

THE
Knox College Monthly
AND
Presbyterian Magazine

PUBLISHED UNDER THE AUSPICES OF THE ALUMNI ASSOCIATION AND THE LITERARY
AND THEOLOGICAL SOCIETY OF KNOX COLLEGE.

EDITORS:

REV. J. A. TURNBULL, B.A., LL.B.
REV. PROFESSOR THOMSON, M.A., B.D.
REV. W. G. WALLACE, M.A., B.D.
REV. W. A. J. MARTIN, B.A.

R. G. MURISON.
GEO. WILSON, B.A.
JAS. H. BORLAND, B.A.
C. R. WILLIAMSON.

CONTENTS

Each author is solely responsible for opinions expressed in articles appearing in THE MONTHLY.

GENERAL:	PAGE
Dogma and Current Thought..... <i>Principal MacVicar, D.D.</i>	689
The Light of the World..... <i>Rev. R. Glaister, B.A., B.D.</i>	704
The Cure for Secularism..... <i>Rev. J. W. Cameron, B.A.</i>	712
The Seven Beatitudes..... <i>Rev. J. L. Campbell, B.A.</i>	717
Another Leaf from my Notebook..... <i>Rev. R. Hamilton</i>	721
MISSIONS:	
The Heroic in Home Mission Work..... <i>W. G. W. Fortune, B.A.</i>	726
Missionary Notes..... <i>J. A. Savignac</i>	734
EDITORIALS..... 740	
LITERATURE..... 742	
Madagascar—Cannibals won for Christ—The Pilgrims—American Reformers.	
OUR COLLEGE.....	745
OTHER COLLEGES.....	747

TORONTO:

PUBLISHED FOR THE EDITORIAL COMMITTEE BY

THE J. E. BRYANT COMPANY (LIMITED), THE

UNIVERSITY OF WINNIPEG
PRINTED & PUBLISHED BY
WINNIPEG 2. MAN. CANADA

ADVERTISEMENTS.

ECONOMY.
EQUITY.

— THE —

STABILITY.
PROGRESS.

Ontario Mutual Life

Established 1870.

DOMINION DEPOSIT, \$100,000.

Assurance in force, January 1st, 1892.....		\$ 14,984,807
	Increase over previous year.....	1,224,007
New Assurances written in 1891.....		2,694,950
	Increase over 1890.....	346,800
Cash income for 1891.....		547,820
	Increase over 1890.....	57,782
Cash paid to policy-holders in 1891.....		211,607
	Increase over 1890.....	35,456
Assets, December 31st, 1891.....		1,959,031
	Increase over 1890.....	247,345
Reserve for the security of policy-holders, December 31st, 1891.....		1,780,775
	Increase over 1890.....	221,818
Surplus over all liabilities, December 31st, 1891.....		155,558
	Increase over 1890.....	21,499

BOARD OF DIRECTORS :

I. E. Bowman, M.P. (President).....	Waterloo	Hon. W. Laurier.....	Arthabaskaville, P.Q.
C. M. Taylor (1st Vice-President).....	Waterloo	S. Henderson, B.A., LL.B., B.C.L.....	Ottawa
Robert Melvin (and Vice-President).....	Guelph	B. M. Britton, Q.C.....	Kingston
Alfred Hoskin, Q.C.....	Toronto	Francis C. Bruce.....	Hamilton
H. P. Clement.....	Berlin	John Marshall.....	London
Robert Baird.....	Kincardine	J. Kerr Fiske.....	Toronto

ALEX. MILLER, Q.C., Solicitor, Berlin.

J. H. WEBB, M.D., Medical Referee, Waterloo.

W. S. HODGINS, Superintendent of Agencies, Waterloo.

W. H. RIDDELL, Secretary.

WM. HENDRY, Manager

Head Office : Waterloo, Ont.

Toronto Office ; 32 Church St.

JAMES ALISON

Merchant - Tailor

264 YONGE ST.

TORONTO.

Fine Tailoring a Specialty.

A liberal discount to Students.

THE

City - Art - Gallery

BY

J. H. FORD

Wholesale and retail dealer in picture frames, mouldings, engravings, etchings, oil paintings, water colors, and all kinds of pictures. A call solicited.

SPECIAL RATES TO STUDENTS

290 Queen Street West, Toronto.

TELEPHONE 1362.

JAMES MILLING

ARTISTIC

BOOT & SHOE MANUFACTURER

and dealer in all kinds of

Boots and Shoes, Rubbers, etc.

Ordered work and repairing a specialty

Discount allowed on all Students' purchases.

390 Spadina Ave., Toronto.

STUDENTS...

HAVE YOUR BAGGAGE HANDLED

BY

• The Verral Transfer Co. •

OFFICE—UNION DEPOT

TELEPHONE 969.

A. J. McLEAN,
Merchant Tailor,
 410 SPADINA AVE., TORONTO.
 Opposite Cecil Street.

ACHESON & CALDER,
 MERCHANT TAILORS,
 458 Spadina Ave.,
 TORONTO.

KNOX LAUNDRY
 409 Spadina Ave.

GENTS' WASHING A SPECIALTY.
 All Hand Work.

A liberal discount to students. **W. LARTER, Prop.**
 TELEPHONE 1562.

G. H. COOK, L.D.S.
Dentist.
 HONOR GRADUATE OF R.C.D.S.
 Cor. College Street and Spadina Avenue.
 (Over Bank of Commerce.)

Residence: 75 Bellevue Ave.



FARMER BROS., PHOTOGRAPHERS,
 92 Yonge St., Toronto.

BRANCH STUDIO:
 8 and 10 King St. W., HAMILTON.

REDUCED RATE TO STUDENTS.

BILTON BROS.
 TAILORS
 AND
Gentlemen's - Furnishings,
 103 KING ST. WEST,
 TORONTO.

SPECIALTIES IN FURNISHINGS:
 Welch, Margetson & Co.'s Scarfs and Shirts
 Fownes Bros.' Gloves.
 Allen, Solly & Co.'s Underwear

Shirts to Order.

STUDENTS IF YOU WISH
 TO SHINE

—USE—

Pure Gold French Blacking.

When you get married your wife will require
PURE GOLD FRENCH DRESSING.

Specially adapted for ladies' and children's
 fine boots and shoes.
 Ask your grocer or shoe dealer for them.

Pure Gold Mfg. Co.
 31 & 33 Front St. East.

WM. BAIN,
 Baker - and - Confectioner,

Cor. Robert & Harbord Sts.

ICE CREAM, ETC. IN SEASON.

Christ Enthroned in the Industrial World.

A DISCUSSION OF CHRISTIANITY IN PROPERTY
AND LABOR.

By Charles Roads.

Cloth, \$1.00.

CONTENTS: Is this a World Without Christ?—What Need of Christ in the Industries?—Preparing for His Coming—A Right Spirit in the Rich—An Understanding Heart in the Laborer—The Christian as a Fellow-Workman—Christianity in the Workshop—The Christian Workman Opening his Envelope—The Christian Laborer and his Employer—Labor and Capital Reunited—The Supreme Employer of Daily Labor—The Christian Studying his Bank Book—The Pay Roll in the Light—The Christian in a Business Corporation—The Christian of Wealth in his Closet—Apprenticeship to the Nazarine Carpenter—When Christ is Enthroned and Reigning.

WILLIAM BRIGGS,

Wesley Buildings - TORONTO.

STUDENTS . . .

For Fine Work Try

PARK BROS.

328
Yonge Street. PHOTOGRAPHERS.

GO TO *Ranney's*

...FOR YOUR...

HAIR CUTTING
AND SHAVING. 439
Spadina
Ave.

BROADWAY MEAT MARKET.

422 Spadina Ave., 5 doors south of Oxford St.

H. HAINES, FAMILY BUTCHER,

Dealer in Fresh and Salt Meats, Pickled Tongues and Sausage Maker. All kinds of Vegetables and Poultry in season. Orders called for and promptly attended to.
TELEPHONE 2225.

NEW AND REVISED EDITION

OVER 5,000 CHANGES HAVE BEEN
MADE IN

YOUNGS' GREAT ANALYTICAL CONCORDANCE TO THE BIBLE

Designed to meet the wants of the most profound scholar, and the simplest reader of the English Bible. By Robert Young, LL.D. Only authorized edition in America; 4to, 1,106 pp. Price, cloth, \$5.00; tan sheep, \$7.50; half morocco, \$9.00; full morocco, \$12.00. Carriage free.

"It enables every one to be his own commentator. He can at a glance find out three distinct points: *first*, what is the original Hebrew or Greek of any word in his English Bible; *second*, what is the *literal* and primitive meaning of every word; and, *third*, what are proper and reliable renderings, as well as *parallel* passages. It is undoubtedly best that Scripture be made its own interpreter, and this is effected by Young's Concordance.—*Christian Standard*, Philadelphia.

Unique and Invaluable Features.

Young's Concordance contains every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation.

The Interior, Chicago: "This is the most valuable help to the study of the Scriptures."

Philip Schaff, D.D., LL.D.: "The most complete Concordance in the English or any other language."

Its Remarkable Fullness and the Care Bestowed upon it.

Young's Concordance exhibits about 311,000 references, marking 30,000 various readings in the New Testament alone.

"It is the outcome of a forty years' life labor. . . . It took me nearly three years (from 9 a.m. till 10 p.m.) to carry it through the press."—*The Author*.

Rev. Chas. H. Spurgeon: "Cruden's Concordance is child's play compared with this gigantic production."

FUNK & WAGNALLS CO.,
NEW YORK, LONDON, ENG.

TORONTO:

11 Richmond Street West.

**IN
YOUR
FIELD**

of work this summer, you may be able to persuade your congregation to invest in a Communion Set. They may only require a small set, but that does not matter, for we can supply single pieces, if necessary. Six-piece Quadruple-plate Set for \$20.

JOHN WANLESS & CO.
172 Yonge Street, Toronto.

Always Room at the Top.

ESTABLISHED 1866.



[TRADE MARK.]

A. W. ALLEN, GEN. MGR.
A. P. ALLEN, SEPT.

Swiss Steam Laundry

Allen Manufacturing Co., Proprietors.
105 & 107 SIMCOE ST.
TELEPHONE 1260. TORONTO.

Keep pushing, 'tis wiser than sitting aside
And sighing, and watching, and waiting the tide:
In life's earnest battle they only prevail
Who daily march onward and never say fail.

**HERBERT E. SIMPSON
PHOTOGRAPHER**

143 College St., TORONTO
Successor to the late NOTMAN & FRASER | STUDIO HOURS:
Copies of their negatives | 9 TO 4
TELEPHONE 2857

R. J. HUNTER

**Merchant Tailor
AND
Men's Furnisher**

KING AND CHURCH STS., TORONTO.

Special Rates to Students of Knox College.

**CURRY BROS. *
Stationers and Printers**

414 SPADINA AVE.

Full lines of Students' supplies always on hand.

Come and see our goods.

ESTABLISHED 1856.

Brown Bros.,

**Stationers,
Bookbinders,
Account Book Makers, Etc.**

64-68 KING STREET EAST
TORONTO.

ACCOUNT BOOKS:— Large stock on hand. Special Patterns made to order. Best material and workmanship.

STATIONERY:— Large stock of every thing required. Paper, envelopes, and all office supplies.

BOOKBINDING:— In every style of the art. Unsurpassed for style, durability, and moderate charges. Special attention given to the binding of Bibles, Works of Art, Encyclopedias, Illustrated Papers, Magazines, Library Books Law Books, etc.

**DIARIES,
POCKETBOOKS**

**BILL CASES,
WALLETS, Etc.**

STUDENTS

You appreciate having goods different from the general run. We show them to you. We have the largest and best assortment of goods in Toronto, and our prices are the lowest, consistent with good workmanship. We offer a special discount of 10% to all students, except on our specials, which are: Scotch Tweed ulsterings, to order, for \$18.00; double-breasted blue beaver overcoatings, to order, \$18.00; West of England trouserings, to order, \$4.00; overcoat or suit made according to your instructions in 20 hours, trousers in 2½ hours.

Maker of
Fine Clothing
to Order.

JOSEPH J. FOLLETT,
181 Yonge Street.

J. ROWLEY & CO.

Watchmakers
AND
Jewellers

STUDENT TRADE A SPECIALTY.
LIBERAL DISCOUNT.

CORNER OF
SPADINA AVENUE and OXFORD STREET,
TORONTO.

Geo. Harcourt & Son,

MERCHANT **AND** ROBE
TAILORS **MAKERS**

COLLEGE GOWNS AND CAPS.
FIRST-CLASS TAILORING
AT REASONABLE PRICES.

57 King Street West, Toronto.

..DINEEN'S..

Cor. KING & YONGE Sts.

HATS

We have already opened a large quantity of English Hats—the latest Spring Styles—so that any gentleman requiring a really stylish article can have one. Dunlap's, Yeoman, and other American hats will be here before next Saturday. This season buyers can depend on us as usual to be first on deck with everything that will be new in the hat line.

FURS

We still continue our Bargain Sale. Do you want to take advantage of this? You will save money.

W. & D. DINEEN

Cor. KING & YONGE STS.

Subscribers would confer a great favor if they would mention this Journal when calling upon its advertisers.

82359

THE
KNOX COLLEGE MONTHLY
AND
PRESBYTERIAN MAGAZINE

All matter for publication, and all communications to the Editors, should be addressed to the
REV. J. A. TURNBULL, 316 Bathurst Street, Toronto.

All remittances, and all communications of a business nature, should be addressed to THE J. E.
BRYANT COMPANY (Limited), 58 Bay Street, Toronto.

TORONTO, MAY, 1893.

DOGMA AND CURRENT THOUGHT.*

CURRENT thought is that which is daily reported by the secular and religious press, and which appears in reviews, magazines, dramatic and fictitious publications, and in the more ponderous volumes of scientific and theological writers. It also finds expression in the numerous clubs, guilds, associations, conventions, and ecclesiastical and legislative assemblies, as well as the pulpits of Christendom.

The greater part of human thought, however, flows quietly through the social fabric without finding publicity in these forms; and it may be safely said that the trend of it in Christian lands is far from hostile to Biblical dogma. I believe that it is, on the whole, pre-eminently favorable to such.

At the same time, it is vain to deny that the necessity and utility of dogma are now called in question on various grounds.

But before joining issue with those who do so, let us settle definitely what we mean by Biblical dogmas, and how such should be formed. We do not mean airy speculations evolved from the consciousness of brooding philosophers and ecclesiastics; or even the stern canons and decrees of despotic councils, enforced by the sword of civil power, or by spiritual penalties devised by an hierarchy—Protestant or Roman Catholic. We do not mean cold,

*Address delivered at the closing exercises of Knox College, April, 1893, by Principal MacVicar, D.D., Montreal.

dead orthodoxy—a blind, unreasoning adherence to the opinions of the past. But we do mean living, scriptural orthodoxy—a firm and honest belief in doctrines settled by a diligent, comprehensive, inductive study of the whole Word of God. In pursuing this method, our dogmas are not an expression of arbitrary authority, but a scientific product, because we avail ourselves of the ripest scholarship that the universities and the church can supply, and we do not hesitate to make use of all the verified discoveries of science which shed light directly or indirectly upon the subjects of our investigation. So far are we from being actuated by a spirit of narrowness and timidity that we gladly accept any real information which the Higher and the Lower Criticism can impart; at the same time exercising our unquestionable right to discriminate sharply between truth and conjecture, between gold and dross. We hold our minds open for the reception of light from all quarters, and have no fear of exercising the fullest freedom in this respect, thinking and searching as if no one had preceded us in our lines of inquiry. We do not, as votaries of the inductive method, rest satisfied with scraps of evidence drawn even from such a sacred source as the Word of God; but we seek with untiring industry and perseverance to gather all the facts bearing directly or remotely upon every point regarding which we undertake to frame a dogma. We are specially careful as to completeness in the collection of facts and statements, and as to their relevancy to the matter in hand, knowing that any error or omission in this respect must seriously impair the vitality of our conclusion. We do not in this process limit ourselves, as is sometimes ignorantly supposed and asserted, to a few favorite texts that have been made traditionally to do some service for centuries. We freely examine the entire contents of the Bible, critically analyzing the books from end to end, and determining for ourselves the scope of the thoughts they exhibit. And while thus passing in review the complete area of revelation, we take into account—not that we always rashly adopt—the latest results of historical, philological, and Biblical criticism.

In doing all this we strive to cultivate a humble, reverent, judicial spirit, often suspending our judgment, prayerfully waiting for more light, and always reviewing our process again and again, testing every point by the canons of induction, lest in the first,

the second, or the third instance we may have overlooked something, or may have been misled in exegesis by feeling or the influence of traditional opinions and beliefs.

The framing of dogmas in this manner we hold to be both rational and scientific, and fitted fairly to meet every legitimate demand for Biblical theology that can be advanced.

But I must add what I deem of more vital importance than even the logic of induction, viz., that I firmly believe in the guidance of the Holy Spirit granted in answer to prayer. I have not the slightest suspicion that Jesus gave a promise which He is not able to fulfil when He said that the Spirit will guide us into all truth. In formulating dogma, therefore, our researches should be conducted upon our knees, with our souls turned towards the Fountain of light and truth, while our eyes run over the whole field of revelation. Incalculable mischief has been done to the cause of Christ by persons who do not even pretend to be guided by His Spirit coming forward to interpret His Word. As well employ a blind man to interpret the grand creations of master painters and sculptors, or a deaf man to criticize the rendering of the classical compositions of Handel and Mozart, as to rely upon the natural man's conceptions of the things of God. So it is written: "The things of God knoweth no man, save the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is only by the indwelling and illumination of the Holy Ghost that we are qualified to pursue this sacred science. Doctrines framed by persons not possessing this qualification, and not following the method we have briefly described, we do not feel called upon to approve or defend. Hence, the precise issue raised is, Why should dogma, framed by strict adherence to the principles and rules of inductive logic and under the guidance of the Spirit of God, be opposed and rejected?

That there is opposition is undeniable. It comes from within and from without the church, and assumes many forms. We can now deal only with a few of them, and we take the most harmless first.

It consists in the popular and oft-repeated assertion that we can do altogether without dogma. This is manifest folly. Every

man has a creed of some sort—written or unwritten. The person who has not is an imbecile or lunatic; because to believe is to act; and the man who believes nothing and does nothing is good for nothing. He is simply a burden upon human society, to be tenderly cared for on account of his helplessness. The Agnostic has his creed. He may reject and bitterly denounce Calvinism, Arminianism, and all other isms; but in rejecting them all he clings tenaciously to his own melancholy ism, which glories in ignorance and utter inability to know anything with certitude, and emphasizes the poverty of his capacity and resources. The Materialist has his creed. His great point is to get quit of spirit—whether finite or infinite—and to place himself on a level with the beasts that perish. The Deist, the Pantheist, the Buddhist, the Confucian, and the Atheist—all have their creeds. While some of them deny very much, yet they all believe certain dogmas. The human mind refuses to rest in an absolute negation. The Physicist has his creed—more elaborate and complicated than the Westminster Confession of Faith—containing hundreds, if not thousands, of dogmas, laboriously constructed by centuries of observation. And who can tell how many worthless theories had to be endured and discarded before his true dogmatic results were reached?

The world is full of dogmatists; and it is manifestly a shallow mistake to limit the charge of dogmatism to the teachers of Christianity, and more especially to the teachers of systematic theology. We have commercial, agricultural, journalistic, ethnological, historical, educational, political, and scientific dogmatists. And if there is to be a crusade against them, we see no special reason why one class should be selected and all the rest left out.

It is true that some elaborate and publish their beliefs in thoroughly concatenated forms, and manfully stand up for them when they are assailed. This is surely no crime, and does not constitute them canting hypocrites or intolerant bigots. Others, again, are content to carry their fleeting creeds in their heads, and to utter them incoherently in the ears of all listeners.

As to choice between the two—the well-thought-out and carefully written creed, and the one which is daily extemporized—there is hardly room for hesitation. Give me, by all means, what has been maturely considered and definitely settled.

A second class of popular writers assume a position, not of

direct hostility to dogma *per se*, but of remonstrance against the detailed comprehensiveness, the logical certainty and rigidity, of our articles of faith. These articles, they say, should be short, somewhat tentative, and more or less elastic in definition, enabling each one to find in them the meaning they can approve. This is deemed essential to Christian freedom, liberality, and progress, and in the interests of church union.

Now, it may be granted that infallible certainty, in many instances, is impossible, and that, as Bishop Butler teaches, we must accept probability as the practical guide of life; but this is no reason in favor of vague creeds, or against our doing our utmost to secure perfect precision, as well as the most comprehensive generalizations, in the definition of ethical and theological doctrines. The true scientific spirit demands this. The promotion of virtue and the elevation of our race demand the same. The churches are not to be drawn into one grand united body, society is not to be purified, and the world is not to be improved in morality and religion by loose definitions. No valid reason can be given why we should prefer a vague elastic creed to one that is clear and decisive in its enunciation of Christian doctrine. Uncertainty does not give peace, or comfort, or moral and intellectual strength; it inflicts weakness, and does not make heroes, but cowards. And as to progress in the discovery and mastery of truth, and in personal conformity thereto, these are to be achieved by cultivating the utmost accuracy. To be content with indefiniteness, and to crave after it, is a retrograde mental and spiritual movement. They are obstructionists, and not the leaders of advanced thought, who set themselves in opposition to the work of testing dogmas already accepted, and of formulating others that may become necessary, through the growth of error and the advancement of theological science.

It may be unwise conservatism to say that the creeds of the past are sufficient for all time to come, and that they must in no way be touched or improved. But there is no doubt that a far more unwise and dangerous extreme is taken by those who allege that they should be wholly discarded, as no longer representing the scholarship and belief of the age. Persons of this way of thinking zealously disparage what they call scholasticism, mediævalism, puritanism, traditionalism, and so forth. They maintain that we

are wiser than our fathers, and can do better than they did in handling facts in every department. Why, then, should we be bound with fetters forged by their hands? To submit to such tyranny is weak and cowardly.

Now it is easy, and seems brave, to talk in this way, and to call upon men to do their own thinking, which is certainly their duty. But we must not imagine that all our predecessors were simpletons. Many of them laid their hands upon much valuable and imperishable truth, and were just as keen, and logical, and learned, and painstaking as the best of the great men of our day; and it is no hindrance or reproach to our independent investigations to accept gratefully the rich heritage they have handed down to us. Conservatism in this sense is not fatal to a man's wisdom and progressiveness.

And now it is time to say that the current tendency to depreciate the past assumes its most pernicious form in the demand that the Old Testament should be treated as practically superannuated, as a book whose usefulness is gone, and from which we should no longer attempt to draw ethical and spiritual lessons, and to the pages of which we have no right to appeal in support of Christian dogma. Christ and His apostles thought otherwise. They looked upon these older Scriptures as the foundation of all the work they were to accomplish. They declared, for example, that the same Gospel which they preached had been delivered to Abraham and his descendants centuries before, in forms suited to the times in which they lived. God's promise to Abraham, after his supreme act of faith and obedience in offering, as a sacrifice, his only son Isaac, contained the germinal principle of all that Christ and His apostles taught. It was a promise which can be explained only by the recognition in the fullest sense of the thorough organic unity of the Bible from first to last—a unity which logically demands that, if the Old Testament is to be discarded, the New Testament must go along with it. The promise is, as you recollect, of a seed as innumerable as the sands upon the seashore—a seed in which all the nations of the earth should be blessed. But, as matter of history, we know that the literal descendants of Abraham at no time numbered more than ten or twelve millions. In what sense, then, can this promise of countless offspring be said to be capable of fulfilment? Only in the sense taught by

Paul in his Epistle to the Galatians, where he defines the seed to mean Christ and those who believe in Him. "For ye are all the children of God by faith in Christ Jesus. . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus it is that the seed of Abraham comprises multitudes which no man can number, and that men are to continue through the centuries to the end of the world to enjoy the blessings of the old Abrahamic covenant in all their spiritual fullness—so far it is from being obsolete. But still further. Need I remind you that according to apostolic arguments elaborated in the Epistles to the Romans and to the Hebrews the Gospel, as fully revealed by the incarnation, the obedience and sacrifice of Jesus Christ, is only the completion of the great redemptive work, foreshadowed and partially unfolded in the old economy? Accordingly, when Jesus would enlighten the minds of His disciples, He could do nothing better than, beginning from Moses and from all the prophets, to interpret to them in all the scriptures the things concerning Himself. And Paul, when being tried for heresy, because he preached Christ as the Saviour of men, defended himself before King Agrippa in these words: "And now I stand and am judged for the hope of the promise made of God unto our fathers. . . Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

It is thus abundantly evident that Christ and His apostles, so far from regarding the Old Testament as obsolete, and in no sense a fountain of doctrine, constantly appealed to Moses and the prophets as of supreme authority—as "holy men who spake from God as they were moved by the Holy Ghost"—a very decisive and sufficient definition of inspiration, and one which has ever been held and is still maintained by Christendom with almost unbroken unanimity—so unfounded is the boastful assertion of those who challenge the church to definite inspiration, and say that she has never ventured to do so. In this matter she has no need or warrant to go beyond the doctrine of the Master, and of those taught by His lips and filled with His Spirit. It is enough to believe and to affirm with them that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God

may be complete, furnished completely unto every good work.' And seeing we are assured that men did speak from God, as moved by the Holy Ghost, we have no right to impugn their testimony, or to cherish the suspicion that the Spirit blundered or partially failed in doing His work during Old Testament times. His resources of knowledge and wisdom were then as infinite and infallible as when Christ appeared. Biblical criticism may, of course, raise the question whether we have the *ipsissima verba* of the unerring Spirit in the Scriptures. This question has been discussed for centuries, with the result that no material change has been made upon our *textus receptus*, and the certainty, to my mind, is that no change will be made in future that can affect any article of our creed.

At the same time, while thus repudiating rash and reckless attacks upon the authority and usefulness of the Old Testament, it is manifestly incorrect to assert that Christ and His apostles added nothing to what was given by Moses and the prophets. We are distinctly told "that the law was given by Moses, but grace and truth came by Jesus Christ"—and came in such fullness that John speaks of the revelation in past centuries as "darkness" compared with that of His own day: "The darkness is past, and the true light now shineth." And Paul regards it as one of the distinctive glories of the New Testament era that "God hath in these last days spoken to us by his Son," and that the Son "hath brought life and incorruption to light through the gospel."

It is surely obvious that the fundamental miracles of the incarnation and resurrection of Jesus Christ shed a flood of new light upon theological and ethical problems, which before could be seen only through a glass, darkly. I cannot, however, continue this line of thought. You can readily do so for yourselves. The Sermon on the Mount, and the abundant fresh revelations given to Peter, Paul, and others, will occur to you as examples of what is meant.

We are further asked, What of the morality of the Old Testament? Is it not low, corrupting, and unfit for our guidance in this enlightened nineteenth century?

To begin with, I answer that we should be very much better than we are could we get all classes, in private and in public life, up to the old-fashioned standard of the Ten Commandments.

And it should, in this connection, be carefully observed that it is not the morality of the people of the Old Testament times, or even what God permitted in some instances because of the hardness of their hearts, that we are called upon to follow, but what the Judge of all the earth ordained as right. We must distinguish between the conduct of the people and the mind of God respecting it. We are to follow the latter, and not the former. Solomon burnt incense and sacrificed unto the gods of his seven hundred and fifty strange wives. But this abominably polygamous and idolatrous conduct was condemned and severely punished by God. "The Lord was angry with Solomon, because his heart was turned away from the Lord, the God of Israel"; and for this reason He said to him, "I will surely rend the kingdom from thee, and will give it to thy servant." And so in many other cases. Noah, and Abraham, and Lot, and Elijah, and David did wrong, but God condemned their wrongdoing; and it is by the utterances of Jehovah, and not by the views and the follies of the people, that our moral conclusions are to be determined.

This silly plea as to the record of immoralities that are said to impair the character and usefulness of the Hebrew scriptures arises from ignorance, both of the contents of the books and the ends to be served by them. The Bible, as a whole, is a revelation of both God and man—of the latter as well as of the former. It discloses what is in man, his state and possibilities, good and bad, as well as what is in God. It sets forth with sufficient fullness the relations between God and man, and between man and man. For this purpose it contains a thoroughly reliable record of human conduct, under all sorts of circumstances; extending over thousands of years. On some pages the darkest iniquities of which men are capable find a place, and this was absolutely necessary, if the whole truth was to be told about them; and these concrete examples, as well as the direct statements of inspired writers, form the strong basis of our dogma of human depravity; and were they wanting, or by any means eliminated or even modified, skeptics would not be slow to proclaim the errancy and utter defectiveness of a book which professes to give a full account of what man is, and of the conduct which he exhibits.

But, passing from this point, which we have not time to elaborate as it deserves, we encounter another form of current

thought which demands that in the framing of our creed we should not only avoid the Old Testament, but keep exclusively to the words of Jesus.

This course is urged upon various plausible grounds. It is said to be honoring to the Saviour that we should hear Him and none other. This is quite true, if others in any way contravene His statements; but seeing that the teaching of O'd and New Testament writers is in perfect accord with His, there is no reason for thus excluding them. But it is supposed that by keeping to the words of Jesus, and avoiding those of the apostles, we shall be obliged to give legitimate prominence to divine love as exemplified by our blessed Redeemer, and escape the unnecessarily strong statements of the old creeds regarding human depravity, the sovereignty of God, the election of grace, future punishment, and other matters known to be repugnant to the feelings of many.

Need I remind you that feeling is not the test or standard of doctrine? The Word of God alone must rule in this matter. And as to giving prominence to God's love, we should insist upon it, as well as divine justice, holding its proper place in Christian dogmatics. The fact is that we have no terms in our language sufficiently strong to express fully the love of the Father, of the Son, and of the Holy Spirit to fallen men. It is simply unutterable. The revelation of it permeates the whole Bible from first to last, and they have read the Old or New Testament to little purpose who fail to see that this is the case, and that the inspired writers are thoroughly agreed in this respect. It is, moreover, a shallow mistake to suppose that the loving Saviour was silent upon what the critics are pleased to call disagreeable doctrines. He did not take a more lenient view of sin than the prophets and apostles. He portrayed with unapproachable vividness and force the wickedness of the human heart, and the punishment which this depravity deserves. See the record of His words in the eleventh, the twenty-third, and twenty-fifth chapters of Matthew. He said to men, face to face: "Ye are of your father the devil, and the lusts of your father ye will do." "Ye have both seen and hated me and my Father." And to what greater depths of malignity than this could they possibly descend?

With equal plainness, Jesus declared the sovereignty of God, and the necessary and eternal opposition of His nature to sin,

and consequently the righteous retribution with which it must be visited. So clear and strong were His utterances on this point that on account of them many of His followers forsook Him, and He was even constrained to ask the twelve if they were about to do so; but He did not offer to modify His doctrine in order to conciliate them. The truth must be proclaimed and maintained in its fullness whatever course disciples, in the exercise of their freedom, may take respecting it. The following and the unity which are secured by the sacrifice of truth are utterly unworthy of God and of honest men.

But we are told still further that it is unnecessary and unwise—injurious to the cultivation of true piety—to insist upon men accepting creeds and confessions drawn up even from the words of Christ and the apostles. We should take Christ as our creed, be content to follow Him as our leader, and consign to eternal oblivion written dogmas which are only bones of contention.

This, again, sounds pious, and is irresistibly captivating to certain minds, while, in truth, it may be nothing but the seductive watchword of rank Socinianism. Those who abhor the doctrine of the Trinity, who deny the divinity and personality of the Spirit, as well as the divinity of the Saviour and the vicarious nature and efficacy of His obedience, sufferings, and death, are frequently loudest in proclaiming Him their leader. In the same breath with which they make these destructive negations and denounce dogma, they call upon men to follow Christ. But, apart from dogma, how are we to know anything of the Christ we are told to follow? He is not here. He is not now walking the streets of Jerusalem and holding personal intercourse with men. We cannot question Him, listen to His voice, look upon His countenance, and witness His miracles as did His disciples. We worship and serve an invisible Saviour. We are dependent upon historic records for our knowledge of Him and of His lessons. And in following Him, if we are to avoid sentimental mysticism and to exercise our intelligence, we cannot get away from creeds and confessions. And the clearer and sharper the definitions of our creed, the better for the peace and unity of the church, and for our spiritual power and steadfastness in serving the Lord.

If it be asked, To what extent should we press men to accept and maintain comprehensive creeds? the question must be answered

with wise discrimination. For ministers of the Word, those called and ordained to be public teachers of others, a comprehensive and thoroughly settled creed is demanded, according to the Pastoral Epistles and other portions of the New Testament. But the terms of ordinary church membership and Christian fellowship may be short and simple. And we do not say, as is sometimes hinted, that creeds are to take the place of the Saviour, or that men must master a system of theology in order to enjoy eternal life. No; we do not say how little knowledge may be sufficient for this purpose—it may be very little. We read in the Gospel of one man who was healed, and wist not who it was that healed him. The malefactor who was saved on the cross was not a master theologian, and there are millions in glory with him to-day who never heard of the Thirty-nine Articles, the Athanasian Creed, or the Westminster Confession of Faith. Elect infants and incapables are saved by grace without any knowledge of the Bible. And multitudes were saved by God revealing Himself to them directly before a single line of the book, as we have it, was written.

But while all this is true, it is equally certain that there is no merit in knowing and believing little or nothing. To have a meagre, shabby creed with a few vague and ill-defined articles is nothing of which to boast, but something of which to be ashamed. The man who can find but very little truth to believe must be lamentably ignorant, indolent, weak-minded, or skeptical. If his articles of faith are not strong and deep, comprehensive and invincible, the fault is with him, and not with God, whose Word is an inexhaustible fountain of truth. And it is not a matter of indifference what a man's creed is, because it defines the nature of the Saviour in whom he trusts, and exerts a powerful influence upon his own character and conduct. If his creed is impure and false, he cannot by adhering thereto be himself pure and saintly, and an ornament of society.

It is, therefore, in the interests of common morality to insist upon the people having confidence in the truth of God. In saying this we do not encroach upon any one's personal liberty. Every one is free in this century and in this land to publish on the housetops all his notions and crotchets on two conditions, viz., that he will keep within the limits of decency, and violate

no compact into which he has voluntarily entered with his fellow-men. Societies have rights as well as the individual. In our Presbyterian system the rights and freedom of the individual are fully protected.

If any one thinks he has made a theological discovery, and that he can in the slightest degree improve our articles of faith, he need not rush into the pulpit or into the press and disturb the peace of the church and gain unnecessary notoriety; he is free to submit the fruit of his research by overture to his presbytery, and to the General Assembly, and, if he can establish his point, it will receive the *imprimatur* of the supreme court, and he will stand before the world as a reformer, "bearing his blushing honors thick upon him." Such approval of wise and godly men is surely worth seeking, and such deference and caution in reference to the body of Christ is not unbecoming. I am aware that when a person becomes theologically eccentric, moves along the verge of error, and talks a great deal about non-essentials, he is at once esteemed by many as learned and progressive. Now, without depreciating any one's attainments, it is obvious that it is good for us all to have our conclusions—especially when they seem in advance of the age—sifted by others. I once knew a learned man who was confident that he had trisected any angle; but a better mathematician convinced him of his folly. The method just indicated of verifying theological advances is fair and wise. Our polity, and for that matter our creed subscription, is not tyrannical or unduly repressive to the energies and lawful ambition of sober-minded investigators. It rather spurs them forward to make discoveries by the assurance that, if they are real, they will gain the approval of the whole church; but it is confessedly embarrassing to those who crave a license of language that cannot be supported by facts.

But what is to be the outcome of the present unrest regarding dogma? It may be hazardous to utter a confident opinion, but I confess that I am not pessimistic in this respect. I venture to think that there is nothing extremely revolutionary at hand. The work of God is not about to be overthrown. The evangelical churches are not to be pulverized by the higher criticism, "the newspaper man," or the writers of novels. Our age is far too practical and full of common sense and piety to admit of this

issue. The religious sentiment is yet by far the strongest force in Christian lands. True Christians will hold together, and their venerated articles of faith, so far as founded upon and agreeable to the Word of God, are not about to be evaporated by the heat of controversy. Not one of the churches of the Reformation has moved away from its old historic moorings during the present century—surely a significant fact worthy of careful consideration by those who imagine that the theological world is being turned upside down, and that there is nothing before it but utter ruin. The foundation of God standeth sure. This is the confidence of all who rest upon His Word; and they are neither few nor insignificant. What, for example, could be more assuring than the spirit and almost unanimous opinion of the five successive meetings of the Council of the Alliance of the Reformed Churches, holding the Presbyterian system, the last of which was recently held in Toronto? I was privileged to be a member of them all, and I feel bound to testify that the spirit of these great gatherings, representing at least twenty millions of people, was at once conservative and progressive. And the same may be said of similar assemblies in connection with other Protestant bodies.

The historic faith of Christendom is not tottering to its fall, and unbelievers who strive to raise a shout of triumph over its downfall are deceiving themselves as grievously as when they supposed that Christianity was forever buried with the body of our Lord in the tomb of Joseph of Arimatæa. It is to-day more vigorous and widespread than for centuries past; and is destined to be quickened and purified by conflict with the powers of darkness. It is moving with mighty energy upon the regions beyond, and daily extending its conquests. At the beginning of this century there were only seven missionary societies in the entire Protestant world, employing the small company of 170 missionaries. How is it now? There are over 300 strong societies, with an annual income of over \$11,000,000, employing an army of 8,067 ordained European and native missionaries, along with 43,000 helpers; and they claim to have gathered from heathendom 100,000,000 souls.

Missions are not a failure. And this gigantic work, for which thousands of young men and women are offering their services, is being carried on, not by faithless agnostics or grumbling pessi-

mists, not by ingenious theorists and dreamers who expend their brain force in trying to devise a new gospel, nor by destructive critics and censorious haters of dogma, but by organizations which continue to hold and teach in substance the great creeds of the past.

My closing counsel, therefore, to the young men who to-night make their exit from college is expressed in the words of our Saviour: "Go, teach all nations," not theories or novelties, but the old Gospel. What the world needs, above all things, is teaching—plain, honest, earnest—in the eternal verities of the Bible, which are all Christo-centric, leading direct to Him who said, "I am the way, the truth, and the life." Teach from the heart. Let the pardon you preach be that which you have experienced. Let the life which you proclaim be that which you enjoy in your own soul; the repentance you insist upon be that which you have passed through; the holiness, the consecration, the love, the magnanimity, the generosity, the faith, the self-denial, the zeal you inculcate, be that which you exhibit. Let the Bible you urge others to take as the source of their counsel, a light to their feet and a lamp to their path, be the one in the entire truth and purity and divine authority of which you have the fullest confidence. And may God grant you an unction from the Holy One, that, out of the depths of personal conviction, you may become convincing to others. Amen.

Ah, fevered heart, the grass is green and deep
 Where thou art laid asleep;
 Kissed by soft winds, and washed by gentle showers,
 Thou hast thy crown of flowers;
 Poor heart, too long in this mad world opprest,
 Take now thy rest!

I, too, perplex'd with strife of good and ill,
 Long to be safe and still;
 Evil is present with me while I pray
 That good may win the day;
 Great Giver, grant me thy last gift and best,
 The gift of rest!

THE LIGHT OF THE WORLD.

WHAT must I do to be saved? That is the universal cry of man. Men and women may give up their belief in religion; they may have no belief in a personal God, who lives and reigns, this great world's judge, and so they may have no sense of any need to be saved from the wrath of God; they may have no sense of sin at all. But yet they need guidance for the conduct of life; a clue amid the maze of conflicting passions, and interests, and aims; a purpose that will knit their days together and show them how to live their lives well; an ideal that will be the guiding-star of their days, resting o'er the Bethlehem where their treasure is, and lighting their wayward footsteps thither. Duty may have quite a different meaning to those who do not own that there is anywhere in the universe an eternal Spirit to whom they owe allegiance, an infinite Father in whom their hearts can find rest. But they are men and women with human hearts, with human desires and longings, and passions and weaknesses, with human faculties of willing, thinking, helping, rejoicing, despairing, admiring, living; in a word, they are men and women with all the richness and mystery of man's being. How shall they come to an understanding with themselves? How shall they come to an understanding between themselves and the world they live in? Life cannot be lived in a free, careless, unquestioning way, taking whatever of pleasure and pain may chance, with no attempt to find the right way, and the best way. The heart unsatisfied cannot rest. Men must ask, men must question themselves, the experience of others, the thought of the world, where wisdom is to be found, and what is the way of life. And so they go from religion to religion, from philosopher to philosopher, from moral teacher to moral teacher, to find what is the truth of things, what ideal of conduct will give all the faculties of their being fullest, freest play, and yield the richest and most lasting satisfaction to their hearts. The answers they get are many—many as are the number of their teachers. One teacher says live for others. Another teacher says live for the best welfare of yourself and

others. One teacher bids his followers make for their highest ideal; another teacher counsels mankind to seek to attain unto the law of a noble and beautiful necessity of living. The teachers of men give various answers, but they all agree in this: they frame certain maxims of conduct, recipes for acting. This do, they say, and ye shall find rest unto your souls. The answer of Christ Jesus differs in this from the answers of all earth's seers. He says, "Come unto me, and ye shall find rest unto your souls." "This is the work of God, that ye believe on him whom he hath sent." Instead of giving a direction for conduct, a neat phrase, or moral standard to guide men among all the intricacies of conduct and passions, Jesus offers Himself. He says, "Believe on me: I am the way of life. Turn the eyes of your soul on me; fix your faith on me; let the love of your being flow to me; be it your soul's desire lovingly to know me, and I will give you life."

These two answers to the cry of man's soul for guidance are separate and distinct; and they are the only answers possible. The ideal for man must be expressed either in words, as the terms of thought, or in a life. Earth's teachers and wise men naturally follow the first course; they convey their wisdom to the men in an ethical maxim; they light their candle of heavenly truth and set it within the dark-lantern of abstract words and phrases. Christ Jesus manifests His teaching in His life; His own life is the light He brings to men. In the method of Christ Jesus there are certain great advantages. We can readily see the advantages it has in the way of impulse and inspiration. A noble life, heroic, and pure, and beautiful, as was the life of Jesus, takes captive the heart. Admiration, love, a strong desire to be such as He, rises like a tide through all the nature; the soul expands as a thirsty flower that drinks the rain; it feels an impulse, a strange thrill of exaltation, a strength unknown before, that raise the life up towards the ideal. The method of Christ Jesus has that inestimable advantage. But it has also the advantage, not at once so clearly seen, in the matter of teaching; it has the advantage even in the light and instruction which it brings to the minds of men. It is that latter advantage which this paper seeks to enforce.

One advantage of Christ's method is that it appeals to all men. The moral and spiritual illumination of His life is open to all. The poor, the humble, the harassed, the busy worried toiler, the

dull in intellect may look to Christ. All men and women can feel His greatness; all can have the depths of reverence and love within their souls stirred by the feeling that here is a soul infinitely transcending all of admirable and great they have ever known or dreamed of; all can feel the desire of their inmost being led captive by the divine perfection of the human soul of Christ. But who can make of those ethical maxims of philosophers a lamp to guide their feet amid the darkness and tangled ways of earth? But those chosen few who have been gifted by God with minds and imaginations above those of ordinary men, who have been trained in philosophical thought and speculation, who have been steeped in the ripest culture of their time—the intellectual aristocracy who have entered into the possession of that heritage of wisdom, and thought, and experience which the race has bequeathed to them—they may guide their conduct; they may hope to find their moral salvation by the help of the speculations of earth's great thinkers; but the millions, whose thoughts are not capable of dwelling in that high thin air, can find no rest, or hope, or direction, or salvation there.

Here are men and women needing to be instructed how to live their life; how to treat one another. They need a guide through all the mazes of life; through all its various baffling questions and problems about what is right and what is wrong. And they know that the wisdom they need is not in them. They come to earth's great thinkers, sitting enthroned in the praises of men, and cry, "What shall we do? Tell us, ye, for ye are wise." And out of the clouds that rest on the high mountain peak a voice comes, "Act so as to use humanity, both in your own person and in that of others, always as an end, and never as a means merely." Great may be the wisdom of the utterance, but what will the multitude make of it? Is it not as hopeless a puzzle to most as the famed oracles of old? When they go away from the shrine of wisdom, back to their old occupations, and needs, and difficulties, are they any wiser than they were before? To most the maxim would have no meaning, and therefore could have no saving power. Some might catch a glimpse of its meaning; to some a spark of light might flicker here and there athwart the darkness of the abstruse oracle. But there would still remain the difficulty of

applying this standard to the various problems of life ; and how many, even supposing they had some inkling of its meaning, would have the mental training and force of intellect to make use of it ? To the vast majority, would not these fine philosophical maxims be useless because unintelligible, and to many more would they not be also useless because, though they had some understanding of them, they could not use them ?

Look, by way of contrast, at the force of that maxim of Kant's when seen in the life of Christ. Jesus never made use of others to erect Himself. Miracles are a sign of greatness ; but Jesus wrought them, not to assist Himself, but because love and sympathy for the suffering impelled Him. His treatment of the fallen and outcast was the outcome and sign of a new and higher spirit than was in Judah at the time. But He did not ostentatiously seek them out to point the contrast between Himself and the Pharisees. The woman who was a sinner found Him of her own accord in the Pharisee's house, drawn by her own need, and her assurance of His gentleness ; and the sting of rebuke to Simon in Christ's words was left to be supplied by Simon's own conscience. Now, though all that may not be plainly intelligible to the humbled-minded of Christ's followers ; though, too, the essential greatness of such conduct could not be described by them, yet that spirit of unselfish sympathy can be known, and its heavenly greatness felt. They can feel, when tempted to make a selfish use of others, that Jesus would never have acted so. In this way the influence of Christ's perfect life may be with them, refining their sympathies and elevating their ideal ; whereas the maxims of men, that describe truth in the choicest of words, fall dead on their uncomprehending ears.

The religion of Jesus may be universal ; the most poorly furnished of mortals, mentally, may be His follower. Philosophical and ethical systems are only for the few. Does not this condemn them ? The Maker of all, whose name is Love, can have no favorites among men ; His rule, which is a rule of righteousness, cannot be a rule of class privilege and favoritism. The way of life must be free to all His children—as free as is the air we breathe ; and only that religion whose moral guidance is found in the adoration and imitation of a Person can be a religion whose salvation is for all.

Another advantage of the method of Jesus is that it holds more of truth than a maxim does. We see that from various considerations. A moral principle is a form that needs to be filled, an empty picture-frame, a blank room unfurnished. Morality dwells in particulars. It is in the application by a living soul of the maxim to the facts of life that real spiritual illumination for others lies. For men may hold a right principle, and yet have a mean ideal of the conduct demanded by it. Mr. T. H. Green points out that Aristotle gave the right principle on which the obligation to purity of conduct rests, and that we cannot improve on his statement of it. And yet though Aristotle saw the right principle, his own conception of what is purity of conduct was simply deplorable. The holy soul has spiritual visions of purity, high intuitions, which no laborer of thought can win. And to look on the pure life of Jesus is to see a purity in whose presence the thoughts about chastity of Plato and Aristotle become ugly and debased. The abstract principle of Aristotle remains in its truth; but now that Jesus has lived, it has a meaning, a beauty, it had not before; that beauty, the illumination it has for us now, comes from Christ's life. Like all other maxims, it is a dead candle, lit and flaming with His light.

Character also has more of real moral truth and direction to give than a principle of conduct, because it is wider and fuller; it touches us at more points of our human nature. A principle of conduct has all the one-sidedness and incompleteness of thought. We are not merely intellectual-acting creatures. We are men and women with hearts to love, and hate, and desire, and hope, and exult, and fear, and despair; we have imagination, love of the beautiful and noble. And a man appeals to all our various nature, a principle leaves much of that nature unaffected. Look at the maxim of Kant we have already considered—never use humanity as a means. That tells me how to treat other men, and how best to consider myself. But what guide does it give to the heart? I have to respect the personality of others; I have to honor and respect my own personality. But what about my feelings towards others? What about that love for others which makes all the difference in the inner side of our actions, which, indeed, shines through our acts and makes them full of grace? What about that sympathy and quick feeling for the needs and likings

of others which create opportunities of help and kindness? One man has tact, delicacy, a fine consideration, which lead him to do many a little act of service and kindness that would never occur to another; which enables him also to do it in a pleasant, agreeable way that doubles its worth. That is the outcome of a finer character, a more refined, sympathetic nature. Now, where is the help from Kant's maxim for the acquiring of such fineness of character? The beauty, the finer tints, the changing charm and witchery of character, cannot be caught and condensed for our help and guidance in a phrase. It lives in a life like the ripple of sunlight on a moving river.

A maxim also may help you to decide which of the two actions is right, but it does not help you to that union of feeling and acting who gives the moral beauty to the action. Here is where character has the advantage; here is where the perfect life of Christ Jesus has the advantage of even a perfect maxim. We have not only right actions; we have a perfect man acting. All the man is in the acts—heart, and will, and head. Let us consider an incident in the life of Christ which serves to show that. When our Lord had raised from the dead the daughter of Jairus, we are told that He gave the girl to her parents, and bade them give her something to eat. In that simple proceeding we may notice many traits of character and feeling. We may see Christ's considerateness for the parents. A wondrous miracle has been wrought, and, in stupefying wonder, they might be overawed — overawed at the miracle, overawed at Him, the miracle worker—and so Christ breaks the spell by bringing them back to the common needs of life, where they might recover themselves, where they might satisfy their love for their restored child, and feel less repelling, unwholesome dread of Him. We may see the consideration of Jesus for the girl, apt to be overlooked amid the wonder, and for all the painful strangeness of her feelings. We may see the calmness, the perfect peace, of Christ's soul. A mighty work has been done. Men would have been elated; their heart would have been full of the thought of what men would think, and of how they would hail and follow them; but no proud self-assertive passion was in Christ's heart; His thought was only of others. We may see there His humility, His meekness. And that is because all these virtues and graces are there, for all

His perfect character is in the acts. The life of Christ Jesus is in this way richer in moral counsel and direction than an ethical maxim, whether uttered by men, or even by Himself, for all the various activities of man's soul are there blended together. His words may instruct us what to do. His life shows us how that conduct looks when all the wealth of a perfect soul is poured into it.

All that wealth of feeling which gives the beauty, the glow, the perfectness, the living quality to conduct can only be seen in a life. A principle of conduct cannot contain it, cannot describe it, cannot even hint at it. When we find that feeling in words, when we see, say, the meekness and love of Christ Jesus in the Golden Rule, it is a reflection from the life we are looking at; it is the beauty and delight we have caught a glimpse of as we looked on His life—a beauty and delight slumbering in our hearts which the words only awaken. An ethical maxim is a pale abstraction, the very ghost of a purpose in a man's heart; but a life is real, alive, and throbbing with all the pulses of the human heart, thought, and affection, and desire, and passion, and will. And as character is rich in all the many-sidedness of man's nature, and an ethical rule is poor and meagre, with all the emptiness of an abstract generalization; so is the perfect life of Christ Jesus richer and fuller of direction than any philosophical principle of conduct, however complete.

And especially is the life of Christ a better guide to men than a rule of conduct when we remember that he offers Himself, not simply as an example for us to follow, but as the object of our heart's believing adoration. Christ does not say: "I am humble; be ye humble. I am unselfish; be ye unselfish. I am pure and holy; be ye pure and holy." No; He says: "Believe on me. Let my perfect soul touch the springs of reverence in your heart for all that is high and holy. Let my soul touch the springs of adoration in your heart for all that is lovely and pure. Let the influence of my perfect spirit pass over all your being, and be as the breath of a new life, the quickening of a new spirit, within you. Let love for me and faith in me flood all your being with the sense of my perfect spirit; and these in you will be instincts of a new and higher life, and the affections and desires the spontaneous outflow of a nature taken captive by me. It is the influence of

Christ's life within a man, and not the calm, clear scrutiny and intellectual analysis of Christ's life without, which is the beacon-light that commands the way of life.

We have seen that the fullest and brightest illumination for men is this, the medium of a life rather than an ethical maxim. And is not that a strong, even unanswerable, argument for the truth of the Christian doctrine of the Incarnation? Men hesitate before accepting an argument drawn from man's needs. How can a desire, they say, a need of man's heart, guarantee any eternal fact? In itself, of course, it cannot. But there remains the deeper question. Can we have a thought of God, greater and higher, in any direction, than God really is? Can we think of Him as acting more wisely and nobly than He does act? Tennyson, in his last volume, bids us

"Doubt no longer that the Highest is the wisest and the best."

And if we see that a certain method of revealing truth, necessary for man to know, is indubitably the best possible, must we not believe that that is the method of the all-wise and all-good Father? When once we see clearly and fully the wisdom of shringing mankind's ideal in a life rather than in a phrase, then Christianity offers no great hindrance to our belief; then it seems to us only natural, inevitable, that the eternal Word, who is the light of men, became flesh, and dwelt among us, that we might behold His glory, "the glory as of the only begotten of the Father, full of grace and truth."

RICHARD GLAISTER.

Glasgow, Scotland.

HEAVEN doth with us as we with torches do:
 Not light them for themselves: for if our virtues
 Did not go forth of us, 'twere all alike
 As if we had them not. Spirits are not finely touch'd,
 But to fine issues. Nature never lends
 The smallest scruple of her excellence;
 But, like a thrifty goddess, she determines
 Herself the glory of a creditor,
 Both thanks and use.

—*Shakespeare.*

THE CURE FOR SECULARISM.

THE writer does not limit himself to the atheistic theory that we should concern ourselves about this world alone. He also includes those who, while they profess to adhere to Christianity, practically live only for the present. Their aims and principles are for self. The sufficient apology for writing on this subject is its dominating influence. Every generation has its own peculiar abnormality. Not a few—and some of them are far from being pessimistic—think that a significant stamp of our time is a secularism that would make of the Lord's day a common day, of the Bible a common book, of Christ a mere man, and of religion simply the performance of common duties. Some public movements, and not a little of our literature, unmistakably bear this impress. The faithful, persistent application of efficient remedies to retard, if not remove, the secular and secularizing influences of our day is a crying need. The two spheres, the sacred and the secular, are closely connected. The one influences each other. To say that politics are politics and religion is religion is not a Christian sentiment. While serving God we are serving the state. The church has in its possession a sacred deposit, a cure to set aright the minds and hearts of men, to sow the seeds of peace, of industry, of sobriety, of every national virtue, and of a real and permanent prosperity. The Gospel is the cure—the Gospel taught and lived.

I. The Gospel taught. Special doctrines must be emphasized. The only way to reveal immoral things in their true character is to let in on them the light of the truth. Undoubtedly, more is implied in conversion than the flashing into a human mind the knowledge of the truth. The mind must be renewed into the love of the truth which it knows. Still it is quite as true that a blinded understanding, which is always associated with a hard heart, must be enlightened by the Gospel, accompanied with the all-powerful Spirit. As the darkness is aggressive toward Christians, believers must, as light, be aggressive toward the darkness. By the light of Christian truth evil is

laid bare in its real moral character. It is unveiled before the moral consciousness. To make a telling impression on the darkness around us, we should, from the right use of the Gospel, create a public Christian sentiment, a body of strong living light. This is no experiment. The weapon has proven the strength and keenness of its blade. In spite of the deep-seated prejudice of Jew, the fierce persecution of Gentile, the attacks of skeptics, and the sneers of philosophers, in the first centuries the success of the Gospel was marvellous. Society was cleansed of its abominations, home life was made happier, humanity was elevated. In the Bible alone do we find teachings competent to combat secularistic opinions. How shall we answer the questions: Is the end of life pleasure? Are we to live simply for our own happiness and the happiness of others? Only the Gospel can answer that the soul is immortal; that there is a law of right and wrong; that there is another world to think about and live for. Who can deny that for centuries the Gospel has been the great conserving and energizing force of society—the salt cast into the brackish waters? The two facts of an unseen God and a future life have been mighty forces to secure and maintain human order and progress. Without these elevating influences, could society have been kept in stable equilibrium? Who can deny that men look in vain for relief in fiction? Epicureanism and all purely scientific methods were too low, and afforded insufficient motives, for so great a being as man. Only the Creator who breathed into us immortality, and taught us that this is not our rest, could tell us how to bring about peace and harmony in the soul, and in all national and international relationships. Any close reader of history will readily observe that prior conceptions of God advance side by side with gentler conceptions of social relations and duties.

Briefly consider two doctrines—the immortality of the soul; and the fact that must follow from it—another world. These facts reveal higher interests, loftier considerations, than bodily comforts or present pleasures. How much better would it have been for man's higher nature had he been less worldly! As Prof. Flint states: "A man will surely not do his duty in and for this world worse, but better, because he feels that God blesses his efforts in the cause of truth and goodness; and that, when the

labors of life are ended, he will, if he have acquitted himself faithfully, enter, not into utter annihilation, but into eternal happiness." The Gospel keeps its eye on both worlds. Not so the secularist, or the morbid spiritualist. The secularist, while providing for the necessities of the present life, passes by all that concerns our relation to God and the life to come. Certain spiritualists profess to devote themselves wholly to the spiritual and eternal, and pass by the life that now is. The truth embraces both soul and body. What teacher so encouraged as Christ did a readiness to help our neighbor? For such mutual effort for the general good, a knowledge that because man is immortal he has an endless capacity of improvement and elevation, and a power of influencing others either for good or evil, is a strong stimulus.

Christians, by being redeemed themselves, are taught that others may be raised from debasing vice to heavenly purity. While we admit the existence of doctrines and forces in Christian teaching which seem to look with contempt on this world, no one can deny that the Bible gives to human nature singular dignity. Impress the masses with the fact that man is immortal, was created in the divine image, and is fast hurrying into eternity, then higher, fresher views of duty to ourselves and others will be grasped. Many have a very crude idea—an altogether mistaken view—of Gospel teaching. We are charged with a dislike for, and neglect of, earthly cares and duties. Having immortality in view, we have higher than present considerations, which higher considerations shed light into the darkness of the present, pour sweetness into the bitterest cup, and afford noble incentives for every Christian endeavor for the physical, intellectual, and spiritual elevation of man.

Some hold that "The greater part of the unbelief and almost Christianity which prevails now in Europe has had its origin in imperfect views on this subject—the relation of the present world to the next." Modern secularism could not have existed had we not been defective in this matter. The first chapter of Romans clearly teaches that man, left to nature's teachings, drifted into the deepest depths of ungodliness. Godliness has the promise of the life that now is, and of that which is to come. These two lives must not be put asunder in teaching. It is vain for George Eliot and others to have said, and to say, that purely human

principles are enough to account for a noble and self-sacrificing life. Keep out of view the divine intention of elevating redeemed men to a higher and happier state of existence, and you remove the main pillar. The whole structure will fall, and man will only flounder in the slough of despondency.

II. The Gospel lived. This includes a double idea: negative and positive goodness—integrity and charity.

(1) Integrity. All parties enquire, How do the adherents of opinions live? What effect have the principles enunciated on individual life? What is the practical result? Clearly, the Christian church was designed to be a society that would manifest to the world Christ's own character. He intended that the church would wield an influence similar to His own. The faith that was to overcome the world was to overcome its social corruptions. Its spirit is to foster all that is just and of good report. Its great guiding principle is, "Do as you would be done by." Its watchword is, "Watch and pray, lest ye enter into temptation." Live righteously and godly in this present evil world. The direct aim of Gospel teaching is to originate and develop a Christly life—an unselfish, loving spirit. The life of true believers, fed by the truth, commands respect, draws wondering eyes, and wins not only the admiration, but the adherence of outsiders. The light of Gospel teaching shines so estimably in conduct that many are won over to glorify their Father who is in heaven. This is a power that excels.

(2) Charity. A felt interest in the real present and future welfare of men everywhere. The Founder of our religion well knew that the one way to wield a telling, triumphant influence over men was by winning the world's devotion to Himself through His own dying love. Therefore a pitiful, self-sacrificing concern for the unfortunate and the abandoned is taking the place of hard-hearted indifference. Christ's principles are reaching and enriching human life. His followers are convinced that there is true wisdom in shedding a sweet and sanctifying influence over all whom we can reach and bless. It is futile to revive the old charge that Christianity engenders a spirit of unconcern about the welfare of mankind in the present world. Missions, hospitals, various institutions built at the suggestion of Christian sentiment, proclaim a Christly spirit in His followers. Still

much more can be done. Yet there is too much selfishness. The masses can better appreciate the practical effect which Christianity exerts on social progress than "higher criticism." The enemy enquires, "Is not deadness to the world, to the ordinary cares and joys, the interests and pursuits of their fellow-men, the one great feature that marks all saints? The world is slow to learn that the church is philanthropic. If a man love not his brother whom he hath seen, how can he love God, whom he hath not seen? Therefore, if he love God, he will love his brother also. We are repeatedly taught to deny ourselves for the sake of others. As the love of man and of God are each necessary to the existence of the other in its integrity and fullness, so there is a world-love which is the antecedent condition of a true heaven love." "How can we believe in a God of love without having a powerful inducement to love all the creatures of God and to perform works of love?" Obviously, the question, How shall we most wisely benefit mankind? is a wide and difficult question to solve. However, only those who are prompted by Christian instincts have the best motives and wisest methods. They are enlightened by Him who went about doing good. A great deal of help is secured by sanctified common-sense expositions of all passages bearing on our relation to this world, and how we should regulate our conduct while dealing with one another during our journey towards another world. Great is the satisfaction of doing good. If the church fully carries out Christ's intention, she will be thoroughly permeated by a catholic spirit, and a larger desire to do good to others. Then glorious will her triumph be! Oh, for a fresher, deeper development of the spirit of self-denial, forbearance, and affection! Thus live the truth in a pure life, and by kindly deeds witness for Christ by the silent and powerful witness of the life. Consistent conduct and heartfelt practical charity are mighty forces in the prosecution of Christian work. The foregoing are the great lines on which we must move. It is well also to warn against all skeptical literature. And specially, as there is so much of a secular spirit in our school systems and state work, we should remind our people that it is perilous to neglect home religion. To stem the tide, to save ourselves at all, we must insist on soul culture in the home, in the pulpit, and in the Sabbath-school.

J. W. CAMERON.

Burns.

THE SEVEN BEATITUDES OF THE APOCALYPSE.

THE Book of the Revelation is highly symbolic, often mysterious, and difficult of interpretation. The number *seven*, symbol of totality, universality, or thoroughness, occurs at least twenty times in this book. We read of the seven Spirits of God, *i.e.*, the Holy Spirit in His Son, perfect, sevenfold energy, the seven churches, the seven stars, the seven candlesticks, the seven seals, the seven trumpets, the seven vials, etc. ; but it is not generally known, at least is not published in any book with which I am acquainted, that there are seven, and only seven, beatitudes in the book. This discovery gives a new interest to this portion of the Holy Scriptures, and affords a rich line of thought for meditation and instruction. It is pleasant, even joyous, to find that the He who began His public teaching with the sweet word "blessed," seven times repeated in the well-known beatitudes of the Sermon on the Mount, ends the New Testament revelation with the same encouraging, assuring word repeated again seven times. He was then on earth, and spake on the mountain side; but now He is in heaven, and speaks from the holy of holies. The risen, ascended, and glorified Redeemer still is interested in His people, and pronounces blessings upon them.

The beatitudes are :

(1) "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." Ch. i. 3.

(2) "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Ch. xiv. 13.

(3) "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Ch. xvi. 15.

(4) "Blessed are they which are bidden to the marriage supper of the Lamb." Ch. xix. 9.

(5) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Ch. xx. 6.

(6) "Blessed is he that keepeth the words of the prophecy of this book." Ch. xxii. 7.

(7) "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Ch. xxii. 14. (Revised Version.)

In Matthew the beatitudes come one after the other, without any intervening matter; but in the Revelation they are separated by longer or shorter portions of the book. In Matthew there is an evident logical connection between the beatitudes; and we may believe that by seeking we shall find a connection between these also, although they are written with interruptions. The book is one, and has a unity of author and purpose. As there is a connection between the several parts of the book, so we may look for such between the separated beatitudes. Professor Milligan, of Aberdeen, divides the book into seven parts, parallel to those which we find in the Gospel by St. John. In that gospel he finds the struggling and victorious Saviour; in the Revelation His struggling and triumphant church. His divisions are: (1) The introduction, ch. i.; (2) The church on the field of history, chs. ii. and iii.; (3) Anticipations of the church's victory, chs. iv. and v.; (4) The conflict between the church and her enemies, chs. vi. to xviii.; (5) The pause of victory, chs. xix. and xx.; (6) The New Jerusalem, the happy home of the victorious saints, chs. xxi.; and (7) The conclusion, ch. xxii.

We find, accepting this analysis, that the first beatitude is in the introduction; the second and third are in the main section of the book, in that describing the conflict; the fourth and fifth are in that concerning the pause of victory; and the sixth and seventh are in the conclusion. The book, as a whole, is occupied with the struggle, the fight of the church in the world against her enemies, the Beast, the false Prophet, and the Serpent—the three-fold manifestation of evil. This, I think, gives us the key to these beatitudes. They are beatitudes of action and deeds, and so are a contrast to and an advance on the beatitudes of the Sermon on the Mount, which are beatitudes of character, or of religious and moral state. As the fourth beatitude in Matthew is the climax of the whole, the first three preparing for and culminating in it and the other three originating in and growing out of it, so also in the Apocalypse the fourth, viz., that concerning the blessedness of

those (effectually) bidden to the marriage supper of the Lamb, is the climax of the new seven. The first three run up to and centralize in it, and the other three are similar to the first, and may be considered as further stages of development in the same. He who is effectually called to the marriage supper of the Lamb lives a life of active preparation for that great and glorious event. The rule of his conduct is the Word of the Lord, the lamp that shineth in a dark place, to which he gives heed until the day-dawn and the day-star arise in his heart. Hence we have the first and sixth beatitudes. He continues in well-doing even unto death, and his works follow with him into the marriage hall as evidence and reward of his faith. This gives the second beatitude. In the gospel by John there are two beatitudes only: (1) The blessedness of *faith* in Christ, without having seen Him, ch. xx. 29; and (2) the blessedness of *doing* the known commandments of Him who is both Teacher and Exemplar, ch. xiii. 17. These are echoed in the Apocalypse. He keeps himself unspotted from the present evil world, and is not found naked, but clothed with the pure white robe, when his Master comes. That day does not overtake him as a thief. He has on the wedding garment—the righteous acts of a righteous man justified by faith. Hence we find the third and seventh beatitudes. He is regenerated, and united to the living and great High Priest within the veil; he has heard the voice of the Son of God and lives; he has part in the first resurrection, and is himself a priest of God and of Christ, and partakes in the glory of his ascended and reigning Priest-King. He with his Redeemer lives and reigns in perfected bliss for a thousand years—even for ever and ever. This gives the sixth beatitude. In each he is a man of deeds, and is blessed in his doing (James i. 25). His works are the consequence and proof of his calling and election. His faith is seen to be living by his acts. He is blessed with the blessing of Abraham his father, who believed, and obeyed.

The writer of this article is led to believe on good authority that he made a real discovery when he found these beatitudes of the Apocalypse, and it gives him pleasure to make it known to his brethren. He hopes it may direct attention to this last book of the Bible, and lead to its being read, preached, and heard, and that thus a blessing may come to the church. Its first beatitude has in view a congregation; a leader who reads and an audience

who hear. It is the only book of the Holy Scriptures which declares the readers and hearers of it blessed. Its beatitudes invite and encourage study of its contents. It is pre-eminently the book of these last days, and should not be unfamiliar, a *terra incognita*, to our preachers and their congregations.

J. L. CAMPBELL.

Cheltenham, Ont.

O HOW unlike the complex works of man
 Heaven's easy, artless, unencumbered plan;
 No meretricious graces to beguile,
 No clustering ornaments to clog the pile;
 From ostentation as from weakness free,
 It stands like the cerulean arch we see,
 Majestic in its own simplicity.
 Inscribed above the portal, from afar
 Conspicuous as the brightness of a star,
 Legible only by the light they give,
 Stand the soul-quickenings words—BELIEVE AND LIVE.

—*Cowper.*

TRUST.

THE same old baffling questions! O my friend,
 I cannot answer them. In vain I send
 My soul into the dark, where never burn
 The lamps of Science, nor the natural light
 Of Reason's sun and stars! I cannot learn
 Their great and solemn meanings, nor discern
 The awful secrets of the eyes which turn
 Evermore on us through the day and night
 With silent challenge, and a dumb demand,
 Proffering the riddles of the dread unknown,
 Like the calm sphinxes, with their eyes of stone,
 Questioning the centuries from their veils of sand!
 I have no answer for myself or thee,
 Save that I learned beside my mother's knee:
 "All is of God that is, and is to be;
 And God is good." Let this suffice us still,
 Resting in childlike trust upon his will,
 Who moves to his great ends unthwarted by the ill.

—*Whittier.*

ANOTHER LEAF FROM MY NOTEBOOK.

WE may remember the fifth day of March as that in which we first set foot on the "Land of Bondage." The sun had not risen, but the darkness was not so dense as it was for three days three thousand four hundred years ago. We moved comfortably to our hotel, situated in the modern town, Ismailia, and were soon called to begin the fight with the *backsheesh* cry, to which travellers in the east are subjected. After much confusion we were conducted to a comfortable room, where we rested in sleep so long that only a few scraps for breakfast were left on the table, of which we tried to make a meal, but failed to satisfy a quickened appetite. We brought no charge against our host for lack of provision, but he brought a charge against me for more than I could eat. We entered the garden and looked on the bananas, figs, and other tropical plants, which, seen by us for the first time, were objects of interest. Thence into the main street, shaded with the acacia and wild fig-trees, which have attained sufficient proportion to adorn the finest streets of the older cities of Egypt, though only a few years have passed since the site of this town was a sandy desert. Nature here seems bounteous; wherever water is poured on the soil, it produces abundantly.

This town, named in compliment to the Khedive Ismail, is connected with Cairo by the sweet water canal, from which the inhabitants obtain an abundant supply of this necessity of life.

There is a public garden near the centre of the town, with exotics and evergreens blooming with flowers in midwinter. In addition to Khedival palace, there is the beautiful chalet of M. de Lesseps, embowered in gardens filled with flowers and fruits. It was here, as his headquarters, that he watched the progress of that great work—the Suez canal—to whose genius and perseverance, in the face of many difficulties, the nations owe so much.

It was near where Ismailia now stands where was "Etham on the edge of the wilderness," which the children of Israel reached on the second night of their march out of Egypt. Our brief visit did not afford an opportunity to investigate sufficiently in order

to come to an intelligent judgment on this much-disputed question, but by what we learned on the spot we are satisfied that the judgment expressed by Sir William Dawson is correct. He says that we learn from Numbers xxiii. 8 that all the desert east of the present Suez canal was called the desert of Etham; and the edge of this desert on the route followed by the Israelites must have been near the present town of Ismailia, at the head of Lake Timsah. Probably, the encampment was not far from the present Nefish Station, a little west of the town of Ismailia; and it is worthy of note that here the desert presents, in consequence of its slight elevation above the bottom of the wady, a better defined "edge" than usual. When at Ismailia we rode over this ground, and could imagine the Hebrew leader looking out from the sandhills behind his encampment with anxious eyes to the east and south, where his alternative lines of march lay, and to the west, whence Pharaoh's chariots might be expected to follow him. At this point the desert portion of the journey direct to Palestine begins; and here, between Lake Timsah and Lake Ballat, is the highest part of the isthmus, in some places eighty feet above the sea, and the best road "out of Egypt to the east."

At noon, while the sun was shining brightly, and in the midst of a balmy atmosphere, we left by train for Cairo in comfortable cars. The line of railway lies among sandhills for some miles, on which no vegetation was seen. Soon we came to a station where the train was delayed for a short time. This opportunity was embraced by semi-naked Arabs to approach the train. A few of them were selling oranges, the greater number were calling back-sheesh—one woman, scantily clothed in rags, with a sickly-looking child on her back and her hands full of oranges. Her seemingly destitute state specially attracted our notice. She pressed the oranges towards us, and earnestly urged us to buy. We were induced to buy from her partly because of the low price and the pity we had for her condition, and for the sake of her sickly child, whose sore eyes were beset with those poisonous Egyptian flies, which neither the mother nor the child made any effort to drive away. We found during the following days that, though the plague of flies which were in the days of Moses were sent away, other swarms have been sent, and remain there to this day, which have a ceaseless determination to find their living around human

eyes. This partly accounts for the large number of sore eyes and blind people which are met in that land.

For many miles our train proceeded through a desert of sand, which is entirely destitute of grass or trees, until we came to the station, Tel-el-Kebir. Near to this was fought the decisive battle between the British troops under General Wolseley and the followers of the rebel, Arabi Pasha. It was interesting to us to look upon the monuments, near the railway, which have been erected over the graves of the British soldiers who fell during that war. From this point the beauty of the scenery greatly improved. It must have been near this point where ended the desert, and the fertile Land of Goshen began—now called Wady Tumilat. This vale, through which the line of railway lies nearly parallel to the sweet water canal, is for good reasons supposed to embrace what was anciently the Land of Goshen, in which Jacob and his household were settled when they came to Egypt 3400 years ago. It still gives evidence of great fertility by the crops we saw, and the large number of people it supplies with food. The land is divided into small patches by narrow paths. Some of these had crops of wheat, some beans, and some clover. Others were in process of preparation for crop. Men and women were irrigating, and cultivating by ancient plow and hoe, the only two agricultural instruments we saw used. We saw neither spade nor shovel in the Land of Egypt.

In the evening we safely arrived in the great city Cairo, now the capital of the country, and were glad to find on the platform Mr. and Mrs. Wilson, from India, waiting for us. They had kindly provided for us a resting place in the Khedival Hotel, situated in an open part of the city, opposite the public gardens.

In the evening a short excursion was made along some of the streets, where were evidences of a great variety in the conditions of life, some evidently in the midst of wealth and comfort, and others in poverty, filth, and misery. Very few women were seen, and these nearly all veiled; but a very large number of men occupied the pavements under verandahs, sitting at small tables on which were glasses of liquor and apparatus for gambling purposes. Here many spend their evening hours with cards, and other instruments of gambling by which careless men waste their minds, money, and time. What is the general quality of the liquors

they use we did not learn, but we saw no one giving indication of intoxication. In this sobriety the degraded Mohammedan gives an important example to some Christian nations who refuse to deny themselves the habitual use of drinks by which so many are degraded.

On the morning of the Lord's day we attended public religious services, held in the American Mission House, conducted by the Rev. Dr. Watson. This mission of the United Presbyterian Church of North America has been greatly prospered, and been the means of leading many in Egypt to the knowledge of the truth. Dr. Lansing, who was recently taken to his reward, was long preserved in the Lord's work, and had the happiness of seeing much fruit of his own labor and that of his fellow-missionaries. The morning we were present, Dr. Watson conducted the public services after the manner common in the congregations of the United Presbyterian churches of America. Between two and three hundred people were present, nearly all of whom were residents of the city and familiar with the Arabic language, in which the whole service was conducted. Not being learned, we failed to comprehend whatever was said by the preacher, and, like many who do not understand, got to feel that the sermon was too long. However, the congregation seemed not so to feel, for they listened attentively to the close. The eastern dress worn by the people in church naturally made an impression on the mind of those who, for the first time, saw men in public worship retaining the red fez upon their head as they do on the street. A curtain along the centre of the place of worship separated the men from the women, as we have seen it sometimes in the north of England—the women on the left and the men on the right of the preacher.

In the evening Principal Caven preached with his usual facility from the words, "Behold the Lamb of God," etc., to a congregation composed of persons from many parts of the earth. We were glad to see a goodly number of the British soldiers located in Cairo present in the audience, listening to the Gospel spoken in the tongue of the land in which they were born.

During the week we visited the mission schools, in which are taught two hundred and fifty boys, girls, and young men in the varied branches of education. A class of young men chiefly interested us, who were examined by Professor Given

in philosophy and theology. Their answers gave evidence of a mental sharpness and knowledge of the several subjects scarcely inferior to Knox College students. Dr. Watson and his associates have the honor of doing much for the elevation of the youth of Cairo, who are beset with many snares, and overshadowed by the dark system of Mohammedanism, which has so long oppressed men, and been such a formidable obstacle to the spread of that knowledge which saves the soul, and gives freedom from the iron bands of tyranny.

May this little band of Christian workers be still more abundantly successful, and made the means of accomplishing a deliverance for the people of Egypt, greater than that of which Moses was the leader!

R. HAMILTON.

Motherwell.

SWEETNESS is a woman's attribute,
 By that she has reigned, and by that will reign.
 There have been some who with a mightier mind
 Have won dominion; but they never won
 The dearer empire of the beautiful;
 Sweet sovereigns in their natural loveliness.

—*Schiller.*

THE world will have its idols,
 The flesh and sense their sign;
 But the blinded eyes shall open,
 And the gross ear be fine.

What if the vision tarry?
 God's time is always best;
 The true light shall be witnessed,
 The Christ within confessed.

In mercy or in judgment
 He shall turn or overturn,
 Till the heart shall be his temple
 Where all of him shall learn.

—*Whittier.*

THE HEROIC IN HOME MISSION WORK.

THERE is a great difference, at the present time, between the sympathies manifested on behalf of the home and that of the foreign missionary. There is a corresponding difference in the interest taken in the work carried on by these two classes respectively. The foreign missionary receives the fullest sympathy, and great interest is taken in his labors; while to the home missionary very little sympathy is extended, and little or no interest taken in the work which, under God, he is called upon to perform.

It is not the object of this paper to detract from the interest taken in foreign mission work, nor to withdraw one iota of sympathy from those who have gone to the dark places of the earth to preach the unsearchable riches of Christ; but to rather create more interest in home mission work, that those who are bearing "the burden and heat of the day" among our "brethren according to the flesh" may receive our hearty co-operation and warmest sympathy. This I hope to do by showing that true heroism is displayed by the home missionary, even as it is by the foreign.

It has been said by an eminent writer that "heroism feels, but never reasons." Such a statement shuts out from the list at present received some of the noblest heroes the world has ever known. Martin Luther, one of Carlyle's heroes, no doubt reasoned upon his chances of leaving Worms alive. He was not actuated by blind impulse, or mere feeling. He was forced to look rationally upon every phase of the question, seeing that he was urged by his friends not to put in an appearance, who held up the fate of Huss as an example of what he might expect. Knowing that his appearance would be attended with great danger, he went to Worms; and who will say that Luther was not a hero?

It is true that the heroic deed may be done on the spur of the moment, prompted by mere feeling; but truer heroism is manifested by him who thinks, and, as the result of that, does that which he believes to be his duty, knowing that the path of duty, like the path of glory, "leads but to the grave."

Speaking generally, heroism "acts from a noble devotion to some great cause, and a just confidence of being able to meet danger in the spirit of such a cause."

The home missionary, according to the definition, manifests true heroism. He is devoted to a great cause, the author of noble deeds, and in many cases is actuated by a self-sacrificing motive; as are those who, in the face of heathen superstition and cruelty, have gone to preach the Gospel, only to meet a martyr's death.

When a young man graduates in theology, many fields are open to him, the least inviting of which is that of home missions. He hears the cry from heathen lands, "Come over and help us." He may be sought after by congregations in Ontario, where he would be surrounded by kindred spirits, and where his endeavors would be ably seconded by Christian workers. He hears also of those who, for lack of Gospel ordinances, have become indifferent in regard to things spiritual, who would be very thankful if the missionary would remain away.

Being a thoughtful man, he considers the whole field; and if, in response to the appeals made on behalf of his less fortunate countrymen, he resolves to become their missionary, his is an heroic action, because he goes there at a sacrifice.

The man of ambition who takes up home mission work does so at the sacrifice of advancement; and the graduate in theology is an ambitious man. In home mission work there is little or no opportunity of making advancement, even in the acquirement of knowledge: for the reason that the missionary usually has from three to seven stations, from five to fourteen miles apart. During the week he conducts two or three prayer-meetings, necessitating a great deal of travelling. He has little or no opportunity of studying at the various places at which he is forced to remain over night, even were he inclined to do so. If he be forced to journey on foot, he can carry but little literature with him, and will be too wearied to read it. Besides, he has a sermon to prepare every week or two weeks, over and above his prayer-meetings; and when you add to this his pastoral visitation, you will agree with me that little studying can be done.

It has been said that, when a young man goes to the foreign field, "he buries himself." On the contrary, they are among the best known men in the church, and some of them, in all proba-

bility, would never have been heard of had they not gone as foreign missionaries. On the other hand, no matter how brilliant the young man may be who goes to labor in one of the forest districts or in some back stations on the prairie, he is scarcely heard of. He toils, and suffers, and dies. A small circle of settlers may hallow his memory, but to the world or the church he is almost unknown.

A number of our most promising young men have taken up such work. Need I mention McLeod, McKay, McQueen, Rogers, Neilly? These men were students, desirous of furthering their education; yet, knowing the amount of work to be done would preclude the possibility of much advancement, they gave themselves to a life of seclusion, but of earnest devotion to the cause they had espoused. But the home missionary likewise sacrifices emolument, and with it many creature comforts. There can be no doubt that a spirit of self-sacrifice is manifested where a man will refuse a large salary in the more favored parts of Ontario for the minimum on the prairie, or in the backwoods. In no other profession is it done, unless for personal reasons; while our missionaries go for the good of their fellow-men.

We must not suppose that the surroundings of the missionary are as pleasant as with us. He feels the difference from the moment he sets out for the train. He is not surrounded by Christian friends, as is the foreign missionary, who heartily wish him "Godspeed." Alone, he sets out to immure himself in the rocky fastnesses of Muskoka, or one of the adjoining districts, or to be lost to the view of the church on the great prairies of Manitoba or the Northwest Territories.

On arriving at the nearest station, he is not met by a delegation who escort him to the church, where he is presented with an address, expressive of the kindly feelings and sympathies of the people among whom he is to labor. He is met by blank or wondering stares from those who have gathered to see the newcomers. He quickly learns that no person has come to meet him; he may likewise learn that no arrangements have been made for his accommodation, and he is under the necessity of seeking a boarding-house himself. If his field be some distance from the station, he himself must find some means of reaching his destination. He may be forced to ride on horseback, and carry his books and other nec-

essaries in bags, or he may be forced to walk; happy is he if he can secure a ride, even though it be a lumber wagon! His reception is something entirely different from what he anticipated. He fondly imagines the people are hungering for the Gospel, and will eagerly welcome him who comes to break to them the "Bread of Life," but his mind is speedily disabused. The proprietor of the village may be introduced to him as he leaves the boat or train, and coolly informs him that he will find Mr. W—— at the mill, who will likely be able to give him all necessary information. In many cases the only warm reception tendered is by the mosquitoes, which are drawn in countless numbers to welcome the new missionary with music, little less annoying than the sensation created by their bills. As the season advances, their efforts are supplemented by those of the black flies, sand flies, deer flies, etc., which certainly make it very interesting for the missionary.

When he has secured a boarding-house, or a number of them, as his stations are numerous, he finds his surroundings are different from those to which he has been accustomed. His bedroom is very small, and must serve as a study; the place is untidy, and far from being clean. The reasons are not hard to find. The houses are very small, and one room must serve for two or three purposes; added to this, a number of children running in and out, and you will readily conclude it would be difficult to keep the place at all tidy. Moreover, the people have become careless, not only as regards things spiritual, but also as to their personal appearance and surroundings. They have known better days, and may have kept a tidy house before they went north; but they have conformed to their surroundings, and have forgotten apparently that "cleanliness is next to godliness." Were they the benighted heathen whose case rouses so much sympathy, we would pity and endure with their untidy ways. But they are our countrymen; they have been educated in a different school from the heathen, which renders it difficult to bear with their careless and slovenly habits.

Besides his surroundings not being in accord with his tastes, the menu provided is not always of the most nourishing character, nor most inviting appearance. The former it is not in the power of the habitant to remedy. The very best in the house is prepared for the missionary; but the best may be very poor. They

have not the wherewithal to provide better; had they, it would soon be procured, as a kinder and more hospitable people it would be difficult to find. It is in their power, however, to improve the appearance of the food. Note this fact: while the foreign missionary may provide himself with the best to be obtained, the home missionary dare not insult his people by refusing to dine with them, much less find fault with the bill of fare. Since they do not, the missionary wishes he could truthfully say that he is a disciple of Zannar. Again, he finds very little congenial society, and few Christian workers. Sometimes he meets with families whose society is to him what an oasis in the desert is to the weary travellers. Allow me to say that I have met with as fine examples of culture and Christian piety in the backwoods as I have met anywhere.

But such examples are rare. On the whole, there is a marked difference, socially, between the missionary and his people. He, doubtless, enjoys his work, yea, he glories in preaching the Gospel of Christ; at the same time he longs for the society of kindred spirits, and for that hearty co-operation in Christian work enjoyed by those laboring in the more favored parts of our Dominion. Moreover, the hero must be the author of noble deeds, and this the missionary is, though the fact is not generally recognized. Men brave death upon the spur of the moment to save life, or avoid disaster, and their fame is spread abroad through the whole nation, and justly so; but the home missionary may bring himself to an untimely grave in his devotion to humanity and his actions be unrecorded. We applaud the young man who, at the peril of his life, saved a citizen of Toronto from a horrible death at the Suspension Bridge; but we see no heroism in the actions of men who, at the risk of undermined constitutions, seek to save the *bodies* of men from becoming physical wrecks through debauchery and vice, and their *souls* from eternal ruin.

Our church does not know what students have suffered for the cause of Christ in mission work. I could give the names of a number of men, some of whom are prosecuting their studies in our halls at present, whose health has been injured by laboring in difficult mission fields. The injuries were sustained through hard work, poor nourishment, broken rest, and constant toil.

Those who live in the more advanced parts of our Dominion

seem to imagine that the days of arduous mission work are over ; not so. We may not, like Eastman, be required to drive seventy miles to conduct a funeral service, but our work may be none the less laborious. . For instance, one of our missionaries in Manitoba drove seventeen miles with an Indian pony to conduct the funeral services over a young girl. After the service he set out upon a twenty-two-mile drive to fulfil his promise to conduct services preparatory to the communion, and then eight miles home, covering the distance in less than ten hours. But the missionary is not always provided with a horse; he must make use of the means of locomotion nature has provided him. Journeys are undertaken by him that the average man would not think of for a moment. In the springtime he must travel almost impassable roads, through snow and slush, knee deep; wading swollen, turbulent streams until he almost sinks through sheer exhaustion.

During the summer the travelling is not so difficult; still it is very tiresome.

Muskoka roads are hilly, stony, and in some places swampy. Over such the missionary must travel at the rate of four miles an hour in order to make connections. Some Sabbaths the sun is scorching hot; the stones beneath his feet seem to have been recently drawn from a blast furnace; no breeze penetrates that narrow opening in the forest; mile after mile he hurries along, until his clothing is saturated with perspiration. On his arrival at the place of worship, he may be forced to sit in an unfinished building exposed to the draughts. Some Sabbaths, again, it rains. On such days, over government roads, overgrown with grass and brambles, now dripping with rain, he trudges on; and thus thoroughly drenched, having no opportunity to make a change, he conducts the service. After the congregation has been dismissed, under some hospitable roof he draws up to the fire and dries his clothing.

Is it any wonder that some of our students return to the college impaired in health? The wonder is that more of them are not permanently injured. But, some may say, these men have merely done their duty! We answer, if heroism be (Webster) "a contempt of danger, not from ignorance or inconsiderate levity, but from a noble devotion to some great cause, and a just confidence of being able to meet danger in the spirit of such a

cause," then these men do manifest true heroism. But there are labors undertaken by the missionary over and above those required by the church and missionary society.

The missionary must be the leader in all church work, not in the spiritual merely, but likewise in the physical. One of the qualifications, from the settlers' standpoint, for a good missionary is that he know how to handle the axe. If he know how he may expect to command the respect of the people, and his hopes of seeing a log church erected will likely be realized. If he be not a leader in this respect, the work, in all probability, will not be accomplished. In many cases our missionary, like the Roman consul, has been "the foremost man to take in hand an axe," and there, to the music of the mosquito band, chop, saw, or score-hack, as the case may be. When the building has been raised, it requires chinking and plastering, and, in all likelihood, it will remain unfinished, unless the missionary seize the trowel and lead his workmen until the church is finished. If it be a frame building, he must use the hammer, saw, and plane, and frequently he is the best mechanic in the neighborhood, though he may not have served a day as an apprentice. Moreover, he must not be above assisting in towing logs for church purposes across lakes, pulling on the oar of a large punt for hours at a time, and then assist in driving them down the river. One of our missionaries was engaged in such work one day from 8 a.m. until 3.30 p.m., and then walked nine miles to conduct a prayer-meeting, and when he sought refreshing slumber it was denied him. But his work with the logs was not finished. They remained at the mouth of the river until the missionary and a boy about fourteen ran them down almost to the mill. In many cases the missionary works until six or seven o'clock on Saturday evening, and begins his Sabbath duties in a wearied state of mind and body. Many a monument is erected to the memory of missionaries in the form of log and frame churches; and though the church, as a whole, does not know the work these men have done, the settlers know, and the memory of those self-sacrificing men will be dear so long as reason be not usurped from her throne. These are the men who have learned "to scorn delights, and live laborious days." They have sacrificed self-advancement, self-improvement, and many creature comforts; they have undertaken work which may mean

a worn-out frame, with the resolution, "I shall do that which I believe to be my duty, 'and, if I perish, I perish.'" May our interest in such work increase, since it is among "our brethren according to the flesh." Let our fullest sympathies go out toward those who are "enduring hardness as good soldiers of Jesus Christ." May our prayers ascend to "the Lord of the harvest," that He will strengthen them for their arduous labors in His service; and may He Himself cheer them in their lonely hours! I charge you, forget them not; they are among the heroes of the day. Theirs is a noble cause. They are devoted to their Master. What they do is done unto Him; for He has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

To leave unseen so many a glorious sight,
To leave so many lands unvisited,
To leave so many worthiest books unread,
Unrealized so many visions bright;
Oh! wretched yet inevitable spite
Of our brief span, that we must yield our breath,
And wrap us in the unfeeling coil of death,
So much remaining of unproved delight.
But hush! my soul, and, vain regrets, be stilled;
Find rest in Him who is the complement
Of whatsoever transcends our mortal doom,
Of baffled hope and unfulfilled intent;
In the clear vision and aspect of whom
All longings and all hopes shall be fulfilled.

—*Trench.*

MISSIONARY NOTES.

IT was a delightful day in April. Nature smiled upon the birth of flowers that decked the bounteous earth; the warm rays of the sun brought forth the perfumed atmosphere now borne by the soft breezes to cheer the heart of wanderers from the crowded city; and winter, in its shroud, had departed. I was leaving Montreal for the English province. It was a six months' journey, which was to be at times doleful, and at times amusing.

Happy are they whom nature has nobly endowed with the spirit of the poet in whose soul has shined a ray of sun divine, inspiring them with the breath of the muse; happy they whom ancient Greece favored with the language of the gods, enabling them to describe so beautifully all that was enchanting and picturesque. I confess, readers, that I am not one whom nature has so favorably endowed; poetry is my delight, but the art of saying things well is unknown to me. Let me, however, try to give you an account of what I saw and experienced in Ontario, on the shores that are bathed by the great Georgian Bay, whose wild aspect still reveals the footprints of the Hurons.

My motive to leave was the evangelization of the French-Canadians. When I learned that I was to see those grand regions I was delighted by the news, owing to the description given me of the country, and the bright prospects which I had of reaching my countrymen in a Protestant province, where the light shined already; that is, I firmly believed that the English Protestants exercised a great influence on the Romanized spirit of the French-Canadians. Although charitably warned of the difficulties that I might encounter on the part of the homogeneous races—more fanatical than enlightened—that inhabit those shores, I still nourished a hope that I would find there a more liberal people than they are here. I said to some of my friends in the ministry, before leaving, that, should I not succeed in organizing a mission field, I would at least compel the Roman Catholics of those parts to hear the Word of God; and I did so.

Once on board the train, that fast courser, in its race between

Montreal and Toronto, was fast leaving in the distance my college mates, and the busy city of my fond dreams soon disappeared, leaving nothing familiar to my gaze but the clear waters of the St. Lawrence. Presently this last old friend was no longer seen, and a new panorama of varied scenes unfolded itself to view.

As this mode of travelling does not allow any time for prolonged observation of any one picture, I had to satisfy myself with a rapid glance alike at the gorgeous dwelling of the wealthy and the humble cottage of the poor; but, judging by the number of schoolhouses scattered throughout the land, it is the latter's privilege to improve his lot by a free education offered him, if he desires knowledge.

On my way I had the pleasure to make the acquaintance of one of those good Scotch Presbyterians, a gentleman of high culture, and a distinguished poet. He was greatly interested in my account of our work in the Province of Quebec, and manifested much sympathy for our difficult task in all its phases. Our conversation led to the mention of names of persons who happened to be old acquaintances of his; and all this contributed to the pleasure of the trip.

From Toronto we traverse lakes, mountains, and thick forests, rich with game, where the majestic pine bows its head as if inviting the lumbermen to partake of its wealth. Sawmills of all sorts and conditions are to be seen, right and left, drawing the population from the more crowded parts of our land, and offering a comfortable living to the numerous French-Canadian families who choose to resort to those parts. Penetanguishene is a centre noted for its lumber trade, and that was the place I was to pitch my tent, in the heart of a population composed of Protestants and Roman Catholics.

Shall I refer briefly to the times when, at that place, the barbarous Hurons seemed to be happy only when their hands were stained with blood? Must I explore the annals of history, and point out the odious treacheries committed by those Indians, of which the first apostles of Romanism were victims? Must I remind you of that second massacre of St. Bartholomew, in which sufferers this time were disciples of the Pope? Shall it suffice to say that the heinous spirit of those Indians still lives in the hearts of the Roman Catholics who people those shores?

Yes, I say, with emphasis, that that savage spirit was transferred to the papists, which has been, is, and ever will be a spirit of persecution, going just as far to-day as the British law allows, and ready to burn at the stake had we not its protection.

I was not in Penetanguishene three days when the two priests of those parts started the work of creating the antipathy of their flock toward Protestants. Had not the Rev. Fathers Laboreau and Gibbons threatened their followers with excommunication if they continued to go to hear me preach, I know that my success would have been assured, for I had the respect of many of my countrymen—particularly those who had known my people—when the awful decree was sent forth from the pulpit. Until then I was received in the homes of the best Catholic families, and my influence with them was beginning to work favorably; but this bombshell brought the slaves into subjection, and at once everything was changed.

On one of my visiting days I chanced to meet one of my friends of the College of Joliette, now stationed at Lafontaine. I hardly recognized Rev. Mr. Beaudoin, so fat was he. He is now a priest. He seemed very pleased to meet an old acquaintance, and he shook my hand warmly. At once he asked me what could be my mission around there, wondering if I was practising law. "No," I answered, "I am a Presbyterian missionary." "Impossible! You a Presbyterian minister? No; I cannot believe it!" The man was stunned at such an answer. From these words a conversation ensued which drew quite a crowd around us, and every one seemed very anxious to take in every word, one of the crowd even venturing to help his embarrassed spiritual adviser by saying a few words; but, finding out his heretofore unknown ignorance, he had to let the *cure* fight his own battle the best way he could, as it was evident he was no help to him, and the poor priest was left without help from any source. We were discussing that most satanical Roman invention, auricular confession. I will not say that I did justice to the subject; but I heard that several Roman Catholics declared that there was much sense in what the new missionary said, and they were not going to sleep any longer—they would stir up the question, and get at the facts of the matter. Humiliated at his defeat, and not willing to confess it, Father Beaudoin ended the

discussion by inviting me to go with him to Father Laboreau's residence and there prove what I said from history and the reverend father's Bible. It was altogether likely that he then took another vow in addition to the three pronounced before his bishop, and that is—to leave public religious discussions severely alone.

The excitement was so great after this simple event that two anonymous letters were received by the Presbyterian minister of Penetanguishene to send me back to Montreal, or vengeance would be executed on me and on all who encouraged me. At this the Protestant population became indignant, and kind offers of protection came from all parts; but most worthy of notice was that of a wealthy and brave Orangeman, M.J.S., who stood by me and urged me to push on the work.

Often, in nature, the sky becomes dark and cloudy when it is least expected; so, in this case, a premature and insuperable obstacle was thrown in my way on the part of three members of our church, business men of great influence in Penetanguishene. How attractive is gold in the sight of some men!—alas! even in the sight of church members. Fearing, in supporting me, to lose the patronage of the Roman Catholic people, these brave men forsook their duty, thereby depriving the cause of all chances of success in that town. So critical was my position that I had to discontinue my efforts there; and, according to the wise counsel of our Presbyterian ministers, Waubaushene was the next best field to occupy.

Penetanguishene will ever figure in history as a persecuting centre—will ever be noted for its ignorance, drunkenness, and disorder. How could it be otherwise under the influence of popery and Jesuitism? It is well known the world over that where Jesuitism holds sway morality and honor cannot exist; there is no room for them “where the end justifies the means.” What a contrast between the natural and moral aspect of that town! It is admirably situated; its scenery is gorgeous; its streets are wide, cleanly kept, and shaded with Canadian maples, and the bushy pines on their rugged heights cool the plain below. The massive rocks which adorn the hilly landscape that surrounds the town also add greatly to its beauty. Comparing its external beauty with its internal corruption, one feels like sitting outside its

walls and weeping over its doom, if the Gospel does not soon chase Romanism from its midst.

Waubashene—an Indian name, meaning “whitewashed”—is certainly kept true to its name. The houses and fences, particularly the latter, are nearly all whitewashed yearly, and they are done by tenants on the premises in the early part of June, being all anxious to have everything looking well and clean for the reception of their employer, who generally makes his appearance about the fifteenth of that month. Mr. Dodge, an American by birth, is a capitalist of New York city, who spends the three hottest summer months in this most busy lumbering centre, owned almost exclusively by himself—Waubashene. His coming is warmly welcomed by his officials, but there is nothing extravagant in the reception they give him. He, however, likes to do things well and enjoy the comforts of a man of wealth, and it was not long ere I found this out. On the 22nd day of June I happened to be at the station when he arrived; and, behold, I noticed a special train of unusual length pulling into the station. It was Mr. Dodge’s special, containing his family and a complete staff of servants to wait upon them. A carriage was there to receive them and convey them to their summer residence, situated on a hill in the centre of the town. Mr. Dodge is a thorough business man, owning large mills and immense timber limits, and therefore it goes without saying that he has a great deal of influence.

Waubashene is composed of French-Canadian Roman Catholics and English-speaking Protestants, and, as usual, the former are distinguished for their ignorance and want of influence, although in the majority. The priest has not yet acquired that despotic power over the Protestants at which he is aiming, but he may accomplish that before long, if they quietly sit down and close their eyes to his intrigues.

The scenery in this place is enchanting and picturesque. We gaze with delight, first at Mr. Dodge’s grounds and summer residence; then we turn to the right and ascend a steep hill, and there we find a park, where tamed deer are kept and rustic seats have been provided for visitors to sit down and enjoy their surroundings. From this delightful spot we turn our eyes towards the north, and there we see, on an arm of the Georgian Bay,

studded with beautiful islands, tugs, steamers, schooners, and steam barges plowing through its waters; but all these sink into insignificance at the sight of Mr. Dodge's own private steam yacht. She is a gem of her kind. As we go a little farther west, the scene changes. We strike what is called "the hill," or the elevated part of the village; and, with the exception of one street (inhabited mainly by Protestants), which resembles in cleanliness and taste the lower part of the town, that scene is painful to our sight. Filthy and irregular streets, houses unfinished and badly built, dirty children running the street instead of being at school—everything indicates poverty and misery. But we need not be surprised—these are Romanized surroundings.

My great anxiety and fear with regard to our neighboring province is that the great number of Catholics going from Quebec to those parts of Ontario where the lumbering business offers them a living will soon outnumber the Protestants, and the Roman clergy will then take the reins of government. English Protestants, beware! Do not let the priests deceive you with their soft words and oily tongues. If they ever become more numerous than you are, you will no longer be your own masters. You will be obliged to leave the land of which you are to-day so proud.

Presbyterian College, Montreal.

J. A. SAVIGNAC.

THE ANCHOR OF THE SOUL.

O GALILÆN! art thou, too, forlorn,
 Who wouldst the ruin of the world repair?
 Art thou a failure, as thy foes declare,
 Who fain would crown thee still with barren thorn?
 Shall generations evermore be born
 To hopes deferred that wither to despair?
 Shall sorrowful humanity still wear
 The grievous yoke that it has ever worn?

Oh, folly! whatsoe'er of good or great
 Rules in this world o'er what is base and vile,
 This is his work, which he will consummate
 At his good pleasure; therefore, with a smile,
 We, who believe in him, can calmly wait
 His triumph, knowing all is right the while.

EDITORIALS.

IN the newly published volume of sermons by the late Principal Cairns, there is a thought that might well be kept in mind in these days of biblical criticism. "I do not deny that among those who unhappily resist and oppose the Gospel of Christ there are those who are not conscious to themselves of the evil which they do. There is a certain sincerity which cannot be refused them—but is sincerity a sufficient vindication? Is there no guilt in haste, in prejudice, and in sitting in judgment on the Christian claims, while cherishing those tempers and yielding to those influences which, if Christianity be true, will need to be renounced and resisted?" Is not this true also in the case of those who, though they do not oppose the Gospel of Christ, deal very freely with what we have been long wont to call, in reverence, the Word of God?

IN one or two large cities both on this side and on the other side of the Atlantic, there are large and prominent churches without ministers. The reason given is that there are no *great men* to call to them. We see little cause for regret in this lack. God sends *great men* for great emergencies, to rouse the church to new effort or to introduce it to new issues. As soon as their message becomes the commonplace of the church's teaching, people begin to go merely to hear the man. Then he becomes a source of weakness, and not of strength. Our era of hero worship is passing. The rising sense of individual duty is banishing the idea that the kingdom of God is to be brought in by the *great men*. For the steady onward progress of His church, God uses *the ordinary man*. The victory of the church is a soldier's battle. The Spirit working visibly through our congregations is more potent than any number of isolated giants; and when the daylight is, there is no need for the stars.

SOME of our contemporaries are busy discussing the question of lay preaching. The general verdict is that, if it is to be of material service, some means must be devised by which the preachers may receive a more adequate theological training. Our church within a few years has discovered its women, and the impulse of that discovery is unspent still; it has but recently discovered its young people, and already a rising tide of energy and

power is felt; why should it not discover its elders now? There is a latent power in the eldership of our denomination that, were it developed, would rouse the church from Halifax to Victoria. We have elders who, had they the privilege of a little more education and training, would double their minister's power and effectiveness; and there are some, perhaps many, who, having a little means and their time at their disposal, would be willing and able to pioneer in the west, or to supply stations in the east, where the people are unable to contribute enough to sustain one dependent on them for a living. Could not some scheme be devised, by correspondence or otherwise, whereby such men might receive the training they need and desire? Then the spirit of even Dr. Robertson might get rest from going up and down through the land.

WHETHER we take the view that the present critical spirit is friendly or hostile to the Bible; whatever view we take of its effects on the minds of men, there is force and assurance in a passage from the volume of sermons already referred to. "If the Bible were mortal, surely it ought by this time to have been killed beyond recovery; but still the labor lasts, and the battle is not only renewed, but varied from year to year. Does not this, then, turn out to be the office of the advocates of unbelief—to reveal in different ways their own weakness, and the vitality of the opposite cause?" "I have now," says Thomas Paine, "gone through the Bible as a man would go through a wood, with an axe on his shoulder and fell trees. Here they lie, and the priests may, if they can, replant them. They may perhaps stick them in the ground, but they will 'never make them grow.'" Some time ago I wanted a copy of the work from which this was taken. I had difficulty in finding one in the capital of Scotland, while it is not too much to say that for every Bible that was in Scotland a century ago there are now twenty. The following words of Voltaire are equally authentic: "I am tired of hearing it repeated that twelve men were sufficient to establish the Christian religion; I am anxious to show that it needs but one to destroy it." Is Voltaire, then, the one man who has succeeded in destroying, even in France, the Christian faith? I was present in Paris in 1878, when the centenary of Voltaire was being celebrated, and I was struck with the comparative stillness in which it passed over.

LITERATURE.

MADAGASCAR: ITS MISSIONARIES AND MARTYRS. *By William J. Townsend. London: S. W. Partridge & Co. Toronto: Willard Tract Depository.*

The story of the triumphs of the Gospel in Madagascar is one which should be widely known in the church. It is a long story, and affords data for voluminous writing, but has been attractively told by Mr. Townsend in this book of 160 pages. It is one of the "Popular Missionary Biography" series published by S. W. Partridge & Co., and, in common with others of the series, is a record of the work gathered from the published literature of the mission work of the field under review. Too much, of necessity, is told in small space to permit the attractiveness of the personal narrative style which gives the charm to such missionary books as the autobiography of Dr. J. G. Paton. But the book has a very definite aim in view, which it has very satisfactorily accomplished, viz., giving, in small compass and in popular form, the history of missions in Madagascar. The history of Christian work among the Malagasy extends over many years, and is a triumphant demonstration of the victorious power of the Gospel. The martyrology of Madagascar deserves a prominent place in the literature of the history of the church, and due importance is given to it in Mr. Townsend's book. The book has been issued in attractive form, and should, because of its subject and because of its worth, find a place in every Sabbath-school library.

CANNIBALS WON FOR CHRIST. *By Rev. Oscar Michelsen. London: Morgan & Scott.*

During the past few years books descriptive of missionary work have followed one another in rapid succession. No field has elicited more interest than the New Hebrides, with its population so depraved a few years ago that it was thought by supposedly competent authorities that all attempts to Christianize them would prove fruitless. But as we stand in the presence of the facts of to-day, and listen to the glad tidings which come over the water—cannibals won for Christ—we may well say, in admiration and wonder, "What hath God wrought?" This book relates the results of missionary labors in Tongoa, New Hebrides. When Rev. Oscar Michelsen went as a missionary to that island, he found the people so thoroughly depraved that, in their own words, they "hungered for human flesh," and at times, as he taught them, the most conspicuous objects lying on the ground around them were the skulls and jawbones of persons who had recently been eaten by the villagers. But, with God's Word in his hand, he went in and out among them, and wonderful results have followed. The death of his wife is told in a simple, sorrowful, yet

joyful strain ; sorrowful because of his loss, joyful because of the entrance ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Thus the book has for the reader a special interest and sacredness, inasmuch as it was written when the wound was still open and the heart was yet sad with recent bereavement.

Such recitals of souls being saved as are contained in this book may well cause the Christian church to hang her head in view of the neglect of the past, holding, as she has been commissioned to do, in her hand the Word of life, and suffering so many to go down to death in midnight darkness, and may well cause her to arise and shine, with the fixed determination to redeem the time, and never again to be found sleeping while souls are perishing.

THE PILGRIMS. *By John R. Musick. New York and Toronto: Funk & Wagnalls Co.*

This, the fifth volume of the Columbian Historical Novels, more than sustains the high reputation gained by the preceding volumes. This we anticipated from the exceedingly interesting part of the history with which it deals—the landing of the pilgrims on the shores of the new world.

The volume opens with a short account of their flight to Holland and brief sojourn there. Then we see them embarked on the *Mayflower* crossing the broad Atlantic, landing on Plymouth Rock, selecting a site for the new colony, and setting to work bravely to form for themselves homes, and found institutions which, resting on the Rock of Ages, will breathe the exhilarating atmosphere of that liberty to which they had been strangers in the land from which they were compelled to flee.

Their hopes, their fears, their struggles and their conquests are most strikingly depicted. But above and beyond all, their unwavering confidence in God shines forth most brightly in the dark night when, through the severity of the weather, famine, and pestilence; their numbers were reduced to nearly one-half in four months. This is one of the valuable features of this series—the prominence given to the religious life of the people described—because of which it may be most heartily commended and confidently placed in the hands of readers. Moreover, it so teaches history, making the leading characters live before the imagination, that it will not readily be forgotten. At the same time, what it gains in vividness and permanency of impression is to some extent neutralized by the weakness inherent in this method—the inability to determine, save only in so far as the facts have been already ascertained elsewhere, where history ends and fiction begins.

AMERICAN REFORMERS. *Edited by Carlos Martyn. New York and Toronto: Funk & Wagnalls Co.*

The above is the title of a series of books being published by the Funk & Wagnalls Co., the aim of which is to furnish models that will help in

character building. That our neighbors are very rich in such cannot for one moment be called in question. The necessitous circumstances and stirring events of their national life demanded men of ability, lofty moral principle, deep convictions, and unflinching loyalty to duty, and God provided the men. These events are still fresh in the memory of all, save the children; and those who gained renown because of the noble stand they took have not yet grown cold in the memories of their devoted followers and admirers.

Whilst it is true that "a truly great man will never be appreciated or estimated as he should be by his own generation," and that great characters shine brighter as the ages roll on," at the same time there is manifest advantage in studying men and events before they become spectral in the dim light of the distant and receding past. These lives are full of instruction for this busy, practical age. They hold aloft, before the eyes of public men, noble examples of self-denying effort, courageous utterance, and godly aims and ends. By them we are forcibly reminded that lowly birth and humble parentage do not constitute a bar to promotion in church or state, and that there is always room for the industrious and brave.

The editor has shown himself equal to his task, and is exceedingly happy in the choice of his writers. He has placed his country, more especially, under a debt of gratitude which it will be difficult to discharge. For surely he who sets before the youth in such excellent form the record of so many noble lives renders a service to his country which cannot be overestimated or overstated. The lives which are held up for admiration and imitation are not those of the money-grabber who becomes a millionaire, but of those who labored faithfully in the discharge of onerous duties, fighting the battles of the weak against the strong, of right and truth against wrong in its most selfish and malignant forms, and in the strength of the Lord of hosts gained the day.

Although it is impossible to study closely the life of a great and good man without falling in love with him, thus rendering the eye blind to his faults, and the mind disinclined to do otherwise than magnify his virtues and minimize his vices, the aim of the several writers, it is evident, is to give a true life portrait of these men, that others may avoid their weaknesses and errors, and emulate their virtues.

But these men do not belong exclusively to any one age or country. Directly or indirectly, their field has been the world, and their conquests have been of inestimable value to every one who would breathe the air of liberty. Their memories will remain green and fragrant down through the ages as the reforms, to secure which they so unsparingly gave themselves, are enjoyed by their fellow-men.

OUR OWN COLLEGE.

“ We, in thought, will join your throng,
Ye that pipe, and ye that play,
Ye that, through your hearts to-day,
Feel the gladness of the May.”

IT is May, the month of sunlight and flowers and the singing of birds. How pleasant and how great the contrast; after long, dreary days spent in the class-rooms, poring over dry and musty volumes of ancient and modern lore, to wander through ravine and by water's edge, and listen to the story nature tells—a story sweet, simple, and full of meaning. How refreshing!

REV. DR. ROBERTSON paid us a visit the other day. The doctor always means business when he calls, and this time he was looking for two or three men to go out to the west, and take the place of men who refused to go after their appointment by the Home Mission Committee. The doctor has not a very high opinion of such men, especially those who prefer to stay at home in some nice, easy place rather than fulfil their obligations and go where sent.

AN ominous quiet has settled over our college; the sound of mirth is no longer heard in our halls; the song and the joke have given place to long-drawn sighs; remorseful reflections are entertained concerning wasted days and misspent evenings in the early part of the session. The University examinations are on, and the undergraduate groans beneath the oppression of the taskmaster.

To revisit the college after years of absence, to wander through the old halls, to linger in the old nooks, and rest in the rooms as of yore, awaken many memories of the past—a past, how fair and pleasant! full of sweet memories and hallowed associations. But change has come; those associations so sacred are treasured only as memories. Some of those voices that were as music to us are forever still.

WE are pleased to notice the marriage of Rev. D. A. Hamilton ('93) to Miss Bryans, of Toronto. The happy event took place at Guelph. Mr. and Mrs. Hamilton have gone to Dakota, where they intend engaging in their life work. THE MONTHLY extends its heartiest congratulations.

EARLY in April the tennis club held its annual meeting for the hearing of the treasurer's report, and the election of officers. Mr. A. S. Budge showed that the finances were in good condition ; then the election of officers was proceeded with, resulting as follows :—President, R. G. Murison ; vice-president, A. S. Budge ; secretary-treasurer, P. F. Sinclair ; curator, R. W. Dickie. The lawn was afterwards put in shape to commence playing ; but owing to the constant rains and defective drainage, it has been impossible even to walk across the grounds.

REV. JOHN MCNAIR, B.A. ('92), has returned from the continent, where he has been studying for the past year. We are all glad to see him among us again, looking so well after his year's hard work.

A FEW lines will have to suffice for our annual closing dinner, and it will have to look for immortality to the students who graced the occasion with their presence. Of course, the dinner was the best ever held, and the speeches the best ever delivered ; so says every one who was there.

A FAIR representation of students gathered on the 14th of March to conclude the business of the Literary Society for the present session. The proximity to examination, no doubt, was the cause of the absence of some. The programme was the usual one on such occasions—the hearing of reports and the annual election. The treasurer's report showed the society to be in a good position financially, there being a balance, amounting, according to the ancient method of computation, to ten shekels. The constitution was adhered to, and the first vice-president was called upon to deliver a valedictory address, in which he reviewed the work of the society during the past year. The report of the executive committee was important. It dealt faithfully with the failures as well as the successes. Its recommendations to the incoming committee will, if put in force, be of benefit to the society. Especially interesting was that part of the report which dealt with the magazines and periodicals on file in the reading-room. The number on file was a surprise to many. Evidently the reading-room is not patronized as it should be. To what cause can this be ascribed ? It would not do to ascribe all ills to the "four long, weary hours" spent at lectures. Nor can it be because of an inferior assortment of magazines, as a glance at the names of these show the list is a carefully selected one, and none but the best are taken. The cause is certainly to be found in the reading-room itself. The college building accommodates upwards of seventy students. The accommodation of the reading-room is not at all proportionate, and the difficulty one experiences in reading the morning papers is disheartening to those who wish to use the reading-room further.

OTHER COLLEGES AND EXCHANGES.

THE degree of D.D. has been conferred on Rev. P. McAdam Muir, Morningside Parish, Edinburgh, and R. McCheyne Edgar, Dublin. Both these gentlemen were delegates to the Alliance, and the former briefly addressed the alumni and students in the dining-hall when he visited the college. Both are well worthy of the honor, being men of ability.

So far the D.D. degree has been conferred, this year, by colleges of our own church, on the following: By Presbyterian College, Montreal, the Revs. C. Chiniquy, Montreal; Mackay, Woodstock; and Muir, Huntingdon. By Queen's, K. J. Grant, Trinidad; Prof. Coussirat, Montreal. By Knox, J. McEwan, Edinburgh; R. N. Grant, Orillia.

WE congratulate Montreal College on completing its twenty-fifth year. It also completes Principal MacVicar's twenty-fifth year as principal. His friends in Montreal took advantage of the occasion to present him with an address and \$3,650, while the alumni and students presented him with an address and \$500.

TORONTO MEDICAL SCHOOL graduates fifty-one M.B.'s this year, and Trinity Medical School has fifty-four. Of these ten are graduates of both schools. The ladies' school graduates two. The M.B. of Toronto corresponds to the M.D., C.M., of other colleges, it being one of the few colleges on this continent who prefer this for the graduating degree.

PROFESSOR BARBER, Edinburgh, has presented £1,000 to Toronto University Medical Faculty to endow a scholarship for post-graduate work, to be called the "George Brown Memorial Scholarship," in memory of Mrs. Barber's father, the late Hon. George Brown.

The Theologue (Halifax) is one of our good college exchanges. Its articles are generally helpful and instructive. In the March number appears a well-written article by Professor Pollok on the Scottish Church Society. This movement corresponds in some measure to the High Church movement in the Church of England; indeed, one of the least of its officers has had trouble with his congregation, and through them with his presbytery, on account of his ritualistic practices. This society may, and doubtless will, do some good in turning attention to points which we Presbyterians have been, to some extent, neglecting of late in regard to the

doctrines of the church and sacraments; but we trust and confidently believe the church has too much common sense and true spiritual religion to take up with these mediæval, mystical notions, which may suit a certain class of clerics and sentimental women, but which does not seem fitted for a strong, healthful Christianity.

This society must not be confounded with the Church Service Society, which is an old organization, and which has done noble service for the Church of Scotland in elevating what we are accustomed to call the preliminaries to their true place in worship. It labors for the improvement of the worship and services of the church; and although in some cases it may have had a tendency to lead to a mechanical service, yet we often find services in our churches not only mechanical, but without order, and the prayers often couched in inappropriate language. Our own church is not out of the need of a society like this, for it is admitted that our services are not always what they should be. People should go to church to worship, not to hear a sermon; and how often is a whole service spoiled by the manners or words of the officiating minister. For example, a petition somewhat as follows was put up in one of our leading Toronto churches: "May we have a love towards Thee, such as a Scotchman has to the chief of his clan." Who could worship after that?

BETTER THAN GOLD.

I lay in sorrow, deep distressed;
 My grief a proud man heard;
 His looks were cold, he gave me gold,
 But not a kindly word.
 My sorrow passed; I paid him back
 The gold he gave to me,
 Then stood erect and spoke my thanks,
 And blessed his charity.

I lay in want, in grief and pain;
 A poor man passed my way;
 He bound my head, he gave me bread,
 He watched me night and day.
 How shall I pay him back again
 For all he did to me?
 Oh, gold is great, but greater far
 Is heavenly sympathy.

—*Charles Mackay.*

ADVERTISEMENTS.



464 Spadina Ave., six doors south College St.

TORONTO
COLLEGE OF
EXPRESSION

Most advanced methods.
All exercises taken from the
mind side.

Address—PRINCIPAL MOUNTEER,
The Forum, Toronto.

WALKER McBEAN & CO.
452 Spadina Ave.

GENTS' FURNISHING GOODS.

Dressed and Undressed Shirts,
Fine Wool Underwear,
Merino Underwear.

TIES, TIES, TIES,

of Latest Designs.

*WE guarantee to give you the best
value of any house in the city.*

TRY US.

10% DISCOUNT TO STUDENTS.

TORONTO SCHOOL OF LANGUAGES.

Room 27, ARCADE,

Cor. YONGE and GERRARD Sts.

MODERNS, CLASSICS, ORIENTALS.

Students coached in all branches for Uni-
versity Examinations. Send for calendar.

CHARLES T. PAUL, *Principal.*

STRONG AND PROSPEROUS.

The Sun Life :
: Assurance Co.
OF CANADA.

Head Office, - Montreal.
Toronto Office, 37 Adelaide Street.

HOOPER & CO.,
- Druggists,

444 SPADINA AVENUE
AND
43 KING STREET WEST.

Ten per cent. discount to students.

Sole Agents for the
RUDGE and
NEW HOWE
BICYCLES.

M. DAVIES & CO. LTD.
81 YONGE STREET, TORONTO.

SCHUMACHER'S
GYMNASIUM
SUPPLIES, ETC.

J. F. BARKE

A. A. GRAY

WESTERN ART GALLERY.

High · Class · Photos.

GROUPS A SPECIALTY
REDUCTION TO STUDENTS.

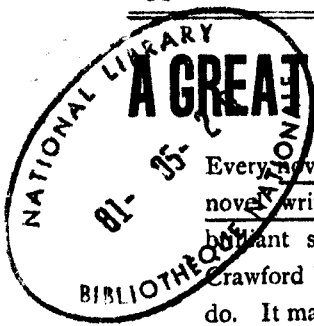
294 Queen St. West.

- - NEW BOOKS - -

- | | |
|--|---|
| <p>Henry Martyn, Saint and Scholar.
By George Smith, LL.D., with portrait and illustrations.....\$3.00</p> <p>The Gospel of a Risen Saviour.
By R. McCheyne Edgar, M A....\$2.50</p> <p>Present-Day Theology. By Lewis F. Stearns, late Professor of Theology, Bangor Theological Seminary....\$3.00</p> <p>The Early Religion of Israel. By James Robertson, D.D. (Baird Lecture for 1889).....\$3.00</p> <p>The Pauline Theology. By Geo. B. Stevens, D.D., Yale University..\$2.00</p> <p>Survivals in Christianity. Lectures at Cambridge, Mass., by Charles James Wood.....\$1.50</p> | <p>Christ in the Centuries, and Other Sermons. By A. M. Fairbairn, D.D. \$1.25</p> <p>Atonement the Fundamental Fact of Christianity. By Newman Hall, D.D.....\$0.60</p> <p>The Holy Spirit in Missions. By A. J. Gordon, D.D.\$1.25</p> <p>Missionary Landscapes in the Dark Continent. By James Johnston. \$1.25</p> <p>Scripture Photographs. By J. Elder Cumming, D.D.....\$0.90</p> <p>Straight Sermons to Young Men. By Henry Van Dyke, D.D.....\$1.25</p> |
|--|---|

JOHN YOUNG,

Upper Canada Tract Society, - 102 Yonge St., Toronto.



A GREAT MANY PEOPLE READ NOVELS

Every novel reader, who would like to study the ethics of novel writing, should read Mr. Marion Crawford's very brilliant sketch of "The Novel and What It Is." Mr. Crawford has a high opinion of the good work a novel may do. It may "educate the taste," "cultivate the intelligence," and, under the hand of genius, "purify the heart and fortify the mind." He calls the novel "an intellectual artistic luxury," intended for the "amusement or instruction of its reader," and says he is trying, in his sphere as a writer, "to make little pocket theatres out of words." Handy pocket form, cloth, 75 cents, postpaid.

THE WILLIAMSON BOOK COMPANY, Ltd.

TORONTO.