhood, and this brotherhood implies a mutual bond of obligation. We are each our brother's keeper. Huber, the blind naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but go to the nest and return as leader of a host that might partake of the same delicacy. If I have found the bread of life, I owe a duty to my hungry and perishing brother to supply his needs, especially since the more I divide my loaf the more it multiplies. He that is content idly to enjoy gospel blessings, without caring for the starving, dying millions, is guilty of inhumanity. There is such a thing as encouraging a monopoly in salvation. And monopoly is monstrous in proportion to the value of the article monopolized.

How can any man contemplate the moral and spiritual ruin of the race and be unmoved! Have we not all one Father? And we, are we not all brethren? What would be thought of a family that should allow a member of the household that was living thousands of miles away in destitution and degradation to go unthought of and uncared for, unaided, because remote from home? Is not that very remoteness a reason why the heart goes out in especial tenderness in that direction? Let a Christmas season come, and the annual love tokens be distributed, and the first child provided for will be the absent one, nay, even the alienated one. Such is the love of God and the love born of God: it seeks the farthest, neediest, poorest, first of all, because the more liable to be overlooked.

Indifference to foreign missions is the natural outcome of infidelity and materialism. Deny the unity of the race in Adam, the oneness of the human family; make man the offspring of the monkey or the clod of earth, and a true manhood the result of development, and the logical effect is apathy toward a pagan world. The Hottentot is a brute. The French governor of the Isle of Bourbon is right: "You may as well attempt to convert oxen or asses as to make Christian men out of the Malagasy." According to the creed of Huxley, Darwin & Co., these superstitious fetish worshipers are brutes, at best only on the long road toward manhood. Why not let them alone and take care of the higher products of evolution!

Let these millions of cannibals die eating each other; it matters not if they are never evolved!

But the instant you heartily believe that God has made of one blood all nations of men; that the family of man is one; that there is no human being however embruted or brutal that is a *brute*; that behind the darkest skin and most bestial physique an immortal soul burns like a gem buried in the dust; that the Maori, Papuan, Terra del Fuegan is my brother and yours, and capable of a future equally glorious with that of any other soul—the moment you accept this truth, such indifference cannot survive.

III. *The Law of Accomodation.* "I am made all things to all men, that by all means I might save some." This means nothing less than that Paul identified himself with every class of men whom he met and sought to save. Even now Christian character is sometimes rigid and frigid in its inflexibility. We know very little about bending and stooping. We have our inborn, inbred peculiarities; we call them characteristics because they seem inseparable from character. Our high intellectuality lifts us above ignorance, our refined taste above coarseness, our wealthy associations above the environments of poverty. We are prone to consult our affinities. And so society separates into little groups of those who are like-minded. Self-love degenerates into selfishness; we become comparatively isolated, and do not touch the great mass of humanity sympathetically, helpfully, savingly.

This great apostle had everything to tempt him to a similar isolation and separation. He was a man of royal mind, enriched with imperial culture. The schools of Tarsus had done all for him that Greek wisdom and Roman civilization could accomplish, and the schools of the prophets with Gamaliel as teacher had added to all the polish of secular learning the strength and solidity of sacred knowledge. He was fitted for a Corinthian column in the structure of society, for he had the solid, massive, substantial education of Judean scholarship surmounted by the elegance and grace of Athenian philosophy. Besides all this he had refined sensibilities. He was delicately organized. All his emotional and affectional nature was built on the most exquisite pattern. He had the strength of manly courage and fortitude, with the tenderness of womanly sympathy and sensibility. He was aggressively active, yet his energy and activity were qualified by the passive virtues.

Such a man was one most likely to retire into the comparative

exclusion and seclusion of a few cultured friends. He might have been at the head of an academy, or a court, or an army, but he would have been naturally the centre of a small circle of intimate associates. But Paul had beneath his life a principle of accommodation. He saw all men in a lost condition, and so terrible was spiritual alienation from God that in those measureless depths all comparative differences were lost, as in the star-sown depths of illimitable space. And he forgot his intellectual gifts and graces, his fine sensibilities and selfish affinities, in one burning desire to save men. To the Jew he was a Jew, that he might gain the Jews; to those who were under the law or without law, he was himself in the same condition, that he might save them. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he got down to every other man's level and *from his point of view* looked at life and duty, law and penalty, sin and salvation. Beside a poor man he felt poor; beside the rich man he imagined himself encompassed by the snares of greed; with the ignorant he forgot his learning, and with the gross his refinement. The idolater and sorcerer found in him a man who could sympathize with a mistaken religiousness and a temptation to impose on popular credulity. Chained to a soldier as a common convict, he became interested in the soldier's life as an armed defender of the state, and became for the time himself a soldier, and as day by day he was chained to a new member of the Prætorian guard he told anew the story of the cross till so he had preached the gospel to the whole guard in turn. Whether in the palace of the Cæsars or the Philippian jail; whether in the house of Lydia or the synagogue at Thessalonica; whether on Mars Hill or the Temple stairs; among the barbarians of Malta or the disciples at Antioch, he never anywhere held himself aloof from human souls. There is no lofty air of superiority in the presence of the lowest and no servile air of cowardice and flattery in the presence of the highest. This accommodation might almost be called assimilation, for it brought him into such vital, honest, sympathetic contact with man as man.

I have a friend who holds weekly in his church parlors a theological clinic. He brings in convicts, the vicious, the abandoned, the profane, the infidel, and asks them questions concerning their life and opinions and notions of men and things, that, to a band of Christian workers, he may by a kind of dissection of spiritual experience unfold] the mysteries of that strange thing the human

heart. Paul's life was one long spiritual clinic. He studied men that he might know them, and sought to know them that he might reach them.

IV. Again, Paul was moved by the *principle of self-abnegation*. "Not seeking mine own profit, but the profit of many that they may be saved." Mark, not even his own *profit*. There are many who get where they forego *pleasure* for other's profit, but Paul surrendered even his own *profit*. He simply *lost sight of himself* in his passion for souls.

Only in the light of this marvelous enthusiasm for God can we interpret Paul's self-limitation. "I determined not to know anything among you save Jesus Christ and him crucified." Wisdom of words he could forego lest the cross of Christ be made of none effect. Literary ambition beckoned him on to receive its shining crown, but he forgot all else in that absorbing passion. He could say with Count von Zinzendorf, "*Ich hab' eine Passion, und die est Er, non Er.*"

In this flame of devotion to his Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement, all burned as to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. Of this self-abnegation there is no expression more sublime than that in the epistle to the Colossians (i. 24), "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

To be crucified with Christ was a reality to such a man. It meant a cross and a death to self in order to save others. Christ's death saved no human soul. It only made salvation possible. The word of God is but the declaration of the terms of salvation. The Holy Spirit must take of the truth and blood and apply them to the soul. But how does the application come? *By human agency*. A believer, one to whom salvation has come by faith and faith by hearing, becomes the missing link that joins Christ on the cross, in the word and in the Spirit, to the penitent soul. The believer is a witness and a herald; he tells the story of redeeming love, and he adds his own experience to attest the word. The Holy Spirit uses that believing testimony to convince the reason, persuade the heart, and move the will. It may be reverently said that the blood of Jesus *plus* the witness of the word, *plus* the work of the Holy Spirit, *plus* the believer, save sinners, for, each in its own place, all

together are used by God to accomplish the salvation of the lost. God might have saved men immediately. He chose to do it mediately. Hence Paul needed to fill up what was behind of the sufferings of Christ in his own flesh for his body's sake. He had no need to atone for men, for the work of atonement was "finished;" he had no need to furnish the Holy Scriptures of truth, for they were all embraced in the Bible; he had no need to act as a divine physician to apply the balm of Gilcad. The blood, the word, the Spirit were provided; all he had to do—but that was still lacking—was to get human souls where the blood could sprinkle them, where the word could reach and teach them, where the Spirit could touch and transform them. And to do this he was content to suffer with Christ and bear in his body the marks, *stigmata*, of the Lord Jesus as one literally crucified with him.

Paul's success in evangelism is no mystery; it is all an open secret. Give us one man, moved by such principles of evangelization, obligation, accommodation, abnegation, and again the history of humanity shall show a man who in one generation will compass the known world with the network of his personal labor and make a continent echo with the trumpet voice of his testimony!

A. T. PIERSON,

in the Missionary Review of the World.

Philadelphia.

MISSIONARY FACTS.

"Facts are the finger of God. There is no logic like the logic of events; no demonstration like the demonstration of the spirit."—*Dr. Pierson*

MISSIONARY facts were never more numerous than at present. They come to us from many lands. They encourage Christians, dispel darkness, and show that God lives, and loves to save sinners.

1. *Facts indicate progress.*—For three thousand years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 languages. In 1800 the Bible could be studied by one-fifth of the earth's population. Now it is accessible to nine-tenths of the world's inhabitants. Protestants now occupy over 500 separate mission fields. In these they have more than 20,000 mission stations, with no less than 40,000 missionaries. 500,000 heathen children attend mission schools, 1,000,000 communicants are enrolled in congregations gathered from among the heathen, and 2,000,000 stated hearers are nominal adherents of the evangelical faith.—*Christian at Work.*

For many centuries Christianity made but little progress among the Jews. In 1800 it is said that there were only fifty believing Jews in all England. The London Society for the propagation of Christianity among the Jews was set on foot in 1809. Now 89 of that Society's agents are Christian Israelites. 400 Jews and Jewesses were present at one of the Society's anniversaries in Birmingham and gave liberally for its support. The *Haibrai*, a Jewish organ, states that in Vienna 248 Jews were converted last year to Christianity.

Dr. Delitzsch of Leipzig is starting a movement for mission work amongst the Jews in nine German Universities. Over 300 are now training for that branch of Christian work.

In 1498 Savonarola was burned as a martyr. His dying cry was: "O Italy, I warn thee that only Christ can save thee! The time for the Holy Ghost has not yet come, *but it will.*" In 1866 a Protestant minister was expelled for preaching in Rome. In 1886 Leo XIII. says to his Cardinals, "With profound anguish and deep

regret we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion—even here at Rome, the centre of the faith and the zeal of the universal and infallible teacher of the church." Just before the last new year, the Roman Catholic Mayor of Rome went to call on the Pope, to express his congratulations and those of the city. It was said that he went in his private capacity, not in his official relation. The Government declared that on such an occasion the man could not separate himself from the official, and *at once demanded his resignation*. Progress is thus the watchword all along the line.

2. *Facts show that Christianity is the true civilizing agency.*—In 1832 Charles Darwin made his circumnavigation voyage in the *Beagle*. Among other places visited was Tierra del Fuego on the South American coast. His description of the Fuegians shocks us. To him they represented the lowest type he had ever seen of humanity. They were savages of the worst type. He thought it was useless sending missionaries to them. They could not be civilized nor christianized. So thought the renowned *Naturalist*. Not so, however, the *Christian Missionary*. Thomas Bridges offered himself for work among them. He was accepted, went amongst the people, heard their curious vocal tones, created a language for them, and taught them to read and understand it. Part of the Saviour's life was translated into the Yah-gan tongue. This the natives read, understood, believed, and were melted by. More of the Bible was wanted and given them. In a short time the Fuegians were subdued, civilized, and christianized. The story is not yet finished. Darwin heard of the missionary's work. In 1869 he enclosed a cheque for £5 to the Missionary Society's funds as a testimony of the interest he took in their work. In 1870 he said: "The success of the mission is most wonderful and shames me, as I always prophesied utter failure. It is a grand success." In 1880 he wrote: "It is truly wonderful what you have heard from Mr. Bridges about the honesty and language of the Fuegians. I certainly should have predicted that not all the missionaries in the world could have done what has been done." So far Darwin. Here is what the Rev. James Chalmers, an experienced missionary, says: "I have had twenty-five years experience amongst natives. I have seen the semi-civilized

and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I trust will never be handed over to the tender mercies of France; I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I have lived for ten years in the Hervey group; I know a few groups close on the line, and for nine years I have lived with the savages of New Guinea; but I have never met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Gospel and commerce; but remember this, *it must be the Gospel first.* Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the Gospel has been preached; and wherever you find in the Island of New Guinea a friendly people, or a people that will welcome you there, it is where the Missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross." This is Christianity, speaking through one of her recognized advocates. Can Rationalism, Atheism, Agnosticism, or Pantheism match the record? Let their advocates produce the facts. We have waited long. They keep us waiting still.

3. *Facts show that Missions pay.*—It may be asserted, without fear of contradiction, that no work done, or money spent, is more productive than work done, and money spent for God. A few years ago Principal Angus of Regent's Park College, London, said: "Five-and-thirty years ago, in company with a beloved friend, I visited Jamaica, and had occasion to examine the work done there during the preceding thirty years. Fifty missionaries had been sent out in that time, of whom thirty then remained. In these thirty years our Society had spent, in sending out and supporting missionaries, £100,000—with what results? We found at ninety stations property in chapels, schools, and ministers' houses which had cost £140,000, £40,000 more than all the money we had spent there from the beginning of our mission. The money value of what we found was nearly one-half more than all we had given. We found, moreover, a population, not of slaves, but of freedmen, of whom 30,000 were members in our churches, while 20,000 more had gone home to God. The material results, therefore, *more than repaid* all we had spent, *and God gave us the souls besides.*"

The total cost of the Sandwich Islands missions for the fifty years

from 1820 to 1870 was \$1,220,000. During the next two years, 1870-71, the commerce of the United States with the Islands amounted to over \$9,000,000. The net profit on this equalled the entire fifty years' cost of the missions. After this how can newspaper editors write paragraphs on the cost of missions, and mislead thereby their readers? Let them know the facts, feel their force, and write only the words of truth and soberness.

4. *Facts show that Faith is one of the mightiest factors in the Missionary enterprise.*—Deeply impressed by the spiritual destitution of China, Rev. J. Hudson Taylor set on foot in 1865 the China Inland Mission. All its agents—except those going out at their own expense—go out in dependence on God for temporal supplies, and with the clear understanding that the mission does not guarantee any income whatever. The C. I. mission agents have commenced work for God in eleven provinces previously without Protestant missionaries. More than 80 stations have been opened. One hundred missionaries were sent out in 1887. The present number in the field is 294. Fully 600 applications for service were received during the last two years. In 22 years over 4000 converts have been baptized, and 60 churches established. The income in 1886 was £22,000. In 1887 it rose to £33,000. All this in connection with a mission begun and carried on in faith, and sustained by the generous gifts of Christians who regard God as the faithful and promise-keeping One.

With an ever accumulating store of such facts as the foregoing, let us thank God and take courage. The facts are numerous, let them be widely known, and their force will soon be felt. The Gospel is still the power of God unto salvation. It is the only power capable of regenerating the world. Let men work in the line of divine light and God will work according to His promises. No Christian can be ignorant of the triumphs of the cross in heathen lands except inexcusably. An observant student of the book of the Acts of the Apostles has said that it does not appear to be brought to any conclusion. New chapters are being added annually. Let Christians study the history and progress of missions, and they will find that God is working in our day miracles equal to those he has wrought in any past age.

MURDOCH MACKENZIE.

Partie Française.

L'ÉGLISE ROMAINE DANS LA PROVINCE DE QUÉBEC.

I.

LE Canada fut d'abord un pays de missions. Le but dominant de ceux que conçurent le projet de le coloniser était d'y introduire la foi catholique et d'y convertir les sauvages. Pour l'atteindre, des missionnaires zélés et des laïques distingués n'hésitèrent pas à faire le sacrifice de leurs biens et de leur vie. Leurs débuts furent véritablement héroïques. On ne peut lire l'histoire de la fondation de Montréal, par exemple, sans admirer le courage et le dévouement de ceux qui en jetèrent les bases. Privés de tous les biens de la civilisation, exposés aux rigueurs du climat et aux perpétuelles attaques de sauvages cruels, ils endurèrent de grandes souffrances et reçurent presque tous la couronne du martyr qu'ils convoitaient. Mais poussés par les nécessités matérielles de leur œuvre et par leur rapacité connue, les ordres religieux apprirent vite à pressurer le peuple avec l'habileté et l'autorité qui les a rendus si riches et si puissants.

Ce furent les jésuites qui donnèrent l'exemple. En 1610 ils arrivèrent en Acadie (Nouvelle-Ecosse), fortement appuyés par la Cour de France, et tentèrent de s'emparer du gouvernement et du commerce de la colonie. Celle-ci, en partie composée de huguenots, résista avec vigueur. Mais les jésuites furent les plus forts. Ils ne s'en éloignèrent qu'après l'avoir ruinée ! Cinq ans plus tard, les récollets (Franciscains) débarquaient à Québec. Respectant plus que les jésuites leur vœu de pauvreté, ils desservirent les colons jusqu'en 1625 et surent s'attirer leur confiance et leur reconnaissance. Mais les jésuites arrivèrent bientôt. Ils s'établirent partout et parvinrent avant longtemps à éloigner les récollets de la colonie. Restés maîtres du terrain, ils desservirent seuls les colons et s'établirent fortement dans le pays. A l'arrivée des sulpiciens, la lutte s'engagea de nouveau, mais cette fois les jésuites n'eurent pas le dessus. Les deux ordres vécurent côte à côte tant bien que mal

jusqu'en 1773. En 1657 le Canada fut érigé en vicariat apostolique, et en 1674 en évêché et doté des revenus de deux abbayes du diocèse de Bourges. François de Laval (un Montmorency) en fut le premier évêque. Intelligent, actif, infatigable et dominateur, il enrégimenta son clergé, créa des paroisses et des missions, fonda le séminaire de Québec pour l'éducation du clergé, et devint assez puissant pur faire et défaire les gouverneurs à son gré. *

Jusqu'ici l'entretien des missionnaires et des desservants des colons avait été à la charge du roi et des compagnies qui exploitaient le Canada. Laval voulut qu'à l'avenir ils fussent soutenus par les habitants. Il fit donc établir la dîme du treizième des produits du sol. Cette taxe exorbitante écrasa bientôt les habitants. Ils s'en plaignirent au roi qui la réduisit au vingt-sixième et ordonna l'inamovibilité des curés. Laval se soumit en apparence, mais n'en continua pas moins son gouvernement absolu et tyrannique. Si le Canada relevait du roi pour le gouvernement civil, il ne relevait que de Rome pour le gouvernement ecclésiastique.

La conquête n'a rien changé d'essentiel à cet état de choses. La province de Québec forme à présent la province ecclésiastique de Québec, gouvernée par un métropolitain (cardinal-archevêque) dont le siège est à Québec. Toute la hiérarchie relève directement de Rome. Les évêques sont nommés et sacrés sans l'intervention de l'autorité civile. Tous les évêchés sont reconnus comme corporations civiles ayant succession perpétuelle, sans que titulaire soit tenu de se faire reconnaître par le pouvoir civil. †

L'évêque règne d'une manière absolue dans son diocèse. Il nomme son chapitre, ses professeurs, ses missionnaires, ses curés, érige des paroisses ecclésiastiques, nomme la fabrique et fait reconnaître civilement les paroisses par le lieutenant-gouverneur. A la cession, le Bas Canada comptait 82 paroisses. Le traité de paix de 1763, ratifié en 1774, n'accordait pas aux évêques le droit d'ériger des paroisses en dehors des seigneuries françaises qui renfermaient les 82 paroisses, mais ils ont passé outre. Avant longtemps toute la province de Québec sera divisée en paroisses où les curés dimeront et taxeront à volonté.

Outre la dîme et les nombreuses redevances du casuel, chaque paroisse est obligée de pourvoir à l'érection et à l'entretien d'une église avec dépendances, d'un presbytère, d'un cimetière et d'une

* Garneau : Histoire du Canada.

† Baudry : Codes des curés.

école de fabrique. La fabrique, toujours docile fait les répartitions, que la loi civile sanctionne, et les paroissiens paient. Comme toutes ces constructions sont grandes et belles, il arrive souvent que les paroissiens ne peuvent payer leur "répartition." Alors on les poursuit. Il faut qu'ils empruntent ou vendent leurs biens et s'expatrient. En général les Canadiens sont religieux et soumis, en sorte qu'ils s'arrangent toujours pour faire face à leurs "dettes d'église."

II.

Ce n'est pas qu'ils aient une piété éclairée. Bien au contraire. La politique du clergé a toujours été de les maintenir dans l'ignorance pour pouvoir les mieux gouverner. L'ignorance enfante la superstition, la superstition rend l'homme lâche et soumis. Les prêtres le savent, aussi se gardent-ils bien de faire la guerre aux superstitions que les Canadiens se transmettent de génération en génération. Ils en favorisent plutôt le développement par l'enseignement et les pratiques du culte. Les églises sont remplies de statues, de reliques et de décorations qui rappellent à la fois le musée et le théâtre. Jésus-Christ a fait place aux saints et aux saintes dont chacun est l'objet d'une dévotion spéciale. La vierge trône en reine du ciel et de la terre. Des milliers d'opuscules et de grossières images entretiennent et propagent toute sorte de pratiques, de cultes et de superstitions indignes. Des pèlerinages, organisés à grand bruit, conduisent des centaines de milliers de pèlerins vers le tombeau de certaines saintes dont les miracles ne se comptent plus. La prédication a presque cessé, surtout dans les églises des campagnes, et l'instruction religieuse, ramenée à quelques semaines de catéchisme, est propre à dégouter l'enfant de l'étude plutôt qu'à stimuler son esprit et son cœur. Partout des "dévotions" nouvelles et des pratiques puériles sont venues s'ajouter aux anciennes pour fatiguer le corps et détourner l'esprit de l'élément spirituel de la religion. L'enseignement évangélique a été faussé sur tous les points ou remplacé par un dogme nouveau. Bref, c'est un acheminement rapide vers le paganisme par la route de la mariolatrie. La grande tradition gallicane sombre rapidement dans le jésuitisme qui déborde.

Malgré tout, le peuple conserve une moralité relative, et, dans une grande mesure, l'esprit du christianisme. Il faut sans doute attribuer cette espèce d'anomalie à la vie isolée et saine du peuple, aux mariages précoces et à un reste d'enseignement religieux autrefois plus sérieux.

(à continuer.)

NOUVELLES PERSONNELLES.

TOUS ceux qui ont quelque intérêt à l'œuvre de l'évangélisation française au Canada, apprendront avec plaisir que le nombre des étudiants français est cette année de dix-huit, près du double des années précédentes.

Cette œuvre si difficile fait donc des progrès visibles, grâce à Dieu, à nos amis anglais, aux écoles de la Pointe-aux-Trembles et aux courageux missionnaires. Maintenant nous ne sommes plus obligés de faire venir, comme autrefois, des missionnaires des pays étrangers pour poursuivre notre œuvre; car nous trouvons parmi nos anciens et nos nouveaux convertis du Romanisme, des jeunes gens assez dévoués pour se consacrer au saint ministère afin de donner à leurs compatriotes ce qu'ils ont reçu du Seigneur.

La section française de la société philosophique et littéraire du collège, si l'on en juge par le nombre considérable d'étudiants français, va prendre de telles proportions, qu'il semblerait nécessaire pour elle, en vue du travail possible à accomplir, de se constituer en une section bien distincte, ayant un comité propre et des assemblées spéciales: La question s'est ainsi posée d'elle-même et les étudiants français cherchent à la résoudre. Il est à souhaiter qu'ils réussissent dans les efforts qu'ils font pour donner au travail français l'extension désirable dans de telles circonstances et conserver intacte leur union à la section anglaise dont ils ne désirent point se séparer.

Pendant les vacances, monsieur J. E. Côté remplaça avec succès le Rev. S. Vernier, à Angers, P. Q. Comme il prévoyait qu'il n'y aurait pas assez de chambres dans le collège pour tous les étudiants, il eut la bonne idée de se marier, afin de passer sa chambre du collège à un autre. Tous les étudiants, et surtout celui qui occupe maintenant cette chambre, souhaitent succès et bonheur à l'heureux couple. Madame Côté (A. V. Schneider), s'attira l'estime et les louanges de tous, par son grand dévouement, lors des ravages de la petite vérole.

Monsieur P. N. Cayer occupa le même champ que l'année dernière Juliette, Que. Comme il va graduer au printemps, il est tout probable qu'il sera installé dans ce champ où il est bien estimé.

M. A. J. Lods, accompagné de sa jeune épouse, retourna passer ses vacances à Otter Lake, P. Q., au milieu de ses bons vieux amis qui furent contents et surpris de le revoir. Ils regrettèrent beaucoup que M. Lods et sa dame fussent obligés de s'absenter d'eux encore cet hiver, mais ils chérissent tous l'espérance de les revoir au printemps.

M. C. H. Vessot passa un agréable été à Rawdon, P. Q., où il eut la joie de voir une famille catholique romaine se joindre au protestantisme.

Tous les autres étudiants français sont de retour, et voici les noms des nouveaux qui sont les bien-venus au milieu de nous: MM. G. Charles, B. A., B. Sc., E. Fluhman, A. Sauvé, N. McLaren, M. Biron, J. Maynard, J. A. Savignac et K. Vary.

Pendant les vacances, tous les étudiants qui appartiennent à l'église St. Jean furent peinés d'apprendre que leur estimable pasteur, le Révérend C. Doudiet, a dû les quitter afin de dévouer tous ses talents oratoires à faire connaître l'importance de l'œuvre française aux anglais et pour collecter parmi eux. Nous souhaitons tous d'un bon cœur la bienvenue au Rév. J. Morin, notre ancien collègue, qui a bien voulu quitter les Etats-Unis pour venir le remplacer. Que Dieu le bénisse et que son œuvre si bien commencée puisse continuer à faire de rapides progrès.

C. H. VESSOT.

Editorial Department.

INTRODUCTORY.

IN giving to the public the opening number of the eighth volume of our JOURNAL, we would first desire to acknowledge the goodness of the Great Head of the church, whose we are and whom we desire to serve. In His providence our college magazine has attained to a position of which its founders never dreamed. And it is our wish to make our influence more fully and more widely felt for good than ever before. The time has not yet come when Canada can support a journal of this description in the ordinary way; and so long as the ministers of our church and others will support it with occasional contributions, and students are found who are willing to write, read proofs, and attend to the office work there is no place better suited for the publication of a first-class religious magazine than a Theological College. Taking these facts into consideration, we hope to merit and to receive the patronage of the people of the Presbyterian Church in Canada.

We send this first number to all our old subscribers, feeling sure that they will again favor us with their practical support, and to many who have not subscribed in the past, hoping that they will give our JOURNAL a careful examination, and should its contents meet with their approval, subscribe at once.

WELCOME.

WE give a cordial welcome to our worthy Principal and his learned associates. We are glad to see them all in their accustomed places, looking as if they had enjoyed their vacation and were ready to begin with renewed vigor the work of the study and the classroom.

We congratulate the Board of Management upon the energetic manner in which they have opened the session, and we hope that they may find no difficulty in procuring the funds which are necessary to put on a solid footing this seat of liberal Christian educa-

tion, which, standing as it does in the very centre of Romish power and influence, must be supported, if we as Presbyterians are going to cope with the superstition and craftiness of the Papacy.

We send our most hearty greetings to all the graduates. We are always glad to hear from them, and we take it for granted that they are glad to hear from us. We wish them every success in their life work. Go on, gentlemen, plant and water in faith and God will give the increase.

We welcome our fellow students back to the college halls. They have been scattered during the summer over the length and breadth of our Dominion. Some have been down by the sea, and some on the western prairie, some in the bustle of the city, and some in the quiet of country homes, some in the older settled communities, and some in the back woods. Most of them have been engaged in pastoral duties, and now we collect to talk over our experiences and settle down to hard work. We miss a number of faces. The class of '88 has crossed the line which separates the student from the graduate. A few others have not returned. Some are attending college elsewhere, one is spending the winter in the mission field, and one has been taken away by death.

We are specially pleased to see so many freshmen. We welcome them most heartily. We hope that they may be able to do a lot of hard work and that they may have a pleasant and profitable student life physically, mentally, morally and spiritually.

THE JESUITS' ESTATES.

THIS vexed question is once more to the front, and it involves religious, educational and national interests regarding which patriotic citizens cannot be silent. The following are some of the leading facts of the case.

Early in the history of Canada, when a colony of France, the Society of Jesus received certain lands for the purpose of founding and maintaining a college. The college was accordingly established, and the estates in question continued for a time to increase. It is impossible to state their precise value, but it has been estimated at from two to four millions.

The order of the Jesuits was suppressed in Canada in 1774 by a Royal Decree of the Imperial Parliament, and their property was

confiscated, provision being made for the comfortable maintenance of those of them who remained in the country. The last of their number, Jean Joseph Cazot, died in 1800, when the Crown of England became absolute owner of the property which was formally taken possession of under a Royal Writ sent by George III. to the Sheriff of Quebec. In 1831 the Home Government placed these estates in charge of the Canadian Legislature, and they have since been looked to as available for educating the people of this province, irrespective of race or religious belief. Thus the matter stood till recently. Meanwhile, the Jesuits, after being expelled from nearly every nation on earth on account of their teachings and intrigues, have returned in force to Canada. About a year ago the Legislature of Quebec granted them powers of incorporation by which they can practically acquire and hold any amount of property. This was done in opposition to the public remonstrance of Cardinal Tascheran and in obedience to the decision of the Pope, a foreign potentate who assumes the right to direct civil and ecclesiastical matters in this province, but who is himself ruled by the Jesuits. Still more recently, during the past summer, the provincial government has taken it upon itself to enact that the sum of \$400,000 shall be paid out of said estates to the Society of Jesus, and \$60,000 to the Protestant Committee of the Council of Public Instruction.

At the last meeting of the Presbytery of Montreal, held in our Convocation Hall, Principal MacVicar brought the whole matter under the notice of the Court, explaining that he would have done so at the July meeting but for his absence in Britain. The Presbytery unanimously expressed "strong disapproval" of the action of the local government, "declining, so far as it has a right to voice public opinion, to be a party to it."

"The Presbytery further expresses astonishment that the provincial legislature, not content with granting powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all the world over, and which even the governments of Roman Catholic states have found it necessary to expel.

"The Presbytery also protests earnestly against the action of the government of Quebec in violating the principle of religious equality which was established in Canada many years ago, by bestowing public money upon a society of a distinctively religious character like that of the Jesuits."

On the basis of these resolutions the Presbytery has memorialized the Governor-General-in-Council to take the matter into consideration and adopt such measures as will protect the rights of the people of this province in the premises.

We shall doubtless hear soon the result of this appeal to the Federal authorities.

Many hold that the Jesuits never had a legal title to the estates in question. The first Bull by Pope Pius V., in 1571, constituted them a Mendicant Society, not legally qualified to hold property, but bound to live by "unfailing alms." The later Bulls of Gregory XIII., 1576 and 1582, vested the property in their Father General. That officer during the sixteenth and seventeenth centuries was an Italian residing in Rome, and as an alien, not under allegiance to the Sovereign of France, was disqualified to hold real estate in France and her colonies.

Be this as it may, it is certain that the order was suppressed in Canada and that their property reverted to the Crown. The position taken by the Presbytery of Montreal seems to us impregnable. If the Jesuits have a right to these estates why give them only \$400,000 and not the entire amount? And why give Protestants a sop of \$60,000 to which they have no right if the entire estates belong to the Jesuits.

We have seen nothing advanced to invalidate the position of the Presbytery. And it is manifest folly on the part of the French press to attempt to pooh pooh the action of the Presbyterian Church in Canada by weak satire and innuendoes, and by crying out that it is now too late to touch the matter, specially because of the supineness of the English members in the House during the dog days last summer. It is never too late to assail wrong-doing, and to see that the rights of the people are conserved.

WHAT!

MANY of our Montreal Christians seem to hold to the Jesuit doctrine that the end justifies the means. Some weeks ago not a few of the young ladies and gentlemen whose names appear on our church rolls might have been seen engaged in small gambling transactions in connection with a very useful and commendable association. The same thing happened last year. Those

who, on principle, could not countenance gambling were prohibited from assisting in one effort to raise funds for the General Hospital of this city. We object to the lotteries and raffles of our Roman Catholic fellow-countrymen, but wherein are we better than they? Satan is a crafty old deceiver, and men are so easily blinded by the suggestion that this or that plan is an easy and passably respectable way of making money. But should a plan be counted respectable for an Athletic Association or a Charitable institution which would be disgraceful for an individual? Would the parent who would not allow his children to play marbles 'for keeps,' so that they might from their earliest days be impressed with the sinfulness of gambling, care to see their Sunday School teacher inviting her gentlemen friends 'to take a draw.' Now that bucket shops have been put down and our governments have shown a determination to stamp out gambling, we hope that our Christian people will endeavor to keep their hands free from this vice.

THE LATE MR. HUGH A. CLARK.

DROWNED JULY 5TH, 1888.

IT is our painful duty to record the sad death of one of our fellow-students—the late Mr. Hugh A. Clark. To the students in their respective homes and mission fields, the news of this sudden and untimely death has already come with peculiar sorrow. Mr. Clark was a native of England, having been born in Brighton in the year 1864. During his boyhood he lived with his uncle in Portsmouth in the high school of which city he obtained his early education. About five years ago he came to Canada, and commenced work with a business firm in Toronto, where he remained for one or two years. He came to Montreal about three years ago. Having been brought to a knowledge of the truth under the earnest preaching of the Rev. Dr. Smyth of Calvin Church, he expressed his desire to study for the ministry. The way was opened up, and he accordingly entered the first year of the literary course of this college last autumn. His class-work he carried on with marked ability and persevering diligence, having led his year. During the vacation he decided to stay in the college and study with a view to entering the arts course of

McGill University this autumn. Recognizing the debt of gratitude he owed through God to the pastor and people of Calvin Church, he also devoted considerable of his time to mission work at St. Henri in connection with that congregation where he was the means of doing much visible good. If his naturally weak constitution was being undermined by too close application to study, it was unsuspected by himself, because never had he written more hopeful letters to his friends both as to his health and progress in his studies than shortly before his decease. But in the vigor and health of early life, when everything was auguring a long and useful career of service in his Master's vineyard, he was suddenly called away. He was drowned on the 5th of July. The funeral took place on Saturday afternoon at two o'clock from the David Morice Hall. The solemn services were conducted by the Rev. Dr. Smyth, the Rev. Professor Couisirat, and the Rev. James Patterson. A small procession, consisting of his brother, a few students, his Sunday School scholars, the officers of Calvin Church, and some personal friends followed the remains to their last resting place in the Mount Royal Cemetery.

A widowed mother in England mourns for her son on whom her fondest hopes were built. The students mourn for one who by his quiet, unassuming demeanour and personal qualities won their universal respect and love. As for himself, by the side of the still waters of a better sphere he has found a sweet resting place. He has crossed over the "narrow frith," and there in the searching light of that further shore where all is known he stands before Him who is infinite in love.

"Oh, the transporting, rapturous scene,
That rises on his sight!
Sweet fields arrayed in living green
And rivers of delight."

College Note Book.

STUDENT LIFE.

THERE is a story told of a bright little French boy, a good Catholic, who heard his priest declare on the Sabbath: "*Hors de l'église il n'y a point de salut,*"—out of the church there is no salvation. But *salut* bears the interpretation "salutation" as well as "salvation," and rebellion had long been rankling in the little fellow's breast against the compulsory salutation he must offer to the reverend father. Next day they met and the boy failed to salute; the priest caught him by the shoulder and demanded an explanation. Why, father, the little fellow answered, you said yesterday: *Hors de l'église il n'y a point de salut,*—outside the church there is no salutation.

The editor-in-chief and his assistants are important personages. Each session they must come forward with a beautiful bow and make their *salut au monde*. This is not compulsory, but is looked on as a prerogative restricted to them. "Outside the staff there is no salutation." The local editor, therefore, must settle down to work without preface and without introduction. We are glad to be able to report a very full complement of students at the commencement of this session. Every room is filled, and a number are rooming out. Seventy-four in all, including those in literary classes, have been entered on the roll, and a successful year is looked forward to in the college societies as well as in the class-room and study.

Our Principal was not idle during summer vacation. While visiting Britain he was a member of both the International Foreign Mission Conference and the Pan-Presbyterian Council which met in London. He read a paper in the former on "Missions of the Roman Catholic Church to the heathen," and a paper in the latter on "Rich and Poor." He preached twelve times and delivered ten addresses in England and Scotland.

He speaks in terms of highest commendation of the hospitality and eminent services of Dr. J. M. Gibson, Dr. Donald Fraser and Rev. R. M. Thornton in London. These were all formerly honored pastors in Montreal.

Since the college classes have got into running order for another session,

it may not be out of place, for the benefit of those who have entered our ranks for the first time, to speak of the various societies and enterprises in which we as a body of students are engaged. And, first, in regard to college societies, we have our Student's Missionary Society, of which every student by his entrance on the college books becomes a member. This Society has charge of all home and foreign work carried on by the students. It meets monthly, on the third Friday of the month, when business is transacted and papers are read by students on different phases of the work. The Alma Mater Society, without stated times of meeting, whose object is to foster a spirit of loyalty and attachment to the College among the Alumni. Its ranks are open to graduates and members of the senior year in Theology and to other students as associate members.

The Philosophical and Literary Society which aims at developing and training the intellectual powers by means of public speaking and debate. Its meetings are held weekly, and all students, theological and literary, are urgently requested to join. That its meetings are beneficial, not only in quickening the mental faculties and training them in debate, but also in acquainting its members in regard to the conduct of public meetings, all who have attended it can testify. Further, there is the students' prayer meeting held weekly throughout the session. Every student is urged to assist in making it a living source of strength and spiritual blessing to themselves.

A few Saturdays ago a party of a dozen students made an excursion to Lachine, returning by boat down the Lachine rapids. Breakfast was served at 4.30 a. m., and 5 o'clock saw them on the road. The air was made musical by the strains of a mouth organ, fortunately so, for the conflicting directions given by the *habitants* and the mirage-like character of the receding *montés* tended to make the way wearisome. Lachine was reached after a two hours tramp and the party embarked on the "Filgate" for the return. A stiff easterly breeze was blowing, which while it gave an exhilarating swell to the vessel, kept the decks clear by its unwelcome chilliness. The city was reached after a smart run, and the students returned well pleased with their trip, in spite of the dampness of the weather and the early hour of rising.

At the university examinations held at the opening of the session in Arts, Mr H. C. Sutherland was successful in obtaining a scholarship in the Natural Science course, and Mr. R. McDougall in the course in Classical and Modern Languages.

Another name has been added to the list of benedicts among our students.

During the past summer Mr. Coté became a citizen of the State of Matrimony with all its privileges and advantages. Our fellow-student who assumed the initiative in this line claims this as the latest result of his happy example.

Three members of the class of '89 are preparing themselves for the foreign field, and it is whispered about that one of our large churches purposes to send one of them to China. Further, the class may take steps to induce the Alumni to send another to Africa. Who will send the third man? If another church is desirous of entering the competing ranks and turns to the graduating class to ask the question, "Whom shall I send, and who will go for us?" a fourth man stands ready to answer quickly, "Here am I, send me!"

Time: Monday—the closing minutes of the mid-day meal. Scene: the dining hall. One of the myriads of Macs who infest the college halls enters the dining-room on his return from his Sabbath labors and is called on for a speech. With his usual presence of mind under trying circumstances he replies to the invitation: "Some of you who have more *matter* in you at present than I have would be more qualified to speak," and takes his seat amidst his companions and a round of applause.

Through the efforts of two of our students during the past summer Calvin Church at Beechgrove, Onslow, was completed and opened and a new one erected almost free from debt at Mille Isles.

Mr. M. McKenzie has been elected President of the Dining Hall, with Mr. Clay as his second in command. Messrs. Johnston, Kalm and Eadie were appointed leaders of Psalmody.

On Friday evening a pleasant hour was spent in the Dining Hall. During the day the University sports had taken place, and the evening was taken as a fit occasion for another pleasant gathering. This was the reception to the Freshmen. After a light repast had been partaken of, representatives of each class and college society welcomed the new students.

The charge of the Reading Room, which has hitherto been in the care of the Faculty, has been made over to the students.

Since the commencement of the session several graduates have graced the dining hall with their presence and favored the students with the after

dinner speech which all who return to visit their Alma Mater are expected to make. Among them we may include the parting words of the two members of class '88 who have gone to pursue their studies in the Old Land.

Two familiar faces are absent from the first year class in Theology this session, Mr. N. Lindsay, B. A., who completed his course in Arts last spring, has entered Knox College, Toronto, in order that he may enjoy the society of home, his parents having lately removed to that vicinity.

Mr. Gunn, who last year completed his literary training, has returned to Pine Hill Seminary at Halifax, for similar reasons.

R. McDougall.

REPORTER'S FOLIO.

THE COLLEGE OPENING.

THE twentieth session of the Presbyterian Theological College was opened on Wednesday evening, October 3rd, by an introductory lecture by Rev. L. H. Jordan, M.A., B.D., Lecturer in Church Government. Principal MacVicar presided, and there were on the platform and in the audience Sir Wm. Dawson, Professors Campbell, Scrimger, Coussirat, Revs. J. B. Muir, W. A. McKenzie, J. Nichols, Dr. Smyth, Dr. Campbell, Dr. Warden, A. B. Cruchet, A. B. Mackay, James Fleck, F. M. Dewey, Thos. Bennett, James Bennett, M. L. Leitch, James Patterson, R. P. Duclos, Chas. Chiniquy, M. McLennan, R. Whillans, D. W. Morrison, Jas. Hasty and G. Colborne Heine.

The proceedings opened with a Scripture reading by Rev. J. Nichols and prayer by Rev. J. B. Muir, M.A.

Principal MacVicar then introduced Rev. L. H. Jordan, who made an effective and earnest plea for a revival of "The Ministry of Deaconesses in the modern Christian Church." After defining the scope and aim of the lecture, he proceeded to give an elaborate and unbiased criticism of the whole argument as to whether or not it was right to re-introduce the office and function of Deaconesses as they had existed in the Early Church. He thought the Church was recreant to Protestantism and blind to its opportunities when it allowed the office to fall into disuse, because there is a general appreciation and practical necessity for such work in addition to that of Deacons and Elders. The history of the order was at the beginning bright with abundant promise; but before long its functions and occupants began to be curtailed until they were finally discredited. One would think the office would have been revived at the Reformation, but that movement

was conspicuous for defects as well as excellencies, and could deal only with vital points; there yet remains much to be done which was left untouched by the monk who shook the world.

The lecturer then traced the movement in favor of resuscitating this office, viewing the order from its origin to its extinction, and thence to its modern revival. Old Testament authority was quoted, and passages from Joel and other Prophets were cited. Coming to the New Testament, the position of Phœbe, whom St. Paul commended, was an evidence of the existence of Deaconesses. This case was examined into in detail. Phœbe was something more than a servant; she was an office-bearer, and held an official position, as could be gathered from the text. Other New Testament passages were quoted and examined. There was clear evidence of the apostolic value of the order, and the origin, character and functions are entirely Scriptural; besides they have the support of the early Fathers and of men in all ages. In the Early Church they attended females at baptism, acted as ushers, and visited the sick and the poor. The historic development was traced, and authorities quoted in support of their official position. References to them continue till the end of the fourth century, and in the tenth quite disappear and they are not heard of again for 500 years, though in the Greek church they remained 200 years longer. There were several reasons for this decline, viz., the spirit of hierarchial government, scandals that naturally crept in, asceticism and celibacy, but the real cause for the extinction of the office was that Christian consecration decreased and few volunteers were offered. The first marked revival of the system was in Germany, and the warmth of the zeal there displayed is felt to the ends of the earth to-day. The oldest institution in existence for the training of Deaconesses, viz., that at Kaiserwerth, was founded in 1836, and has now 400 members. There is in connection with it a Magdalen home, a hospital, a female lunatic asylum and training schools. There are also similar places in Berlin, Dresden, Hamburg, Zurich, Berne, Strasburg, Paris, in Sweden, Scotland, in other European countries, and in the United States. The rules and regulations for all of these places are in the main alike. The applicant for admission must be physically strong, of good character, consecrated to the Lord, unmarried or a widow without children, and be between the age of 18 and 40. There is no salary, but each Deaconess is maintained throughout her life, if she remain in the order, though she may leave it at any time. The German costume is a blue dress with white cap and neat white collar; the English is a black or gray dress, with a black bonnet and veil. In Philadelphia the dress is black, with a black shawl thrown over the shoulders. Their aim is to cultivate the spirit of the Divine Master and be an example of one's going about and doing good from house to house, caring for the poor and nursing the sick. The objections offered to the order are, that it is catching with avidity at an innovation, that it is

leaning towards Romanism, that its Institutions are in reality Convents, that the system is expensive, that an undue importance would be given to women in the church, and besides all this there was the old objection of prejudice. Each of these arguments was met, and answered, and it was urged on the other hand that the system is modelled on the plan of the New Testament, that the revival of the office of Deacon will follow; that the sick, the poor and the ignorant would be their charge, and they would be ready to go far afield as the bearers of temporal and spiritual good. We have the order in effect in every church. By this order the superabounding life of woman will be converted to the church. Montreal should be the first to lead in this matter, because there will be a good opportunity for the exercise of gifts as soon as the generosity of two of Montreal's best known citizens has found effect in the new Victoria Hospital. At the next quarterly meeting of the Presbytery, this whole question will be discussed, as the speaker had introduced notice of a motion to that effect. He did not think that the means of social amelioration which he was pleading for was in advance of the desire of the Presbyterian Church at large, but even should it prove to be otherwise, the office was certainly not in advance of the Church's need.

After the lecture was over the Chairman, Rev. Principal MacVicar, made a few remarks upon the history and progress of the college. He announced that through the generosity of Mr. Jordan a special prize would this year be offered in Church Government. He also announced the addition, this year, to the college roll of thirty students. This, he said, was a decisive answer to the objection raised by some friends of the college when it was being built, that students could never be procured to fill the building. He further expressed a wish, that in the near future, the college might be set upon such permanent footing that all the financial difficulties with which it has now to contend might be done away with.

The meeting was closed with the benediction.

PHILOSOPHICAL AND LITERARY SOCIETY.

THE first meeting of the society for this session was held on Friday evening, October 12th, in lecture room number one, the President, Mr. J. H. MacVicar, B. A., in the chair. The meeting was opened with the usual devotional exercises.

After the business in connection with the society was disposed of, the debate for the evening was proceeded with. The subject for discussion was, "Resolved that an Order of Deaconesses be organized in the Presbyterian Church in Canada." Messrs. M. McKenzie and D. J. Fraser spoke in sup-

port of the affirmative, and Messrs. W. M. Rochester, B. A. and W. E. Deeks in favor of the negative. The debate was a very interesting and profitable one, as the subject was well discussed by both parties.

After the debate was over the decision, by a show of hands, was given in favor of the affirmative.

Rev. A. B. Cruchet being present, was asked to make some remarks upon the subject of discussion. This he did in a clear and pithy manner. The last item on the programme was a French reading by Mr. Giroux, after which the meeting was closed by the benediction.

THE MISSIONARY SOCIETY.

THE first meeting of this Society was held on Friday evening, October 19th. The meeting was opened by reading of the word and prayer, the president, Mr. M. McKenzie, in the chair. In the nomination and election of new members we are glad to report that twenty-four were added to the roll. The treasurer reported the sum \$1076.84 in the treasury, which is to be appropriated to the building of a French school at St. Jean Baptiste, Montreal. This amount is but very little over a third of the money necessary for the erection of the school, so the society concluded to put forth strenuous efforts this winter towards obtaining the required sum.

The following officers were then elected for the ensuing year:—President, J. MacDongall, B.A.; First Vice-President, W. M. Rochester, B.A.; Second Vice-President, C. H. Vessot; Recording Secretary, James Naismith, B. A.; Corresponding Secretary, D. McVicar; Treasurer, A. McGregor. Executive Committee, D. L. Dewar, B.A., M. J. McLeod, B.A., A. Reid, N. A. McLeod and R. Eadie. News Committee, J. H. McVicar, B.A., W. Russell, B.A., J. S. McIlraith, J. D. Anderson, R. Tener and N. P. Cayer.

After singing, the meeting was closed by prayer.

D. L. DEWAR.

Our Graduates.

PERSONAL.

THE Rev. J. H. Higgins, B. A. has been ordained and inducted to the charge of Halville, Ont.

The Rev. G. J. A. Thompson, M. A., B., D.Ph. D. has been ordained and inducted to the charge of Proof Line, Ont.

We are glad to learn that the people of Earltown, N. S. are about to open a new church, and are busily engaged in the building of a manse. No doubt the good work is largely due to the untiring efforts of Rev. D. McLean, '86.

Mr. A. S. Grant, B. A., B.D., and Mr. J. A. MacFarlane, M. A., sailed last week for Scotland. It is their intention to pay a flying visit to the Theological Seminaries of Scotland and England, and it may be to visit Germany, to take special courses in the science of Theology.

The Rev. S. Rondeau, B. A., '87, is at present paying a visit to the college. He has been laboring in Sudbury and North Bay, towns on the C. P. R. Mr. Rondeau has resigned his charge, and it is probable that he will settle in Ottawa city.

The Rev. G. Munro, M. A., '73 of Embro, Ont., spent the summer months on the Continent of Europe, visiting Paris, Rome, London and Edinburgh and other places of interest. We trust that his trip across the water will result in much good as he returns to the important duties of pastoral life.

With the exception of Mr. Grant and Mr. MacFarlane who have gone across the water, nearly all the class of '88 are settled in the regular pastoral work of the church.

Mr. M. McLennan, B. A., B. D. at St. Elmo, Ont.; Mr. J. F. Langton, B. A. at Rockburn; Mr. A. McWilliams, B. A. at South Mountain; Mr. F. H. Jarkin, B. A. at Lowell, Mass.; Mr. W. E. Wallace, B. A. at Maple Valley, and Mr. I. L. Hargrave, B. A. at Dominion City, Man.

Through the kindness of Mr. J. MacDougall, intelligence comes to us from one of our students, Mr. C. MacKerchar, who was compelled, owing to ill health to quit the classes in the spring of '87. Mr. MacKerchar has been laboring for two summers and a winter in Manitoba, and is now working vigorously in Minniska. He had intended to complete his course in Montreal, but may be induced to graduate from Manitoba College, in Winnipeg, and work in Canada's home and new field.

The Rev. M. H. Scott, B. A., '79, has been appointed Principal of the Ottawa Ladies' College. When Mr. Scott had completed his collegiate course, the congregation of Bristol, then in a disorganized condition, was placed under his charge. After laboring for six years, and that not without great results, he was called to Manotick. Although he has met with more than ordinary success in winning souls for the Master, yet the church seems to feel the great need of him as a builder, for his work at Ottawa will be chiefly to infuse new life into that institution.

The Rev. George McKelvie, M. A., '88, was ordained as one of the church's missionaries to the foreign field. The ordination took place in St. Paul's Church on Sabbath, May 26th. All the Presbyterian church services in the city were shortened, and at 8 o'clock all the ministers met on the platform with the young missionary. After the opening exercises, Mr. Barclay preached most effectually of the necessity and power of missions. He was followed by Rev. A. B. MacKay, who addressed the Missionary, laying great stress upon the necessity of uniting the Medical and Theological professions in the Foreign Field.

Mr. McKelvie was then ordained by the laying on of the hands of the Presbytery, and the interesting proceedings of the evening terminated at a late hour. The following week the Soldier of the Cross, sailed to Scotland, the home of his boyhood. There he spent the months of June and July, visiting and bidding adieu to familiar places and friends so dear. He set sail about the first week in August for his field of labor, and passed through the Bay of Biscay without having to submit to the experience of sea sickness. The last we know from Mr. McKelvie, is through the kindness of Mr. James Naismith, who keeps up a correspondence with him. The last tidings came from Malta, that the Missionary has his face set as though he would go to India. St. Paul's Church, Montreal, has taken upon itself, to support a Missionary in India, and Mr. McKelvie, the 1st Foreign Missionary from the Presbyterian College, Montreal, has gone to India to take the place of Mr. Murray, who died last year at the post of duty.

W. RUSSEL.

GRADUATES' REGISTER.

IN this Register we purpose giving a list of all graduates of the College, arranged according to their class years, with a succinct statement of the important events in their lives to the present date. As far as possible the information has been obtained from the gentlemen themselves. Where this could not be had, other sources, chiefly official, have been resorted to, such as the College Records and Assembly minutes. Every effort has been made to secure accuracy, but the editors will be glad to receive notice of errors or omissions, and will insert such corrections in a supplementary list.

Class 1869.

STEWART, COLIN CAMPBELL—Born at Musquodoboit, N.S., in 1841; took literary course in Dalhousie College, Halifax, and in McGill College, obtaining degree of B.A. with Gold Medal in Natural Science 1867, M.A. 1870, graduated in Theology 1869, ordained by Presbytery of Owen Sound September 1870 as Minister of Division Street Church, Owen Sound, where he died August 1874. Founder of the Neil Stewart Prize for Hebrew in the McGill University; author of "Scriptural Form of Church Government."

Class 1871.

HOSKIN, RICHARD H.—A probationer of the Methodist Church, received conditionally on taking two sessions in Theology; attended Knox College '69-'70, Presbyterian College, Montreal, '70-'71, ordained by Presbytery of Ontario March 26, '72. Minister of Lindsay, '72; Knox Church, Dundas, '72-'73; Inverness, Que., '79-'82.

SINCLAIR, HENRY—Took Theological course in Presbyterian College, Montreal, ordained by Presbytery of Montreal November 14, '72, Minister at Lingwick '72-'75, at Ross '76-'77, at Mulmur and Tossorontio, '78, at Oro '78-'83, at Uptergrove '83-'86, at Cavan Church and N. Dawn '87—.

Class 1872.

MACALISTER, JOHN MASSON—Born Picton, Ont., 19th October, 1845; took Arts course in Queen's College, Kingston, obtaining B.A. in 1865, Theology in Presbyterian College, Montreal. Missionary at Farnham Centre, Chateauguay Basin and Danville, Que. Ordained by Presbytery of Montreal 5th November, '72, Minister at Danville '72-'77, Beckwith and Ashton '77-'87, Iroquois '87—.

MCLENNAN, DONALD D.—Born at Lancaster, Ont., 31st May, 1831. Literary course in McGill College, Theology in Presbyterian College '67-'72, Missionary at Laguerre, Chateauguay Basin, Parkhill, New Glasgow, Roxboro' and Finch, Corunna and Mooretown,

Brook and Euphemia. Ordained December '72 by Presbytery of Guelph, Minister of South Luther and Waldemar '72-'77, Kirkfield '77-'80, ordained Missionary in Sarawak and Kimble '80-'81, Minister at Lion's Head '82-'86, ordained Missionary at Gravel Hill '86—.

WHILLANS, ROBERT—Born at Nepean, Ont., 3rd January 1842. Arts course in McGill College, obtaining B.A. '72, M.A. '83. Theology in Presbyterian College, Montreal. Missionary at East Gloucester, Russell, Ashton, Hull, Nepean. Ordained by Presbytery of Ottawa 26th September, 1872, Minister of Nepean '72—.

Class 1873.

FRASER, ROBERT DOUGLAS—Born at Bond Head, Ont., June 19, 1849. Arts course in University of Toronto, obtaining B.A. '70 with Gold Medal in Natural Sciences, M.A. '71, Theology in Presbyterian College, Montreal. '70-'71, Knox College, Toronto, '71-'72, Presbyterian College, Montreal, '72-'73. Missionary at Alexandria, Chateauguay Basin, New Glasgow, Cookstown, Essa Townline, Ivy and Angus, Ashfield and Dungannon, Pine River, Nazareth Street, Montreal. Ordained by Presbytery of Barrie September 29, 1873. Minister at Cookstown, Essa Townline and Ivy '73-'75, Charles Street, Toronto, '75-'78, Claude and Mayfield '79-'85, St. Paul's Church, Bowmanville, '85—.

MCGREGOR, HUGH—Born at Martintown, Ont., 1838. Literary and Theological course in Presbyterian College, Montreal. Ordained by Presbytery of Ottawa, February 23, '75. Ordained Missionary at Alice and Petawawa '75-'76, Minister at Kintyre '76 until his death in '79.

MCINTYRE, JOHN MUNRO—Born at Indian Lands, Glengarry, 1841. Literary and Theological course in Presbyterian College, Montreal. Missionary at Guthrie Church, Oro, supplied Woodville, Missionary at Collingwood Mountain and Brown Valley. Ordained by Presbytery of Brockville September 9th, '73. Minister at Osnabruck and Colquhoun Settlement '73-'76, Harriston '76-'78, Orangeville, '78-'80, Kemptville '80-'83, since then engaged at many places in evangelistic work.

MCLENNAN, DUNCAN H.—Arts course in McGill College, obtaining B.A. '71, M.A. '75. Theological course in Presbyterian College, Montreal. Ordained by Presbytery of Glengarry March 6, '77. Minister at Alexandria '77-'81; Tecumseh and Adjala, '82-'85. Ordained Missionary at Thessalon '85—.

MCLEOD, FINLAY—Born in Lewis, Scotland, '35. Took Arts course in McGill College, B.A. '72. Theology in Presbyterian College, Montreal.

MENRO, GUSTAVUS—Born at Dalhousie Mills, Ont., '41. Arts course in McGill College, obtaining B.A. '71, M.A. '74. Theology in Presbyterian College, Montreal. Missionary at Harrington, Que., Oil Springs, Dover and Wallaceburg, North and South Bruce,

Beaverton, Ont. Ordained by Presbytery of London, August 19, '73. Minister at Embro, '73—.

WELLWOOD, JAMES MONCRIEFF—Born at Newbliss, Ont., '45. Arts course in McGill College. B.A. '78. Theological course in Presbyterian College, Montreal. Missionary at West Winchester, North Winchester and Dunbar, Newboro and Westport, Mile End, Montreal, Chateauguay, Cote-des-Neiges. Ordained by Presbytery of Montreal, September 16th, '73. Minister at Cote-des-Neiges '73-'80. Ordained Missionary at Minnedosa, Man., '80-'83. Pastor at same place '83-'85. Since that date Inspector of Protestant Schools for Manitoba. In '87 obtained M.A. from University of Manitoba and M.D. from Tulane University of Louisiana.

Class 1874.

BROUILLETTE, TELESPHORE—Born at Napierville, Que., '46. Literary course in University College, Toronto, McGill College and Presbyterian College, Montreal, where he took complete theological course, did mission work at Valcartier and in Victoria Co., N.B. Ordained by Presbytery of Quebec December 14, '74. Minister at Valcartier '74-'76. Ordained Missionary at Stellarton, N.S., '76-'78. Minister at Laguerre, Que., '78-'81, at Chehalis, Wash. Ter., '81-'85, Nepavine, '85—.

CAMERON, JAMES—Arts course in McGill College, obtaining B.A. with Gold Medal in Mathematics '71. Theological course Presbyterian College, Montreal, obtaining Gold Medal, took B.D. '76. Ordained by Presbytery of Peterboro February, '76. Minister of Millbrook and Centreville, '76—.

COCHRANE, JOHN JAMES—Born in Tyrone Co., Ireland, March 14 '47. Literary course at St. Francis College, Richmond, and McGill College. Theology at Presbyterian College, Montreal. Did mission work at Camden and Tamworth, Lansdowne, Hemingford, Trowbridge. Ordained by Presbytery of Barrie April 4th, '76. Minister at Ivy and Townline, '76—. Obtained M.A. from Dartmouth College, Hanover, N.H., '80.

TORRANCE, EDWARD FRASER—Born at Montreal, September 8, '52. Arts course in McGill College, obtaining B.A. '71, M.A. '74. Theology in New College, Edinburgh, '71, and in Presbyterian College, Montreal. Missionary in Nazareth street, Montreal. Ordained by Presbytery of Peterboro, July, '76. Minister of St. Paul's Church, Peterboro, '76—.

WATT, ROBERT—Theological course in Presbyterian College, Montreal, obtaining Silver Medal. Ordained by Presbytery of Stratford '78, Minister of Shakespeare '78-'79.

Talks about Books.

THE Rev. Charles James Wood has a brief paper in a recent number of the *Christian Union* on The Ministry of Fiction. He maintains that a knowledge of the better class of fiction is indispensable to the preacher who seeks to be abreast of the thought of the day. This better class of fiction must be found among novels having a moral purpose, or that tend to increase our knowledge of human nature by the correct delineation of character. Such novels are coming into prominence again, and divide the attention of the light reading world with the aimless stories of fevered life, whose tendency, if perchance happily not degrading, is for all useful purposes *nil*. The latter you read only to forget that such books were ever written.

A late work that challenges clerical attention is James Hepburn, Free Church Minister, a book not to be confounded with Adam Hepburn's Vow, a covenanting story of no great merit. The author of James Hepburn is Sophie F. F. Veitch, one of the active minded female writers of the present day, who knows the mind of the age and travels faster than Mrs. Oliphant and Sarah Tytler, although the charm of a little conversation occasionally leads her to put on the breaks, when the chariot wheels of fiction drive heavily. In James Hepburn she paints a man of culture and of strong resolute will, thoroughly at the command of an enlightened conscience, a man, therefore, to whom duty is a word that means much, but who is also full of benevolence and deep affectionate sympathy. His successful efforts to save an almost incorrigible poacher and the beautiful young wife of a retired general, the one from crime and death, the other from disgrace, give interest to the story. But its main feature is the struggle between the minister, aided by a few faithful friends, and the democratic would-be rulers of his congregation. The author has the faculty of painting mean church members and officers, perhaps from experience, and has not too highly coloured their portraits. Hepburn's strong will, dignity, common sense, and rare benevolence, overcome all opposition, and, although severe injuries, received while saving a railway train from the attempt of a wrecker, enfeeble his physical frame for life, he remains the honoured minister of his church and the object of general respect. Many a worthy minister has had his life embittered and his work spoiled by the presence and influence of even one such soulless, scandalmongering, carping creature, male or female, as worried James Hepburn, whom a good straight blow

from the shoulder given at the outset, metaphorically of course, would have settled into quietude or oblivion for the church's good. On the other hand, it may as well be said, there are ministers, with all Hepburn's power of will, that possess neither his charity nor his common sense, who try to be Hepburns without knowing how. They run amuck against all the predilections, prejudices, and lawful desires of their people. For a while there is consternation, as the stalwart strides along, his course marked by the slain of his wrath; but speedily the retreating force recovers from its panic, the fugitives surround the clerical madman, and either make him eat the humblest of humble pie, or send him off to try his sledge-hammer on some softer specimen of Presbyterian granite.

Any one who has plenty of time and patience, who lives a quiet life, and loves minute details concerning Scottish life and character in a semi-rural community, may do worse than read Sarah Tytler's *Logie Town*. The heroine Lizzie Lindesay, the attractive daughter of a half-pay captain, and the victim of a foolish and selfish stepmother, after many trials, does not "gang to the Hielans," but becomes "the pride and the darling" of Moshie (that is Monsieur) de Saye, a dancing master, who afterwards comes into a French estate and the title of Count, so that all ends happily. *Logie Town* is a decidedly Christian book, and does all justice to the Kirk and the Manse. It abounds in Scottish dialect, and is the kind of a tale that a good reader of the vernacular Doric might make effective in home circles.

Another woman's novel has made a sensation, that of Mrs. Humphrey Ward, who is a relative of the late Matthew Arnold. It is hard to say what the aim of *Robert Elsmere* is, whether destructive or apologetic. All depends on the standpoint of the reader. Schleiermacher, viewed from the point of orthodoxy, was a notorious heretic; but, regarded from the platform of the rationalism of his age, he was very orthodox. So with Mrs. Ward: for an infidel, she grants too much to Christianity; for a Christian, she grants far too little. I do not think a fair mind can read *Robert Elsmere* without seeing how illogical it is. Mrs. Ward seems to reverence, even to love, the character of Jesus Christ, and to regard His life as the world's motive to holy living and the great example for all humanity. She has six prominent unbelievers in her book, three very black sheep, and three white ones. The three dark ones are a literary squire, an Oxford fellow, and a woman of fashion. They will have nothing to do with Christ or any form of Christianity; so Mrs. Ward paints them in the blackest tints, making the woman the worst of the three, and a marked contrast to Elsmere's orthodox wife Catherine, a noble specimen of Christian womanhood. Mrs. Ward's moral plainly is, "In so far as you depart from Christ and ignore His influence, you must become selfish, cynical, indolent, vicious and hopeless." This is strong testimony from such a quarter. Rousseau, Mill, and all the other unwilling witnesses to Christ's pre-excellence, never spoke so

decidedly as Mrs. Ward in favour of the great moral and spiritual influence. Of the three white sheep, the unbelievers in whom the author's soul delights, one is a professor of what Mrs. Ward calls "the most illogical creed that exists," a cheery, breezy, kindhearted little Unitarian. Another is Mr. Grey, an Oxford don, supposed to be modelled on Professor Green, to whose memory Robert Elsmere is dedicated by its author. He is a student of philosophy, and has come to the conclusion of Hume that no testimony is sufficient to accredit miracles, which simply means, that, if God were pleased to work a miracle, it would be impossible for anyone to know that he had done so. Any sensible man who knows that fact is stranger than imagination will not be so ready to dogmatize as to the limits of human testimony. The third is the hero Elsmere, a country parson in the Church of England, well educated and earnest, desiring to serve God and do good to his fellowmen, the happy husband of a woman whose portraiture does Mrs. Ward great credit, for the outward veil of cold saintliness she throws over this heroine clothes a grand nature, a warm loving heart, alike loyal to her husband and to the truth. The author must have felt that Catherine Elsmere is the true radiancy of her book, and that her better angel compelled her in this portraiture to do homage to the faith she calls in question. Elsmere takes up as a work of serious relaxation, the reconstruction of early French history. He reads the materials furnished him by the iconoclastic squire, and finds much of it full of spurious miracle. I suppose a specimen of his reading would be Sulpitius Severus's Life of St. Martin of Tours, a work full of fabulous wonders intended to exalt the apostle of Gaul. From this discovery Elsmere argues: "If this Christian writer allowed imagination to hold such high revel in the life of his apostle, why may not the fishermen of Galilee, nearly four hundred years earlier, have been guilty of the same romancing?" Mrs. Ward seems to think this a very wise, an absolutely necessary, conclusion. It is a very hasty and unwise one, indicating, on the part of Robert Elsmere, and, therefore, on that of his literary creator, a total lack of critical judgment. First of all, the times are very different. Sulpitius Severus lived in the dotage of Rome's empire, when superstition and credulity were unbounded, and manifested themselves in Pagan equally as in Christian writing. The barbarian had come, the dark ages had commenced, the Church had declined from primitive truth and purity. On the other hand the evangelists wrote in the still clear light of the critical, historical Augustan age, and at a time when truth and purity were so valued that thousands died rather than relinquish their hold upon them. The evangelists' narratives of fact, including the miracles, were never called in question until Celsus, an enemy of Christianity, began his attempt at destructive criticism well on in the second century. There were no critics in existence to call in question the fables of Sulpitius. The miracles of Christ and His miraculous life are attested by four independent yet harmonious narratives, while for those of St.

Martin there is no confirmatory testimony. The miracles of Martin also are unessential to his history, and serve no purpose. They might be tacked on or pasted in the narrative anywhere ; while, in Christ's case, the miracle is so interwoven with the whole thread of His wonderful story that to remove it is to destroy that story's unity. The miracles of Martin have no moral character, and contain no more spiritual teaching than those of the apocryphal gospels and the Arabian Nights ; those of Christ are miracles of mercy, attestations of divinity, and spiritual parables revealing the heart of God. Martin's miracles have no superstructure. Those of Christ are the foundation of the faith of the great Christian Church, embracing all that is grandest in the mind and life of nineteen centuries. The miracles of Martin are of a piece with many puerilities in Sulpitius Severus' Life of the saint. Those of the New Testament have no such settings or adjuncts, being found in the story of a life that has no literary or historical antecedent, and which, in its devotion, purity, wisdom, tenderness, and sublimity, is, if viewed as the joint creation of four comparatively uneducated disciples, as great a miracle as the world has ever seen. The parallel then is a false one, the generalization is hasty, the conclusion altogether unwarrantable and misleading. Thus Elsmere went astray through superficial and false criticism, denying miracles, inspiration, and the divinity of Christ, to which conclusions the Oxford don had arrived through pseudo-philosophical reasonings regarding the laws of evidence. Nevertheless Elsmere and the don and the breezy Unitarian loved Jesus and tried to follow Him in life, word and deed, and, because of this, they are the favourites of Mrs. Ward, who will let you deny anything, so long as you love and follow the sage of Nazareth. Elsmere's wife shews the inconsistency of believing the testimony to Jesus of men whose whole story is based on and built up of falsehood, but he does not deign to answer this very pertinent objection. It cannot be answered. If the evangelists put into the lips of Jesus the statement that He was the Son of God, and His claim to work miracles and rise from the dead, what was to hinder them also putting into His lips the Lord's Prayer and the sermon on the Mount ? If Jesus Christ be not the Son of God, and the worker of miracles attesting His claim and declaring God, there is no Christ, and, even an historical Jesus is worse than doubtful. Mrs. Ward can't keep Jesus who is everything in her creed and at the same time reject miracles, for her Jesus is an imposter or the creation of imposters. Elsmere overtaxes his strength among the poor of London, whom he seeks to elevate by a sort of polytechnic institution with a feeble recognition of God and of duty towards humanity, and then goes abroad to die. But what a death-bed, what vague indistinct dying utterances came from that couch regarding God and the life beyond ! It is pitiful, and Mrs. Ward must have felt her failure in writing this poorest, most disappointing, part of her book. One respects what is manly, honest, and simple-minded in Elsmere, even though he is a poor critic, but his end is vanity of vanities, the end of a spirit that has lost its hold on truth, its way to the Father's house, and that hugs the consolation of the lost to itself, that all the world, spite of its professions, is in the same unhappy predicament. The book says amid all its errors, "There is no good apart from the love of Jesus," and that is enough to place before every mind that reads it His own question : "What think ye of Christ, whose Son is He ?"

JOHN CAMPBELL.