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CHRISTIAN LIBERALITY AND CHURCH BAZAARS.

IT will not be questioned that the present revival of missionary work has been due to an earnest study of the Scriptures. God's plan was seen and apprehended, at first by a few; but now the whole Church may be said to be inhaling the spirit of missions. Many men and women are ready to go into the high places at home and abroad. But one thing is lacking—money to send them. And yet the congregations of our Church were never so active in devising ways and means "to bring up" the mission fund. Indeed, many congregations are made up of societies whose sole object is to raise money. The Mission Band, the Young People's Society, the Ladies Aid, etc., are so many little firms for making and gathering church moneys. Concerts, garden parties, socials, are on the *tapis*, from one end of the year to the other. The whole Church is shaken by this spirit.

Now, surely with so much ingenious activity in all our congregations, our mission treasury should be full and overflowing. Such, however, is not the case. Our Mission Boards have had to report deficits and threaten retrenchment. True, our claims are greater year by year; but it is equally true that the wealth of our Church members, and the pressure of systematic and ingenious means of getting this wealth is also greater.

Now, to put one's hand on the various causes of this slow expansion of the heart of the Church in giving, may be difficult. This much, however, is plain, that it is full time for the Church to betake herself again to the Word of God that she may determine whether the sundry ways of filling the Lord's treasury she now encourages and practises are Scriptural. For if not, they are hurtful to her spirit of liberality, as well as unacceptable and dishonoring to her Great Head.

In two able articles in recent issues of this journal the truth was assumed and emphasized that there *is* a spiritual method of giving to the Lord. There are few who will deny the soundness of this position; and still there are many, judging by their practice, who maintain that *other methods* may be adopted by the Church. Can this position be held consistently? It may, if it can be shewn that these other methods are in line with God's method. Who will undertake to show this? Many excellent people are ready to condemn severely such devices as grab-bag, ring-cake, etc., in connection with bazaars and socials; but yet who hold that certain methods are justifiable and harmless if kept free from such tricks. It is this latter position the present writer questions, convinced as he is that these matters, kept never so free from mean tricks, are *per se*, objectionable and unworthy of Christian people.

With a view of limiting his subject, he will confine his attention to one of the commonest of these methods, viz., bazaars. It will, however, be seen that many of the objections urged against this method hold with equal force against concerts, garden-parties, etc.

The only argument of any weight in favor of church bazaars is put in this way: many poor women cannot give money, but they can give their work which is surely as much a free will offering as money. This looks plausible. On examination, however, it shows two wrong inferences. The first is, that since a few women in a congregation cannot give a widow's mite (a statement to be questioned), therefore, all the women must give in this way. And, second, even if it is granted that a few women can give their work only, does this lay the Church under the necessity of taking upon herself a work her Lord never gave her to do, viz.: the sale of such work? There is no necessity in the

case. Dr. Cuyler tells us of a poor seamstress in his congregation who gives her \$100 yearly to missions, and she has never even asked the congregation to sell her handiwork. A congregation therefore, that places its veto on church bazaars does not restrain the liberality of its poorest members.

Again it is said that as the women of Israel spun coverings and hangings for the tabernacle, here is a precedent for church bazaars. One is ashamed to mention this latest argument, it is so weak. And yet Doctors of Divinity have been known to use it. What person of sense would object to the women doing similar work for our churches to-day? But had the women of Israel a bazaar? Did they advertise it so that the desert tribes might come to buy? The absurdity of this argument might provoke merriment were it not painful to find one of the grandest passages of the Old Testament in favor of free-will offerings perverted in this way.

We will now state several reasons that have led us to take a decided stand against church bazaars:—

1. *They cannot be said to be free-will offerings so far as the buyers are concerned.* Admitting that the women who give their time and labor self-denyingly do give their offerings willingly to the Lord, they are not the only offerers. It will not do to say that the buyers do not give at all to the Lord, because they simply get the worth of their money. For if this be so, why are bazaars held under church auspices and advertised as such? Clearly to lead the buyers to believe they are giving to the Church. This is making the buyer believe he is giving to the Lord when really he is not. And, at best, it is educating him into a poor kind of liberality, for in the best conducted church bazaars people are coaxed and badgered into buying. And yet all this is called a free-will offering!

2. *They make the Church appeal to the world for help.* Has she a warrant to do so? Have we an instance recorded in the Bible of the Church doing so? Israel asked the Egyptians, but what was this but asking for a part of what was *overdue* to Israel for many years of servitude. This holds true also in the case of the Babylonian people giving to the returning Jews. And, besides, in this case, the Jews did not ask for help. They simply received it. So the Church to-day should not question the mo-

tives of any man in giving to her without the clearest evidence. But this is very different from the Church appealing to the world to come to her help. And moreover it should not be forgotten that we have at least one instance on record of the Church refusing the help of a people closely allied to her (Ezra iv. 23).

It is surely a weak contention against the position to allege that the Church through even her weekly offerings on Sabbath asks and receives moneys from doubtful sources, as if this was a reason why the Church should open up other avenues for the reception of such offerings. But still more often is the argument used that as the wealth of the universe belongs to the Lord, the Church has a right to ask for and receive that wealth from whatever source. The Scripture passages quoted in support of this argument are wrested from their contexts. Take the one most frequently heard. "The silver is mine, and the gold is mine, saith the Lord of Hosts" (Hag. ii. 8). See the context, vr. 6, 7: "For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine. . ." (R.V.) What is meant? The Lord shall shake the hearts of the peoples, and so shall have their riches filling the house of His glory. This is what the Church should do to-day. Instead of paving the way to self-righteousness for the men of the world by asking and receiving their wealth, let her rise in the might of her Lord, and shake their hearts; and then very soon she shall have their silver and gold also. Why did Christ refuse to receive the kingdom of this world and the glory of them from Satan? One reason was this: He knew that they would be His by and by when He would have the hearts of all peoples. The Church would do well to follow the example of her Lord, and make no appeals to the world *except for its hearts*. God wants no beggars *in* the Church; much less in the world.

3. *They tend to conceal and cast aside the true way of giving.* Educate a congregation to give by bazaars and you so far uneducate them to give by weekly offerings. A congregation in this city found that its weekly offerings decreased during a year in which they held bazaars and socials. This is a natural result.

People give as they become accustomed to give. They soon find it hard to give in any other way. A minister addressing a Ministerial Association in favor of bazaars pointed out triumphantly (?) how his congregation had decided one year to give up holding bazaars. Then he preached, distributed circulars in the pews, and labored hard to raise a special contribution. He received about \$170. Next year the congregation held a bazaar and raised over \$600. This statement seemed very convincing, but was wholly spoiled by a previous statement that for years before his congregation had been holding bazaars and concerts. In a word, this minister had been educating his people to give through bazaars and concerts for years, and supposed that in one year he could undo all previous training. The case is typical, and shows how the true way of giving sinks out of sight and becomes unpopular. Inferior motives take the place of the grandest motive, viz.: love to Christ and His cause. Surely if the Roman Catholics could give a jubilee offering of over £3,000,000 to their head as a token of love and reverence, our admiration and love for Christ *our* Head should be a sufficient motive to make us give freely to Him.

4. *They hinder the true work of the church.* What a flutter of excitement pervades a congregation from the moment a bazaar is decided on until it is over. Young and old alike share in the spirit of excitement. Every other Church work must give way. Even communion seasons have been known to be forgotten. True spiritual work comes to a standstill. In view of this what pastor does not draw a deep sigh of relief when the fever is over, and quiet, steady work begins again?

5. *They dishonor God by saying in effect that His place of giving is not all-sufficient.* It is painful to hear even ministers say that they believe there is a Scriptural mode of giving, but that other modes may be used. This is saying that God's plan of giving is unlike all other plans of Divine Wisdom—not all-sufficient, and must be tinkered up by our modern improvements. Other ministers say they don't like bazaars, but they take no firm stand against them. Is this not a week-kneed position? The Protestant churches of Montreal, too many of them, have caught the spirit of Roman Catholic churches whose influence has legalized *church* bazaars in this province. Here, then, if any-

where, decision on this question is imperative. Better have the ring of decision in favor of bazaars that came from a Presbyterian pulpit in this city than the timid hesitating voice, "We don't like them; yet we say nothing against them and patronize them."

This paper began by observing that the Church was never so active in devising ways and means of replenishing the Lord's treasury. The conclusion arrived at is that this is an abnormal activity which will dry up the fountains of liberality by encouraging weak and false motives for giving. The writer is well aware that such a conclusion is against the practices of many good Christian workers. This he laments. But believing that there is a more excellent way, he cannot but desire that all other ways may be given up through the faithful holding forth of the all-sufficient motive bound up in the sentence, "Freely ye have received freely give."

J. MACGILLIVRAY.

*Cote St. Antoine, Montreal.*

## SKETCHES FROM NATURE.

THERE are some men to whom the beauties of surrounding nature are a hidden treasure. I remember once in my school days walking with a companion, when I stopped and called his attention to the scenery around. We had just crossed an iron bridge which spanned a ravine through which there ran, some eighty feet below, a small river. Down the stream from us the country was hilly. A mill-race ran along by the foot of a high hill, parallel with the river and separated from it only by a stone wall and narrow embankment; and just beyond was the old mill and the little village. On the other side of the bridge was the mill-dam and a broad green flat skirted by woods. A waggon road wound round the hills and up through the valley to an old homestead. The house stood there vine-clad and venerable with age, and behind it an orchard.

As we looked my companion said, "I can see nothing in this 'beauty of nature.'" There are many like him. They view all nature with the calculating eye of agriculturist, capitalist, or scientist; her beauties they allow to pass unheeded.

Let me recite a few of the beauties of nature as found in a single mission field in a country like Algoma. You ascend some rocky bluff above La Cloche, and there is presented to you a most magnificent view. Look southward from that point of eminence and you will see across a projecting point of rock some miles in length. Hitherto it has seemed to you that a large stretch of land lay there just over the rocks, but only now do you begin to know the exact conformation and outline of the country. Beyond this point is the Georgian Bay, studded on the shore side with islets of the same granitic as the bluff on which you stand gazing. The waves dash up against them and fall back in foam. Sometimes it is only by observing the recoil of the whitecaps that you can distinguish the islands from the water in the blue distance.

Along the nearer side of the long point the Spanish River winds its way. You may see it glinting through between the

woods on either side of some small clearing that looks smaller because of your altitude and the intervening woods. As it flows down to the bay it enters a veritable archipelago,—and the beauty of some of the little islands is exquisite as you sail in and out among them.

Shortening the gaze, you see, stretching along at your feet and to your right and left, the prosperous settlement. Then, turning round and looking northward from your lofty situation,—to reach which you have passed through two hard-wood bushes on the way up to the mountain trail, overlooking the tree-tops of the first before entering the second; until now, climbing over boulder upon boulder, edging along steep cliffs and jumping across deep, cavernous fissures, you at length overlook the second from the top of your glacier-worn pedestal—a chain of little lakes reaches across the country, surrounded with a second growth of evergreens and here and there a beaver meadow. Then, sweeping the horizon, a circle of blue mountains bounds your vision westward, northward and away to the east. You see as far as the eye will carry; for the country rises gradually to the height of land some twohundred miles off. Southward and south-west across the water lies the great Manitoulin Island, usually a dim outline in the distance, for it is twenty miles across the bay and we are ten miles inland. Here and there along the main shore a mark of industry is seen in the rising smoke of two or three of the largest sawmills in Algoma.

Further inland again is the Spanish Sable—a small stream as compared with the river into which it empties. Its course near the mouth is through a rocky gorge of great depth, and on the east side are high bluffs. The water-worn walls of the river-bed are smooth and precipitous. About half-a-mile up the stream is a beautiful water-fall. Above it is a glassy pond, while at its foot the stream turns sharply to the left and flows into a small lake. Further up the river there are many slight falls or schutes and rapids over which the lumbermen's logs tumble pell-mell. Little veins of copper show themselves in the rocks along the water's edge and there are indications of other minerals.

The scenery along the Georgian Bay, on the way to our mission fields, is grand. But that part around Killarney is the finest of all; except, perhaps, the farther end of the bay from



Garden River to the St. Mary's mouth. As you approach Killarney from Owen Sound a range of mountains extend away to the north of you, and the water is dotted with islands along the main shore to the East; while west and behind you is a white cliff, green fringed, meeting the water. Immediately to the left is a section of rocky and sparsely wooded country. The boat seems to be heading right into the rocky shore at a point where a lighthouse stands. But, as we come closer a narrow channel opens up and the little lighthouse is found to stand at the entrance to it on a patch of red rock with a background of low green bushes. With a red deer to add to the completeness of the surroundings it would present a fit scene for the artist.

We have spoken of the beauties of landscape as they are seen in particular localities. But there are other beauties—of air and sky, of nature animate and inanimate. And the category is made endless by association in the mind of the beholder. There is a beauty in delicate organisms and structures that speaks eloquently of the Maker, whose name is "the Omnipotent God." The woodlands have their feathered songsters and the greenward its complement of gay youth.

"To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears."

In the rocky country in which we have already disported, our glorious Canadian sunsets are even grander than in other parts. One evening as we sat chatting by the window I chanced to turn toward the west and there a most beautiful picture met my eye. A long, gray, ragged cloud hung over the bluff that broke the horizon. Its upper edge was tinged with gold which contrasted with the prevailing sombre shade, producing a most fascinating effect. A thin, vapoury cloud hanging at the tapering point of the first reflected the radiance of the sun itself, whilst around it were little gold-flakes of intensest brightness. The background of sky illumined by fading light, lent finish to the grandeur of the scene. As the sun sank lower and the heavy cloud became less dense, the rays shone through as gaslight through a heavy curtain. Gradually the twilight came on and another resplendent Canadian sunset is numbered with the day that was ended.

An hour later I stepped out into the evening air and the full moon in all her splendour hung just over the tops of the tall dead pines. One old pine stood out in bold relief, keeping sentry over the narrow valley that lay between it and the ridge beyond. A beaver meadow extended up the valley; and over it there hung a long streak of thick mist about half way up between the hills on either side. Just behind the moon was one of the prettiest little clouds you could well imagine. It was shaped like a sheaf of wheat, the heads bent over with their weight of grain. Its color, too, of golden yellow made the likeness all the more striking,—the whole presenting a scene fitted to bring up thoughts of fullest content.

These are the beauties of nature as seen on one bright evening at the close of a rainy day.

*Owen Sound.*

T. NATTRESS.

## PUBLIC WORSHIP.

**P**UBLIC Worship is a most important theme, since it has to do with the spiritual life of our churches and congregations. Certainly, we may well ask the question, has all been done that can be done, to give volume, vigor and purity to the old and simple forms of devotion in our Christian assemblies? Does this progressive age demand new forms with new life, or new life in the old forms? Are the forms of worship now in vogue in keeping with the spirit of the age? Has Christian worship its due place in our assemblies? The writer of this paper would not introduce the question with mere critic eye and cynic pen.

As a rule our church machinery is simple. There are no hidden springs or intricate wheels. There are no dim mystic lights. Altars have we none, nor priests arrayed in luxurious robes; nor frescoed columns, nor images of saints, nor sensuous display of art; nor prayers with weird music rendered sacred and treasured up in the language of monks, saints and martyrs. The Province of Quebec is a witness to-day of a growing ecclesiastical system whose sensuous forms eclipse the light and shackle its devotees.

Our evangelical churches in Toronto have nothing akin to this in external display. Our power lies in things unseen. Our bond of union is in Christ. Then whatever makes this source of power prominent in our churches, will go far to propagate the faith and principles of the Cross and emphasise the authority and propriety, utility and beauty of Christian worship. Moreover, will it not add force to the witnessing for the truth and the aggressive propagation of Christianity?

Man is a worshipping animal. His highest development is wrapped up in his spiritual being. His faith, hope and love, his reason and sense of right and wrong reach their highest end and shed their noblest blessings when exercised in the service and worship of God. Be it understood the ability to worship God springs not like the blade of grass after the April shower, nor

glides it like the queenly vessel from her stocks into the mighty deep. Though the capacity to worship is innate, nevertheless the purity, tone and power are determined by the degree of Christian progress made by the individuals of a Christian congregation. The germs of worship are in the young convert's heart; God's Spirit must water them, Calvary's light must vitalize them, and Christian activities must develop them. In no other way can the heart become a paradise where the voice of God may be heard at noon-day. Let us, then, expect the young Christian's worship to be more emotional with a touch of the animal in it. The established Christian's adoration will be riper with a happier balance of meditation and emotion. We may conclude from this the more advanced our Christian knowledge and more developed our spiritual life, the purer and more powerful, the clearer and more thoughtful, the truer and more helpful will be congregational worship.

The authority of Christian worship is Divine. The Old and New Testaments teem with beautiful forms and examples of the worship of God. It is the language of the Garden of Eden, of the life of the Abrahamic period. It gave birth to tabernacle and temple. Sacred poetry has no meaning without it. Many Hebrew words are translated by our word worship—"To bow oneself down," "to bow down," "to sacrifice," "to do obeisance," "to humble," "to do service." Luke xiv. 10, *δοξα*, "glory, esteem;" Acts xvii. 23, *εὐσεβέω*, "to be reverential, pious;" Matt. xvii. 9, *σέβομαι*, "to venerate;" Acts xvii. 25, *θεραπεύω*, "to serve;" Acts xxiv. 14, *λατρεῖω*, "to worship publicly;" Acts xix. 35, *νεωκορος* "a temple sweeper;" Matt. ii. 2, *προσκυνέω*, "to kiss (hand) towards;" 2 Thes. ii. 4, *σεβάζομαι* "to venerate," etc. All these are translated by the common term worship. Worship is a general term. Let us look at a few specific examples. In Gen. xxii. 5 we read: "I and the lad will go yonder and worship." Sacrifice is not worship. Is not sacrifice the frame and worship the painting? Obedience to God is the prime act of worship on Mount Moriah. Worship and sacrifice, though entwined like woof and warp in the web, are distinct in essence. To worship God by sacrifice was to honor God in giving. Sacrifice means giving up something for some one else. Again *to serve* and *to worship* are not the same. In Deut. xxix. 26, Moses (in a Deute-

ronomic address) forecasts the apostasy of the Children of Israel by saying: "They went and served other gods and worshipped them." Service signifies to work for or assist. This act may be slavish or free. Be it known, Christian worship is ever free and adorns service with humility and devotion. Did not Moses receive this distinction on Mount Sinai: "Thou shalt not bow down thyself to them nor serve them." No graven images nor idols were to be made, neither were they to be served nor worshipped. Our Lord and Saviour rendered emphatic this distinction when He replied to Satan: "Thou shalt *worship* the Lord thy God, and him only shalt thou *serve*." Thus we might multiply Scriptural illustrations showing worship's Scriptural meaning.

Let us consider rather worship's more *specific meaning*. To define the term is difficult. Description can more easily characterise it. The term worship is derived from the Anglo-Saxon *Wororth-scype*, signifying either the object that is worth or the worth itself. In Christian thought it is used to express the act of adoration. Originally, no doubt, the term was used to convey to the mind the "worthness" of the being before whom the suppliant bowed. In Christian homage and devotion, worship implies the supreme worthness or goodness of our Creator, in God the Father in Christ the Saviour, and in the Holy Ghost, the Comforter. On the other hand does it not make emphatic human need and weakness expressing itself in devout dependence? One writer says: "Worship consists in the outward form of showing reverence to some supposed superior being." This statement is too weak. Surely an act based on *mere* supposition, *i.e.*, "being without proof," comes far short of the reasonable devout worship of our assemblies. Have we not more than a mere supposition when we in the house of God sing "Come Holy Spirit Heavenly Love?" Besides this worship demands a state and condition of heart. Is it not more than an "*outward form*?" Surely it is no temple decoration, no gorgeous autumn tints, no tinkling cymbal or beating drum. Again worship may be said to be "the adoration and devotion of the mind of the Christian church to God." This comes nearer my idea but it lacks form and clearness.

*Public Christian Worship is a devout state of mind and heart*

*expressed by the individuals of a Christian assembly to the Creator.* It is therefore the flower and its bloom, the star and its light, the organ and its music, the voice and its song. Hooker writes: "Solemn and serviceable worship, we name for distinction's sake, whatever belongeth to the church or public society of God by way of *external* adoration." I need not say this statement is too general and covers too much ground giving a cloak to error. The building and its altars, its censors and dim lights, its paintings, priest paraphernalia and confessional are external forms, and may or may not be exponents of pure and true worship. Public Christian worship, as I take it, has reference and only reference to the acts of sentient beings. Then we may state worship consists in paying homage and reverence and adoration to the Deity under a sense of obligation to Him. It will therefore be the language of the full and the empty heart. The cup of bliss runs over in the 23rd, 65th and 95th Psalms. Therefore the soul pours forth a stream of gratitude. In the 51st and 88th and kindred psalms the chalice is empty and hence it goes forth in supplication. We rise up from the study of the psalter feeling that mere externals kill worship. Like the vessels of the potter shall they be broken in pieces. Not every one who saith Lord, Lord, breathes the breath of devotion. Worship has a clear eye of faith and hope. It sees far. It is intelligent too. This is necessary in order to avoid the superstition of the Hindoo or the fanaticism of the wild Arab of the desert, or what seems the irreverence of the Salvationist. The Rev. Dr. John Hall some time ago said in a sermon: "Worship then is the recognition of the qualities and characteristics that belong to Deity: His love, His power, His goodness, His mercy, His holiness, His grace." This should be impressed upon the pupils of our Sabbath school. Worship in this light should be solemn without gloom, cheerful without trifling, simple without ceremonial, sincere without vain oblations, devout without superstition. "For thus saith the high and lofty One that inhabiteth eternity whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one."

“Then let us adore and give Him His right,  
 All glory and power all wisdom and might;  
 All honor and blessing with angels above,  
 And thanks never ceasing for infinite love.”

*Worship has a purpose too.* By it the name of Jehovah is exalted, and His goodness and greatness are made known to a sinning world. It is cultivative to the Christian and didactic to the world.

Worship must have a *form*. We now enter ecclesiastical battle ground. We have no sympathy with those who condemn all forms. We have no sympathy with dumb worship; neither do we advocate a full liturgy. Truth is prior to creed. Life first, then form. To cry, down with all creeds, is the language of errorists; and, down with all forms, madness. The wisdom of God is clothed in natural laws. Worship wears a garment. Whatever form best conserves the glory of God the Father, God the Son, God the Holy Spirit, and at the same time best develops the spiritual life and calls forth the thought and feeling of the worshipper is the form to be adopted. It is for each church and congregation to determine whether this will be liturgical, semi-liturgical or the natural out-flow of extempore thought and feeling. For some assemblies an elaborate form would be a cover for weakness rather than a sign of life and growing strength. What we need to-day is a more Christian cultivation of mind and heart.

Worship's most natural form is Public Prayer. “Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak,” falsely expounded has played havoc with many a prayer and sermon. Does not the age demand more preparation for prayer? Why should the sermon receive all the preparation and the prayer none? Does not this account for the lack of interest in the prayer by the pew? A carefully prepared prayer should be simple, precise, clear, comprehensive, embracing an intelligent perception of the Divine Being and a wise sympathetic, knowledge of home-life in all its grades, business-life in all its pressing needs. Who has not heard prayers lowering the idea of Jehovah? Again and again have I heard prayers offered up to God as if he were a spiritual grocer. Prayers of thoughtless familiarity breed con-

tempt, ignorant prayers foster superstition, flippant prayers kill all reverence, fossil prayers fill the sails of formalism and sink the boat of simple piety, eloquent figurative prayers attract attention to the leader and not to God. The nine prayers of Christ are models of humble dignity and filial love. He who alone could claim equality with the Father prayers, "Our Father who art in heaven, hallowed be thy name." "Glorify thy Son that thy Son may also glorify thee." "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are," and again, "O righteous Father the world hath not known thee." The worthness of the being adored is here recognised. This gives force and weight to prayer. A question or two will make this more clear. Whom shall we worship? The Unitarian replies, "God alone;" the Positivist says, "Humanity, World and Space;" The Pagan answers, "Unknown Divinities;" The Voluptuary adds, "Passion;" the Worldling, "Possessions;" the Roman Catholic replies, "one prayer to Christ, ten to Mary and saints and angel divinities;" the Evangelical Churches reply, "we worship the Trinity, the Father, Son and Holy Ghost."

Shall we write our public prayers and then read them on the Lord's Day? I think not. I advocate carefully composed prayers written out in full, couched in the most simple, pure and accurate language we can command. Would this not give intelligent vigor and terseness and earnest sympathetic devotion to pulpit prayer? I think, moreover, this would correct the tiresome off-repeated phrases of extempore prayer. How often an improper word excites one's humor rather than one's devotion. You have all read of the Welsh student of Hackney College, London, who was asked to take his turn in conducting college prayers. The student's English being defective he devoted himself, lexicon in hand, to rigorous preparation. He studied the vocabulary of the extempore prayers of his classmates. He noticed the word "preserve" did service in each prayer. Not wishing to be a copyist he selected one of the uses of the word as expressed by another term. You may imagine the surprise of the faculty and students when with Welsh fire he earnestly prayed "O Lord pickle the students." Once in the college where the writer studied a student with like proclivities to the Welshman earnestly prayed "O Lord, give us posterity." Thus ended that hour's devotion.



To sum up this important part of public worship, the age demands prayers addressed to God and not to men, short, progressive, orderly, logical, simple without explanation, easily followed, pointed, specific and a stop in them when done.

*The place of the reading of the Holy Scriptures in Worship is a most important one.* The word of God should be handled with reverence. *Let the whole congregation have open Bibles before them.* Critical comments on the text should be given with great care. One reading should give the pure text so that man's thoughts should not disturb the Divine thought. Reading Scripture is more sacred than prayer. In reading Scripture God is talking to man, and in prayer man is talking to God. During my college course I occasionally went to the service of a congregation in Montreal. After the reading lesson the book was closed with a bang as if to display the dust of a sexton's neglect. About four years ago I witnessed a pleasing contrast in old Plymouth church, Brooklyn. The distinguished preacher handled the Bible with beautiful reverence. How appropriate the prayer which followed. It recalled to my mind Burns' Cotter's Saturday Night, where the Scottish home has been immortalised. "The priest-like father reads the sacred page." "Then kneeling down to heaven's eternal King, the saint, the father and the husband prays." The readings should be selected with great care. If there be a system in the sermons there should be a plan in the readings. The word of God is a royal proclamation. "Hear ye Him," should render impressive the worship of the people.

The *Service of Song* too, is an important element. "Let all the people praise Thee, O God," is a good motto. The choir should be under the guidance of the pastor. The hymns should be appropriate, and the music sweet and of simple melody. You all remember the German bandmaster who was engaged to conduct a New York choir. As was the pastor's wont, he left the choir leader to select the music. The pastor made the German aware of the service, and gave him a hymn book, and added, "Now, have the choir on hand with some appropriate music and take your stand by the river side." The German, who had but little experience of baptismal services and less of gospel hymns, replied, "Verish vell, I be there mit choir." On the day appointed, the leader was on hand with his choir, and surrounded by a large audience.

When the candidate's head emerged from the water, judge the good pastor's surprise when the choir struck up "Pull for the shore, sailor." Let the Sabbath school children be trained with a view to the larger worship. Each service in the church should have a hymn for the young. Has not the time come to cease drumming "Hold the Fort?"—a hymn neither correct in statement of truth, nor harmonious as music. Again the hymns of the age are Christocentric. This is well, but should we go so far as to have a popular hymn book of four hundred and twenty-five hymns, with only here and there a recognition of God the Father, and God the Holy Spirit. True, there is Fanny Crosby's parting hymn to the Trinity, "Heavenly Father, we Thy children gather round our risen Lord." Then there is Mrs. Stockton's, "God loved the world of sinners lost." We notice, too, Isaac Watts' stirring invocation hymn, "Come Holy Spirit, Heavenly Dove." We add likewise the hymn of praise to God, by the late W. P. McKay, "We praise Thee, O God." Christ is the beginning, the middle and end of the Gospel hymns of the day. Is it wise to banish the Fatherhood and the Holy Spirit from our service of Song? Which is the more important, the hymn or the music? Both should glorify God.

Let me conclude with a few thoughts on the place of the Sermon in worship. The sermon should be a part of worship. Can we not change the popular phrase "Whom will we hear preach to-night?" into "Where shall we go to worship?" Sad will it be for us all when we turn our pews into mere listeners. The pew should be no languishing plant to be watered by the pulpit cloud. Worship should be a joint act of the whole congregation. The pulpit is one man, the pew a hundred or a thousand. The sanctuary is a drill school for the soldiers of Christ. There all should learn to receive and to give. The sermon should be a powerful motor to worship. The mere *battery pulpit* which thunders shot and shell at some enemy, seen or unseen, can only send away its hearers with excited feelings of indignation and opposition to the opposing forces of truth.

Then the purely *critic pulpit* can tell the width and length of a garment, and smell heresy from afar, and detect a thousand flaws in human life, and thus only excites the fault-finding tendencies of the worshippers.

There is the mere *literary pulpit*. Each sermon is a literary effort. This pulpit loves literature more than truth and souls. It would rather carry to heaven a thousand polished manuscripts than lead to God a thousand souls. Far be it from the writer to decry scholarly sermons, couched in pure and forcible language. God's word and genuine earnestness and sincerity are comatable with the purest thought, language and style.

There is the mere *sympathetic pulpit*. The sermon feels the sins and sorrows of men. The tears of this pulpit will be crystalized into diamonds. Worship is promoted by it. Sympathy is the first, second and third great elements in preaching.

There is the *moral pulpit*. Like a mountain light, clear but cold.

Then there is the *sensational pulpit*. It hungers for applause and loves that which excites idle laughter. It asserts, "it thereby gets nearer the masses." Nearer the masses in that sense may be farther from God. There is a dignity of worship. We do not mean a dignity of luxurious robes and vestments, and dim lights, and coffin-colored seats. Better a thousand times, the naked truth, than a painted ship on a painted sea. We mean by dignity of worship a holy solemnity illumined with the true, pure, hopeful life of the Son of God. A church is not a crowd. It is an organized, orderly assembly. Should not the whole life of the church combine to give forth to God the greatest volume of intelligent praise and harmonious worship? "Let us do something to draw" is the cry of the age. Be it known when a church lowers its tone so as to please the baser passions of social life, it is not building up but pulling down. We are creating itching ears by advertising pulpit conjurors and travelling stars. Sensuous gratification must not be confounded with worship. There is great danger that the age will witness a paralysis of worship by art crowding out the natural language of the soul. It is not our purpose to cry down the art in the music and sermonic work of the churches, but to urge upon all the necessity of developing the *moral and spiritual forces* of the people as the only safe check against the exaggeration of art in worship. Likewise this is the only safeguard against degrading Christianity by sensationalism.

The last pulpit I will mention is the pulpit of the Cross. This

pulpit is well forward and down among the people. Its range of truth is wide. It wisely combines all the types mentioned. The sermon never fails to lift the worshipper's mind and heart Godward. The pulpit of the Cross is not a pulpit of devices. It causes, on the one hand, rather the exclamation, "Men, brethren, what shall we do?" and on the other, "All hail the power of Jesus' name, let angels prostrate fall."

*Toronto.*

GEO. ROBERTSON.

### NEW ARTICLES OF FAITH.

THREE years ago the Synod of the Presbyterian Church of England appointed a committee with instructions to prepare a "Compendium of Doctrine." This committee was thoroughly representative, and the drafting sub-committee consisted of Rev. Drs. Oswald Dykes, Chalmers, Donald Fraser, Edmond, Revs. Robert Taylor and W. Dale, and Mr. Robert Whyte. The committee's report was presented to the Synod, which met at Newcastle a few weeks ago. The draft articles were ordered to be sent down to presbyteries for careful examination, and the Synod of next year will discuss the value of the articles and their fitness for use. The following are

#### THE ARTICLES OF FAITH.

##### I.

We believe in, and adore, one living and true God,  
 OF GOD. Who is spirit and the father of spirits, present in every place, personal, infinite, and eternal, the Almighty Author and sovereign Lord of all; most blessed, most holy and most free; perfect in wisdom, justice, truth and love; to us most merciful and gracious; unto Whom only we must cleave, Whom only we must worship and obey. To Him be glory forever. Amen.

## II

OF THE TRINITY. We acknowledge, with the ancient Church, the mystery of the Holy Trinity, as revealed in Scripture, and believe that in the unity of the ever-blessed Godhead there are three Persons, the Father, the Son and the Holy Spirit, of one substance, equal in power and glory.

## III.

OF CREATION. We believe that Almighty God, for His own holy and loving ends, was pleased in the beginning to create the heavens and the earth, through the Son, the Eternal Word ; and through progressive stages, to fashion and order this world, giving life to every creature ; and to make man after his own image, that he might glorify and enjoy God, occupying and subduing the earth, and having dominion over the creatures, to the praise of his Maker's name.

## IV.

OF PROVIDENCE. We believe that God the Creator upholds all things by the word of His power, preserving and providing for all His creatures, according to the laws of their being ; and that He, through the presence and energy of His Spirit in nature and history, disposes and governs all events for His own high design ; yet is He not in any wise the author or approver of sin, neither are the freedom and responsibility of man taken away, nor have any bounds been set to the sovereign liberty of Him who worketh when and where and how He pleaseth.

## V.

OF THE FALL. We believe and confess that our first father Adam, the representative head as well as common ancestor of mankind, transgressed the commandment of God through temptation of the devil, by which transgression he fell, and all mankind in him, from his original state of innocence and communion with God ; and so all men have come under just condemnation, are subject to the penalty of death, and inherit a sinful nature, degenerate in every part, estranged from God, and prone to evil ; out of which condition we acknowledge that no man is able by any means to deliver himself.

## VI.

OF SAVING GRACE. We believe and proclaim that God, Who is rich in mercy as well as of perfect justice, was moved by His great love to man to hold forth from the first a promise of redemption, which from age to age He confirmed and unfolded, and that, in the fulness of the time, He accomplished His gracious purpose by sending His Son to be the Saviour of the world ; wherefore our salvation out of sin and misery is ever to be ascribed to free and sovereign grace.

## VII.

OF THE LORD JESUS CHRIST. We believe in and confess with the whole Church the Lord Jesus Christ, Who, being the eternal Son of God, became man by taking to Himself a true body and soul, yet without sin, being conceived by the power of the Holy Ghost, and born of the Virgin Mary ; so that He is both God and Man, two whole perfect and distinct natures, the Divine and human, being inseparably joined together in one person, that He might be the Mediator between God and man, by Whom alone we must be saved.

## VIII.

OF THE WORK OF CHRIST. We believe that the Mediator, the Lord Jesus Christ, being annointed with the Holy Spirit to proclaim and set up the Kingdom of God among men, did in His perfect life on earth, by words and deeds of grace, declare the Father, Whose image He is ; and did fully satisfy divine justice, and obtain for His people forgiveness of sins, reconciliation to God, and the gift of eternal life, through His obedience on our behalf to the law and will of His Father, even unto the death of the cross, wherein, He offered Himself up without spot to God, a sacrifice for sin.

## IX.

OF THE EXALTATION. We believe that Jesus Christ, being for our offences crucified, dead and buried, saw no corruption, but was raised again the third day for our justification, in Whose risen life we live anew, and have the pledge of a blessed resurrection ; that in

the same body in which He rose He ascended into Heaven, where, as our High Priest, He maketh continual intercession for us ; and that He sitteth at the right hand of God, Head of the Church, clothed with authority and power as Lord over all.

## X.

We hold fast and proclaim that God, Who willeth  
 OF THE that all men should be saved, and come to the  
 GOSPEL. knowledge of the truth, has, by His Son our Sav-  
 iour, given commission to the Church to preach the  
 Gospel of His grace unto all nations, freely offering to all men  
 forgiveness and eternal life, and calling on them to turn from sin  
 to God, and to receive and rest by faith upon the Lord Jesus  
 Christ.

## XI.

We believe in the Holy Spirit, the Lord and  
 OF THE HOLY Giver of life, Who worketh freely as He will,  
 SPIRIT. without Whose gracious influence there is no  
 salvation, and Who is never withheld from any  
 who truly ask for Him ; and we give thanks that He has in every  
 age moved on the hearts of men, that He spake by the prophets,  
 and that through our exalted Saviour He was sent forth in power  
 to convict the world of sin, to persuade and enable men to obey  
 the call of the Gospel, and to abide with the Church, dwelling in  
 every believer as the Spirit of truth, of holiness and comfort.

## XII.

We humbly own and believe that God the  
 OF ELECTION Father, before the foundation of the world,  
 AND was pleased of His sovereign grace to choose  
 REGENERATION. a people unto Himself in Christ, whom He  
 gave to the Son that He might bring them  
 unto glory ; and to those who were thus chosen we believe that  
 the Holy Spirit imparts spiritual life, by a secret and wonderful  
 operation of His power, using as His ordinary means, where  
 years of understanding have been reached, the truths of His  
 Word in ways agreeable to the nature of man ; so that, being born  
 from above, they are the children of God and His new creation  
 in Christ Jesus.

## XIII.

OF REPENTANCE AND FAITH. We believe that every one, who through the quickening grace of the Holy Spirit repents and believes the Gospcl, confessing and forsaking his sins, and humbly relying upon Christ alone for salvation, is freely pardoned and accepted as righteous in the sight of God, solely on the ground of Christ's perfect obedience and atoning sacrifice.

## XIV.

OF CHRISTIAN OBEDIENCE. We believe and acknowledge that the Lord Jesus Christ has by precept and example enlarged our knowledge of the Divine will and illustrated the spirit of filial love in which God is to be obeyed, while He has laid us by His grace under new obligations to keep the perfect Law ; and we rejoice that the obedience of His people, though in this life always imperfect, is yet accepted for Christ's sake and pleasing to God, being the fruit of union to Christ and the evidence of a living faith.

## XV.

OF UNION TO CHRIST. We believe that those who are vitally united to Christ by faith become partakers in all the benefits of His redemption, are adopted into the family of God, and have the Spirit of His Son abiding in them, the earnest of their future inheritance ; and we bless God that in measure as they surrender themselves to His Spirit, and follow the guidance of His Word, they receive strength for daily service, and grow in holiness after the image of their Lord ; or if, through unwatchfulness and neglect of duty, any of them fall into greivous sin, yet, by the mercy of God, who abideth faithful, they are not cast off, but are chastened for their backsliding, and through repentance restored to His favor, so that they perish not.

## XVI.

OF THE CHURCH. We believe in one holy catholic Church, the innumerable company of saints of every age and nation, who, being united by the Holy Spirit to Christ, their head, are one body in Him, and have communion with their Lord and with one another : further, we receive



it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, organized for the confession of His name, the public worship of God, the upbuilding of the saints and proclamation of the Gospel ; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes faith in Jesus

## XVII.

Christ and obedience to Him as Divine Lord and Saviour.

OF CHURCH ORDER AND FELLOWSHIP. We believe that the Lord Jesus Christ, the sole Head of His Church, has appointed its worship, teaching, discipline and government to be administered according to His Word in Holy Scripture by officers who, being chosen for their fitness, are to be duly set apart for their office ; and although the visible Church, even in its purest branches, may contain unworthy members, and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren ; which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

## XVIII.

OF HOLY SCRIPTURE. We believe that it has pleased God, in addition to the manifestation of His glory in creation and providence, and especially in the spirit of man, to reveal His mind and will to man at successive periods and in various ways ; and that this revelation has been, as far as needful, committed to writing by men inspired of the Holy Spirit, and is contained in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all ; and we reverently acknowledge the Holy Spirit speaking in the Scriptures as the Supreme Judge in questions of faith and duty.

## XIX.

OF THE SACRAMENTS. We acknowledge Baptism and the Lord's Supper, the two Sacraments instituted by Christ, to be of perpetual obligation, as signs and seals of the new covenant of our peace, ratified in His precious blood ; through the observance of which His Church

is to confess her Lord and to be visibly distinguished from the rest of the world : Baptism with water in the name of the Father and of the Son and of the Holy Ghost being the Sacrament of admission into the visible Church, in which are set forth our union to Christ and regeneration by the Spirit, the remission of our sins and our engagement to be the Lord's ; and the Lord's Supper, the Sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of His sacrifice on the cross, and in which they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ, to their comfort, nourishment and growth in grace.

## XX.

OF THE SECOND ADVENT. We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from Heaven with power and great glory ; and we look for this second appearing of our Saviour as the blessed hope of his Church, for which we ought always to wait in sober watchfulness and diligence, that we may be found ready at His coming.

## XXI.

OF THE RESURRECTION. We believe that the souls of the righteous enter at death upon a state of rest and felicity at home with the Lord ; and we look for the resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, when the bodies of all who are fallen asleep in Christ, as well as of the faithful who are then shall alive, be fashioned anew and conformed to the body of His glory.

## XXII.

OF THE LAST JUDGMENT. We believe that God will judge the world in righteousness by Jesus Christ, before Whom all men must appear. Who shall separate the righteous from the wicked, make manifest the secrets of the heart, and render to every man according to the deeds which he hath done in the body, whether good or evil

when the wicked shall go away into eternal punishment, but the righteous into eternal life.

XXIII.

Finally, we believe in and desire the life everlasting, when the redeemed shall receive their inheritance of glory in the kingdom of their Father, and be made fully blessed in the presence and service of God, Whom they shall see and enjoy for ever and ever. Amen.

## PIETISM IN GERMANY AND EVANGELISM IN CANADA.

HAVE these two great movements, the pietistic of the past and the evangelistic of the present, anything in common? Differing in non-essentials are they similar in origin, methods and results? Is Evangelism following in the beaten path of Pietism, and does that path lead to the brink of the precipice over which, more than a century ago, Pietism stumbled into the quagmires of Rationalism?

These questions are suggested by the reading of Dr. John Ker's lectures on the History of Preaching in the latter half of the seventeenth and the early part of the eighteenth centuries. And questions such as these are being asked, in an undertone as yet, by many of the most intelligent and most earnest ministers and Christian laymen in Canada, men long known as exponents of evangelical truth and ardent sympathizers with and successful workers in evangelistic movements. The subject is both present-day and practical. The Church, like everything else in this busy age, is always kept moving in some direction. If the ship heads towards the reefs, where others have been stranded, the course had better be changed or the passengers warned to be prepared for the shock when it comes. Nothing is gained, but, in the end, much is lost, by refusing to watch the needle or read the log-book; and while we may cheer each others' hearts with joyful experiences and sacred songs and solos, the rocks ahead will remain as hard and merciless as ever, and the boards and broken pieces of the ship as disagreeable and dangerous.

It is not necessary to give any elaborate review of the rise and fall of Pietism. Every student of post-Reformation history is familiar with it. Nearly all the church historians as well as the historians of Rationalism and Freethought treat of the subject. Apart from Dr. Ker's book the fullest and most satisfactory accounts that I have found are in Hagenbach's History of the Church in the eighteenth and nineteenth centuries, and in

Hurst's History of Rationalism. The brightest aspects of Pietism are placed in the most favorable light, and the friendly hand of Dr. Hurst throws the mantle over many faults and weaknesses. But even he would not conceal the one-sidedness of its doctrine, the morbidness of its piety, the narrowing and artificializing tendency of its life ; nor would he deny its utter inability to withstand the incoming tide of Rationalism, for which, perhaps, it opened wide the floodgates.

Pietism was a revolt against the dead formalism of the orthodox Lutheran Church a century after the death of the Reformers. The national and political disquiet and the communistic rebellions had roused passions inimical to religion. The terrible Thirty Years' War had slit the veins of Protestantism and let out her best blood and poisoned what remained. The fierce polemics of Protestant and Romanist, the many bitter controversies between Protestant churches, Lutheran and Reformed, and the subsequent hard dogmatism in matters of faith,—causes such as these conspired to harden religion into a crust. Men were orthodox, but dead ; the only warmth produced being that of polemical passion. Against all this Pietism rose in protest, and under its great leaders, Spenser and Francke, it sought to bring the Church back to the living faith of the seventeenth century. Doctrines were avoided except such as had to do with conversion and the state of the heart. Philosophy was first neglected, then opposed. Christianity and culture were severed ; religion and science were antagonized. Pietism became essentially a religion of feeling. No one need wonder at the popularity of its preaching. Such preaching under such circumstances is always popular. There was a rebound from scholastic theology. The movement spread with great rapidity throughout Germany, and the great university of Halle, with its twelve hundred students, grew up under its influence and became the seat of a theology distinguished for its power of faith.

But the rebound was so great that, swinging from cold dogmatism to gushing sentimentalism, the opposite extreme was reached. The "brethren and sisters" organized societies for mutual improvement in holiness, select companies, *ecclesiola in ecclesia* as they were called. These schools of devotion, known as *Collegia Pietatis*, degenerated, and, being void of instruction and edifi-

cation, ministered to the spiritual pride of the elect. Self-examination became morbid introspection, and conversion of the heart perversion of the nature. Preachers kept a register of the state of souls, and each man had his own spiritual calendar from which he could read the exact state of his soul at a given time. Men luxuriated in religion. Antinomianism and other heresies opened the door for lust. Superstition and fanaticism were rife. The descent was easy to the vagaries of Peterson and his wife, the follies of the Inspired Children of Silesia, and the gross immorality and blasphemy of the Ellerites and Buttlarites.

Rationalism, again, was a revolt against the later Pietism. Wolff, in his demonstrative philosophy, gave voice to the demand for evidence. Following Leibnitz he would make doctrine so plain by mathematical demonstration that it must be accepted. The Wolffian philosophy was not rationalistic, still, when it had permeated the common classes the days of Pietism were numbered. Nor is it to be wondered at that it was in the pious university of Halle, founded by the Pietists, that the reaction began. From the professor's chair Wolff announced his doctrine to his students. He was succeeded by Baumgarten, under whom Semler, the father of German Rationalism, was prepared to do his work of "cold-blooded and destructive criticism." The inevitable recoil from Pietism was in favor of Rationalism. Reason, so long despised, was now enthroned. The deism of England and the materialism of France came in like a flood and, finding no barriers save the fragments of burnt-out pious feelings and emotions, swept over Germany with all but resistless power. Such was the fate—the almost necessary fate—of a great revival movement inaugurated by the purest and most spotless character among the theologians of his day. Before the end of the century scarcely any trace of either the doctrine of the dogmatists or the glow of the Pietists could be found even at Halle itself. And for many a day in the halls of the great schools and universities the voice of evangelical truth was hushed, and throughout the greater part of Germany, the land of Luther and the Reformation, no sound could be heard above the rattle of Reason, save here and there a faithful watchman's call to the patient waiters for the morning.

But what has the Pietism of Germany to do with the Evan-

gelism of Canada? It is not for me to answer. That were presumptuous. It is not for me to make comparisons, nor to indicate the downward tendency of a popular movement,—a declension so gradual that few are conscious of any change. That were work for the practised eye of the sharp-sighted observer. It is a comparatively easy matter, standing at our distance from the picture, to mark the defects of light and shade in the German Pietism; our very nearness to American Evangelism renders the forming of a correct opinion respecting it well nigh impossible. But opinions are being formed, and sometimes expressed. Are they unjust? Let us see.

The main features of Pietism are reproduced in Evangelism. Early Methodism drank deeply of its spirit. Its first songs belonged to healthy pietistic poesy. Methodism was a reaction against the dead formalism and scepticism of the Church in England. Wesley, like Spener, had a dash of mysticism in his composition. The intense glow of the early Pietism came to him through the Moravians. He, too, emphasized a few doctrines as did Spener. The results were equally wide-spreading and wonderful,—for which the Church of God will never cease to give thanks, inasmuch as the growing scepticism of England was arrested and the chilling heart of the Church stirred again with the pulsings of life.

The same movement crossed the Atlantic, and, through the different branches of the Church, did much to establish evangelical Christianity in America. But, during the years between that early time and ours, a change has taken place. History has been repeating itself on a new page. The early Pietism degenerated into the later; Evangelicalism into Evangelism. The spontaneity of life gave place to the regulated gestures of mechanical stimulation.

Has not this been the fate of many revival movements in America? Read the history of Christianity and of particular Christian Churches in the United States. What alternations of light and shade, of faith and doubt, New England has witnessed. How sad the history of early preaching in Kentucky and throughout the West, where, under the tempestuous presentation of one-sided doctrine, an epidemic of religious catalepsy, known popularly as "the jerks," resembling St. Vitus's dance, broke out and dried up the religious sensibilities.

In Canada, the old Pietism reappears in the form of present-day Evangelism as a recoil from the indifference which, from time to time, creeps over the Christian Church. The rebound from the "snowy-banded, dilettante, delicate-handed" ecclesiasticism of the High Church lands the well-meaning enthusiast in the most gushing Plymouthism. We have to-day the same scouting of creeds and confessions, the same disrelish for doctrine, the same decrying of education. A college course may be necessary for the ministry, but, as at Halle, it needs be neither wide nor deep. A limp-covered Bible and an unctuous mien is the secret of success. Doctrines are selected with a view to their effect on the feelings. All systems are discarded, and preaching is for pious excitation rather than for edification. Conduct is regulated by artificial rules, and matters of indifference are made matters of conscience. In educated circles, where culture is at a premium, theology is Christocentric, not Theocentric.

There are in other quarters fanaticism and superstition and paroxysmal excitement such as belonged to the later Pietism. Who has not seen in Army barracks, or camp-meeting, or ordinary revival service, some victim of "the power" thrown on the floor, or stiffened in a trance, or tossed about wildly as a Kentucky "jerker"? Who has not heard experiences as incredible and blasphemies as impious as those of the Inspired Children of Silesia? Who has not seen authorized spiritual guides unable to distinguish between effects physical and spiritual, between the Spirit's working and hysterical paroxysm?

Then, too, we have our *collegia pietatis*, as Spener had,—on the shore of some pleasant lake or at a summer school,—and our *ecclesiola in ecclesia*. So it is, some congregations are divided into spiritual cliques and classes in all stages of development, and are honey-combed through and through with perfectionism, holiness fanaticism, Plymouthism of the rankest type, or some other mischievous heresy. Under the genial influence of prolonged hortatory preaching men have luxuriated in religion until they waxed fat, and, satisfied with themselves and their privileges, have slept to dream of thrones and crowns and feasts and fountains.

How about the results? Canada is too young yet to shew results like the Rationalism of Germany. Great changes come



slowly. Besides in many places the soil is only being prepared. This is the seed-time. It may be that even already, while men sleep, the enemy has sowed tares. The harvest of infidelity is not yet. In a few localities where upwards of a quarter of a century ago earnest pietistic preaching brought men by hundreds to the penitent's bench and into the Church, the first-fruits are seen in the dread reaction towards indifference and infidelity. The churches are heaps of cinders of burnt-out religious passions upon which the tears of the preacher fall as on the sands of Sahara.

We need not be amazed if before the next century is out of its teens ecclesiastical courts, sitting in sackcloth and ashes, bemoan the growth of Secularism. If we make our bed we must lie on it; if we bake our cake we must eat it. If, in our intense earnestness and ignorance of the past, we regard only present visible effects and not tendencies and future results, if we admit into the Church the nineteenth century demon of statistics whose horns and hoof already appear over the doorstep, if, for the sake of numbers and patronage, we adopt unscriptural expedients or present emasculated truth in unbiblical ways, our history is written beforehand.

The picture may be dark if we choose to paint it so; its original is so dark no sombre tints need be added. Nothing, I think, has here been presented as fact that is not historical, nor any inference drawn that is not legitimate; and if the logic of events disproves the whole, its contradiction will be as welcome as it will be surprising.

It is quite unnecessary to say to readers of the MONTHLY, what might have to be said to the general public, that those who are solicitous about the future of Evangelism in Canada are in fullest and heartiest sympathy with evangelical Christianity, and while inclined to question methods would not for a moment impugn the motives of any earnest and conscientious brother in any Church. It is almost offensive to make such a disclaimer. Nor need it be said that no pessimism has weakened our faith in the Great Head of the Church, nor suggested a doubt as to truth's final triumph. The watchers on the walls may sleep, the leaders may beguile the forces into treacherous passes, but the city will never be taken by the enemy, the battle will not be lost. History inspires no confidence in the flesh, but strengthens our faith in

the living God and his ways, slow-moving and mysterious though they seem to us. When the Church follows her Master faithfully, the prattle of the statistician, the zeal of the shallow enthusiast, the anathemas of the one-eyed reformer, will not disturb her. Many may run to and fro upon the earth, but "he that believeth shall not make haste."

J. A. MACDONALD.

*Knox College, Toronto.*

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REV. ALEXANDER McFAUL.

BY the death on Sabbath evening, the 13th of May, of Rev. Alexander McFaul, of Caledon, the Church has lost one of her most worthy ministers, and the community in which his pastorate of thirty years was spent, a man greatly beloved and of wide influence.

He died in his 56th year, having been born at Larne, County of Antrim, Ireland, in 1832. While still a child, he came to this country with his father's family. Their home was at Mount Pleasant, in the north-eastern part of the County of Durham. In his early youth he spent some years behind the counter in a general store. While thus engaged he began the study of Latin and Greek with Rev. John Ewing, of Mount Pleasant. After a grammar school course, he entered the U. P. Divinity Hall, Toronto, under the late Rev. Dr. John Taylor. He was now just of age, but had been trying his gifts as a preacher for three years previously. After a full course in the Divinity Hall, whence he graduated in 1857, he was, on March 17th, 1858, ordained pastor of Orangeville and Caledon (then, and until recently Charleston). With these were connected Caledon East. Here, for some seven or nine years, he had a Sabbath drive of thirty-three miles, with three services. What this, along with his incessant pastoral work through the week, meant, the missionaries in the remote

settlements can well understand. The Caledon mountains are a stiff climb still. Thirty years ago, to steep hills were added rough roads. The field was faithfully wrought. Neither bad weather nor the ill-health from which he frequently suffered was allowed to interfere with the fulfilment of his engagements. Himself was the last one to be thought of. The strong Presbyterianism throughout that district owes more to Mr. McFaul than to any other one man. By rearrangement of the field about 1865 and 1867, Orangeville and Caledon East were given up, Caledon village and a church on the Third Line East being retained. He organized the congregation of Alton, preaching for five years there without salary. His later labors were confined to Caledon and Alton, about five miles apart; but there was little diminution of work. He preached twice at Caledon each Sabbath, and once at Alton, besides teaching a Bible Class at the former church almost to the end. A considerable share of presbytery work fell to Mr. McFaul's lot throughout what was then the extreme north-west corner of the Presbytery of Toronto, and is now included in the Presbytery of Orangeville. Until the appointment of County Inspectors in 1871, he held the position of Superintendent of Public Schools for the township of Caledon, and was for several years after a member of the Board of Examiners for the county of Peel. He was also president of the Caledon Mechanics' Institute from its formation till his death. When the Presbytery of Orangeville was formed in 1886, he was appointed the first Moderator. His position as an advocate of total abstinence and prohibitory measures was distinctly defined. He was ever among the foremost, and his efforts in the cause were abundant.

One so active in temperament, and on whom fell so full a measure of hard toil, had need of a strong body. His labors would have tried the most rugged frame. But Mr. McFaul was denied this. Early rheumatic affection had left him with grievous infirmity; and as years went on, there was a more and more frequent recurrence of periods of acute suffering. Like Calvin, he did his work in spite of pain, and abated no jot of it because of bodily distress. He never made his infirmities an excuse for slighting duties laid upon him. He said little of his sufferings, although his grave but mobile face, often sparkling

with fun, had, when in repose, a somewhat sad and worn look, as from constant companionship with pain.

As to his leading characteristics, Mr. McFaul was a plain man in the best sense of the word ; with no lack of refinement and courtesy, but utterly regardless of conventionalities. This followed him even to the pulpit. A friend writes : " When I first saw Mr. McFaul, he was in the pulpit. As I entered the church with friends, he looked up, saw a stranger, and without a second thought, rushed down to the pew to shake hands with me." He was quite informal in personal intercourse. This, with his well-known impulsiveness, made it possible for him to tell any one of his people the most unpleasant truths in direct, pointed language, without giving offence. For one who was so faithful in personal dealing, it was surprising how rarely he offended.

" His views of men and things," to give the words of the friend already quoted, " were extreme. A man or a movement was either all right or all wrong. In private conversation or on the platform this characteristic was to be seen ; but not in the pulpit. There his utterances were generally logical and discriminating. His heart was impulsive, but his head was governed by reason." His talk and his platform speeches were of the most lively character. The latter often fairly bristled with good points. His witty sallies were always looked for with relish, and woe to the brother who ventured to fence with him ! His sermons, on the other hand, were eminently grave, although at times finely picturesque in language, and lit up with flashes of real eloquence. He was an expositor. " Biblical " best describes his preaching. He held to the old truths, and while illuminating his discourse with the fresh results of his reading—he was well up to the times—he loved constantly to dwell upon the great fundamental doctrines of the Gospel.

Perhaps our brother's most prominent characteristic was the warmth of his affections. These were indeed rich wine, preserved fresh and mellow by divine grace. His love was continually overflowing towards any one nearest his thoughts for the time being—his family, his friends, his people, his countrymen. As the writer can testify from personal experience, young ministers came in for a full share. The young people indeed all clung to him. His warm and genial nature shewed itself markedly in his

pastoral rounds. He was a favorite everywhere. Especially was he welcomed in the sick room, where his great plainness of speech, his bright, cheerful manner, his keen sympathy, gained in the school of suffering, and his love for souls, united to give him unusual power. His people did not weary of him. The later years of the long pastorate were the richest and best in ingathering. They were marked, too, by frequent tokens of his congregation's affection for him. His death came to each of his people as the death of a personal friend.

Although thirty years a settled minister, Mr. McFaul did not figure largely in the Church courts. It was possibly owing to his genuine modesty; for his business faculty, as displayed in the management of his own congregations, and from time to time of vacant charges, was excellent, while his zeal and prudence were alike conspicuous. Take him all-in-all, as friend, pastor, presbyter, he was a noble man. His life made the world richer; his memory is indeed blessed.

Little reference has been made to the pastor's home; but this brief sketch would be fatally defective did it omit mention of it. It was founded in the second year of his ministry, when he brought to Caledon his young bride, Elizabeth Snell, eldest daughter of the late well-known John Snell, of Edmonton. A helpmeet indeed she proved, standing between the busy student and pastor and his many cares, given to hospitality, keeping ever an open door, a leader, too, of the women in Christian work. In 1884 came the silver wedding. It found a delightful family circle, two sons, now physicians, and three daughters, taught to honor their parents and to aid heartily in the Church's work. Less than four years later it was to be broken by removal of its head. He has left behind him the legacy of an unblemished name, and the memory of loving faithfulness in his own house and in the vineyard of the Lord.

R. D. FRASER.

*Bowmanville.*

## THE MODERN PROPHETICAL OFFICE.

THE desire for higher education or wider culture on the part of the ministry is not a novelty in the Church. The necessity for it existed in the past, exists now. We will never be without it, never ought to be. It is the divine impulse rising ever higher. To lag is disastrous, to pause death. Agitation is therefore a good omen. It is a sign of life. There is neither device nor wisdom in the grave. Ignorance may be entirely satisfied, often is notoriously sanctified ignorance, "for it lieth in the country of conceit." Not so the earnest seeker for truth. They who with deepest spirit meditate and with deepest passion mourn over the twilight of this world's morality and the absence of true wisdom are themselves painfully conscious of their own limitations and imperfections and are all the more sensitive to the torpid indifference and obtuse apathy of conceited ignorance.

Moreover, knowledge is many-sided and education in a constant state of flux. "Knowledge grows from more to more," from generation to generation. In one sense history does not repeat itself. The present has ever the new phase, the charm of novelty, the opposition of conservatism. Hence the question, What shall we do? How shall we do it?

There is one direction however where you can safely look and with the ordinary use of sober judgment will not seriously err, and "where the ministers great strength lies," namely, to echo the voice of God as heard in the record of the past, to become "a prophet casting glances backward," and thus declare the whole counsel of God. There can be no mistake as to the value of wide culture in this direction. That there can be mistakes in other ways is, alas, too palpable. For example, by universal consent the students of theology should know something of the languages in which the Bible was written. The colleges of New England had that for their foundation. The late Dr. Adams, of the Union Theological Seminary, New York, was wont to say to the graduating class, "Young men keep up your study of the languages, never go anywhere without your Greek Testament and Hebrew Psalter, keep yourselves familiar with these two in the

original languages in any case." Wise words from a wise man. The Greek Testament and the Psalms will bear a great deal of study. Yet this would have been a novelty at one time. A conservative monk of the fifteenth century solemnly declared that the Greek language was a new invention of the devil to torment pious souls and keep them from saying their Paternoster, as for the Hebrew whoever studied that became a Jew at once.

But Nicolas de Lyra sowed the seeds of the Reformation. "If Nicolas had not played the lyre Luther would not have danced." The change that has taken place since then and our present altitude is the direct product of Greek and Hebrew scholarship. The vitality of the Bible is shown in translation. One of the strangest proofs of its divine origin is that it can pass from a dead language to a living speech with such amazing flexibility. There is a standing miracle for you, ye incredulous doubters. But that it is a translation should never be forgotten. One might be able to acquire a knowledge of any language to read it, to understand it, to translate fluently, but it is another thing altogether to think in it. There are still some few people left in the world who can speak and understand the old Doric or Lowland Scotch so strangely like the dialect of Palestine when David sang his Psalms, its terse beauty, idiomatic force and pictorial strength. But who will venture to make that clear to the one who does not know it from childhood. It is simply impossible in one word as in any number of them, to convey to the mind of the uninitiated the full beauty of the thought. But that is only a dialect of a common language, while with the sacred volume it is another language altogether, from the Orient to the Occident, from the past to the present, from the dead to the living. Caution, humility, modesty, should surely characterize all of slender scholarship. Were this remembered as it ought to be we would hear less from the theological students about the Original, Revised Version, and defective Authorized Version, this might be rendered in another way, this translated so and so, and kindred remarks from every quarter. By all means the original, but beware of slippancy on one hand and spiritual pride and pedantry on the other.

The same is true of the Physical Sciences, so important a factor in modern education. Loose general statements are alto-

gether too common. One should be able to discriminate between Herbert Spencer and Huxley, Sir John Lubbock and the Duke of Argyle, to say nothing of the continental scientists and their competent opponents. There is in the Bible a great deal of applied science. It has the clearest vision in all natural phenomena. There is also a great deal of honest, sincere scientific investigation, a desire to know the facts. Darwinianism and evolution are not convertible terms; and theories are easily confounded. But it is just as true that there is also a great deal of dreary scientific *cant*. The air is filled with it. We dare to say that in no other direction will a smattering of information go so far. The credulous abound; the dupes are numerous. It is popular, and that settles the matter with many. But this cannot be corrected by loose, wholesale denunciation, or railing at scientific men—calling them all infidels. Nor will it tend to edification or character building, to have scientific essays instead of sermons; analogies of nature for the teachings of the Holy Spirit; the *best* of modern scientific thought substituted for the old old story as it ought to be told. So also of Moral Philosophy, Logic, and kindred themes. There have been abuses in the past, there are now, of this valuable part of education. All systems have a natural tendency toward *sterility*. Carlyle's bitter words are too true: "High air castles are cunningly built of words, axioms, categories and aphorisms; the whole well-bedded in good logic mortar, wherein, however, no knowledge will come to lodge." The metaphysical philosopher is a very valuable personage, but he is not omnipotent; and spiritual truth cannot be demonstrated precisely like a proposition in Euclid. But enough of these and similar themes. The question returns, where then can the greatest safety be secured? We answer, without hesitation, the prophet of the future casting glances backward, covering the whole range of literature available now in our own language. Not church history alone, but all history. Not what pious men have written, but "the winnowed and garnered wisdom of the past," the truth spoken and written by bad men as well—our glorious heritage, the product of the *black art*. Surely in this direction "the nakedness of the land" is something appalling. It is to be hoped and believed that within the past few years there has been a decided improvement. It was necessary. But even yet, how many Arts



students have read anything outside of the text books and the daily newspaper? What student among us has truly mastered Gibbon and Grote? How few really well-read men we have in any walk of life. Does not this account for what Hawthorne has called, "The profound egotism of the American people." In a general way, has not Shakespeare and Sir Walter Scott, with a little diluted church history, covered our range of reading in the past? Yet where lies the charm of Scott, Schiller, and others? Where they not "casting glances backward"? Why is it that "Ben Hur" is read with such avidity? What living minister gathers such a congregation of English-speaking people as Mr. Spurgeon? Has he not been called "an old Hebrew prophet in the dress of a nineteenth century minister?" Does he not get his "winged words" from the deep wells of the old Puritan divines? What living minister quotes the Old Testament with such force and facility? He thoroughly believes with Bacon that reading makes a full man. And so it ever will. As to how, when and what to read to the best advantage, it would not be easy to say, and the limits of this article forbids us to touch at all. But we do say to all students, young and old, read; read in the light that comes from the past; read, if need be, with pencil in hand; eschew all modern rubbish from E. P. Roe, up or down; read only the best—there are plenty of them.

With this let us bear in mind that Protestantism is more than a religion, it is a mission. Its life-blood throbs in every part of our modern life. Moreover, it is not dead, it lives, lives its most living life. Nor will it be put to death by the newest German philosophy. The impetus to all consecrated missionary work, at home and abroad, lies buried in the bosom of the past. The change that has taken place within the past few years in the breaking down of barriers hitherto unscaled and hoary with antiquity, should be a double incentive. The walls of denominationalism are becoming more and more transparent, and the divine mission of Christianity better understood. But the future very largely depends on the way we read the past, and when the question is asked, "Watchman, what of the night?" we should be able to say, not as a wish, nor as a hope, but on a Scriptural basis, resting also on the volume of history, God's great book of record, "The morning cometh!"

*Paris.*

W. WYLIE.

## Missionary.

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### THE JAPANESE BIBLE.\*

THE completion of the Japanese translation of the Bible is an event worthy of more than passing comment. It is the completion of one great department of missionary work, but it is far more than the successful conclusion of long continued intellectual and spiritual labor. Men who are little in sympathy with direct missionary effort are quick with their appreciation of the value of this contribution to the new life of new Japan; for it requires only a knowledge of history to lead honest men to acknowledge the prodigious influence for good that this unique book has always exerted when it has come into close contact with a people's life. And men who have small faith in spiritual Christianity freely admit that the West can make no more precious gift to the East than this Oriental book. But to us it is far more than the promoter of civilization and the teacher of good morals: it is the power of God unto salvation, it is spiritual life and light, it is the power that shall, with God's Spirit, regenerate the individual and the empire.

Protestantism and Romanism show their fundamental difference most clearly in their respective treatment of the Word. In the sixteenth century the Roman Church won its great victories in Japan. All men agree to admire the heroic Xavier, and no one will deny the self-sacrificing labors of his followers. It is not surprising that success crowned persevering and devoted effort. For fifty years the priests labored, and there is no record that during all that period they sought at all to give the people the word of God. They gathered converts by hundreds of thousands, and organized congregations in many parts of the empire, and built their churches and were zealous for all their ceremonial, but they did not translate the Bible. When the

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\* From The Church at Home and Abroad.

great persecutions came, priests and converts proved that they could suffer and die for their church. History gives no account of a bloodier persecution, and it ceased only with the apparent extermination of the professors of the faith. But hundreds of years afterwards, when Japan again was open to the West, a remnant was found who had kept that faith. They knew that they had a god named Mary, and retained a few like remnants of their creed. Had they carried during those centuries the word of God, in their oppression had they feasted on that living truth, though without sacrament or priest or outward form, they might have preserved the truth, and in God's providence have become the beginning of the salvation of their countrymen. Their devotion and perseverance were wonderful; but in spite of heroism and tenacious faith, they are not an appreciable religious force in Japan to-day.

On the other hand the earliest Protestant missionaries showed that their reliance was in God's word. Even men like Doctors Gutzlaff, Bettelheim and S. Wells Williams, who only saw the land from afar, attempted its translation as the foremost missionary duty. Their work is evidence of their faith and zeal. When Protestant missionaries were fairly in Japan they turned to this work at once. But the obstacles were very great. The language must first be explored and mastered, and that was the hard work of many years. The suspicions of the people must be conquered, as all shrank from the sound of Christian words. The opposition of the government must be overcome, since it made the sale and even the possession of Christian books a criminal offence. The missionaries of our Board, with brethren of the Reformed and the Episcopal churches, reach Japan in 1859. At the first they could not get the services of any one as teacher of the language. There were no grammars or dictionaries. But by and by teachers were obtained and work began. In 1867, Dr. Hepburn published the first addition of his dictionary, and by that date several missionaries had made sufficient progress to begin in earnest the translation. The first obstacle was overcome.

At the beginning of their residence the missionaries were the objects of special suspicion. All foreigners were looked upon with dislike, but these non-traders were suspected most of all. Only by years of Christian living was the prejudice overcome.

The proposal to translate the Scriptures at an early date had been followed at once by the frightened withdrawal of the native teacher. A large part of missionary work for ten years was the living down these false impressions. Gradually this obstacle also was removed.

The government prohibition continued to be displayed until February, 1873, and in that year the governor of Kobe told a missionary that no native should be permitted to sell the Bible; indeed, in that year a Japanese died in prison for his Christian faith. This third obstacle disappeared, however, and the way was open for all forms of mission work.

In 1872 a convention of Protestant missionaries organized a committee, representative of all Protestant missions, for the energetic prosecution of the work of translation. Before that time, in spite of all obstacles, several of the missionaries, in particular Drs. Hepburn and Brown, had made tentative translations of the gospels, which became the basis of the standard translation. The committee had various members; but until the completion of the New Testament, in 1870, Dr. Hepburn, of our mission, Dr. Brown, of the Reformed mission, and Dr. Greene, of the American Board of Commissioners for Foreign Missions, were the principal workers. Of the Japanese, Mr. Matsuyama had the largest share in giving the literary form. Since 1880, the translation of the Old Testament has been in progress. In this also Dr. Hepburn has been indefatigable. He is the only missionary who has had a large share in the entire work, and to him more than to any other man are the thanks of the Japanese, of the missionaries and of the Christian world, due. Dr. Verbeck, of the Reformed Church, and Mr. Fyson, of the Church of England, have also given their best time and strength for years on the Old Testament translation. Mr. Takahashi and Mr. Matsuyama, with Mr. Okuno, have represented the scholarship of the Japanese.

Certain questions of style occupied much attention and demanded much careful thought. The Japanese colloquial differs widely from the literary language. Two sets of grammars and of dictionaries are needed, and have been in part prepared. The colloquial has never been used in literature. That is a misfortune, for the Bible cannot be translated into the words of home and common life. It is not likely to touch the people as do the

translations of Luther and King James. But books in the colloquial are stamped with vulgarity, and so the tongue will continue to be despised until some genius shall arise who will make the people's speech the literary vehicle of thought. But that is an impossible task for foreign scholars, who must take the language as they find it. Accepting the literary form for the translation, only a beginning was made in the difficult question of style. Japanese literature has always been dominated by the Chinese. The Chinese classics have been the models of literary expression. Highly educated men read and write the pure Chinese, and books in that tongue have always been most esteemed. From the high Chinese the various styles descend, until at last low novels and vulgar books are found in the colloquial. Here was the difficult task, to find a style acceptable at once to the educated and intelligible to the common people. The translators, aided by the Japanese scholars, made the happiest possible choice. The style has literary form and merit—even the most highly educated accept it as the work of scholars—and yet it is far removed from the "high" and pedantic Chinese style. It is at once simpler and more scholarly than the style adopted by the press and by the writers of popular books. It is sometimes criticised as antiquated—and it is true that the style is not now popular—but this criticism has little weight, and will have in the future less and less, as a correcter taste shall demand a literary style that partakes of the native soil. Some of the enthusiastic Japanese desire that this be made the characteristic style for the expression of Christian thought.

Turning from the style of the translation to its matter, we may find more occasion for criticism. The Japanese was hardly ready to bear at once the whole burden of Christian thought. The choice of words was a perpetual difficulty. Sometimes the Christian word seemed to have no equivalent; sometimes the equivalent was full of a Buddhist and false significance. The controversy concerning the word for God, undetermined in China after a generation of debate, has not been imported into Japan. The Japanese word for God is doubtless inadequate to express the Bible doctrine, but there was no other choice. The term for Spirit is open to grave criticism, and many missionaries think it teaches heresy; but here the translators followed Chinese pre-

cedent, and have the weight of opinion, foreign and Japanese, upon their side. Again, the word used for "hell" is Buddhist, and open to serious objection on that score, while the terms for love, righteousness, hope and many other such ideas, are all too inadequate. The truth is that these terms must be Christianized, and only as Christian thought becomes predominant will the language become the sufficient instrument for its expression.

The language is said to abhor pronouns, using personal pronouns sparingly, and having of relatives none at all. It may roughly be said to employ neither gender nor number. Imagine the difficulty of literally translating the highly developed Greek into such a tongue. Possibly the translation is too literal for the genius of the language; certainly, *e. g.*, the repetition of personal pronouns in many passages is to the Japanese ears perplexing—almost uncouth. But the difficulty could be avoided only by a freer paraphrase than the translators felt at liberty to adopt. Take some of the paragraphs of the apostle Paul and turn them into other forms, dropping all of his relative pronouns, and the difficulties of translating parts of the Bible literally into Japanese will be apparent. It is impossible here to do more than indicate thus briefly some of the greater difficulties.

On the whole the difficulties have been overcome to a surprising degree. The work is unequal. Some of it is remarkably satisfactory, the thought is expressed clearly, simply, with fine literary form. There is much that it is a pleasure to quote in public discourse. But again, there are passages open to serious criticism, and enough of them to make a partial revision necessary at no distant date.

It must be remembered that the translation is the work of different men—not only of different degrees of scholarship, but of differing notions of the principles of translation. Many questions were settled by majority votes in committees, and that, of course, involves, in some cases, the choice of the less satisfactory alternative, and often compromises that do not prove satisfactory to either party. Then, too, the work has been carried on for fifteen years, and we may reasonably suppose an advance in scholarship during that period.

But besides all this, the Bible, with its wide range of thought and style, is difficult beyond measure to translate; we should

need Japanese poets, prophets, lawgivers and logicians, were all the books to find equal expression. Naturally then the original itself offers great obstacles to a translation of even excellence, and in the Japanese standard translation there is much inequality.

The Japanese are not wholly dependent on this translation for their knowledge of God's word. The Chinese translations have wide circulation, and it is not unusual to find scholarly men, long trained in the Chinese, who find them more intelligible than the Japanese, as men long ago preferred Latin to their native English. And the younger men in increasing numbers use the English versions. The Chinese and English will thus supplement the Japanese version.

We may highly congratulate the scholarly translators upon the completion of their work. However much we may be inclined to criticize certain passages, we are quick to acknowledge that no men could be found among the missionaries who could have produced, on the whole, a better translation. This standard translation represents the best of our missionary scholarship and the persevering labor of almost twenty years. And it will endure. Parts of it may remain in their present form, and all of it will form the basis of future translations. As the English Bible is the work of different generations of translators, and yet retains through all substantial identity, so will the Japanese Bible, as it is now put into our hands, remain the foundation of all the forms through which it may pass. The thorough revision and permanent form must be the future work of Japanese scholars, who will bring to their work competent Greek and Hebrew learning united with the mastery of their native tongue.

*Tokyo.*

GEORGE WILLIAM KNOX.

## PIONEERING IN HONAN.

**I**N 1875, the China Inland Mission had occupied with a small force every one of China's eighteen provinces, but nine. Of these nine, Honan was the first to be visited by their missionaries. Mr. W. H. Taylor, at the direction of the Council, prepared to make an exploratory visit into it. At this time he writes: "A whole province is a vast field to fill, but if the God of all grace fill us, power and blessing must attend our efforts." He might well speak of a vast field, estimated at that time to contain twenty-five million souls, an estimate reduced since then to fifteen millions.

A native evangelist, Chang, was provided for him, and they set out in April. His first letter from Honan says: "We were well received in each of the county cities we visited, as well as in the towns and villages through which we passed. I have not seen people anywhere so readily disposed to hear the Gospel, and as for buying books, we might have sold any number, but we had to limit the sale in each place. The Lord has given us encouragement from individuals who came to ask the way to Zion." They preached and sold books as they journeyed; and everywhere they were listened to with attention. Of course the curiosity of the people to see the foreigner was very great, yet his native costume, which all of this mission wear, saved him from much annoyance.

As they entered the province from the south, Juning, a prefectural city, was their first destination, and using it as a centre, they visited the surrounding county cities and villages. They lodged in an inn *outside* the city, deeming this the most prudent course. Soon after leaving on their first excursion from Juning, rain came on, and they sought shelter in an idol temple. The priest treated them kindly, but he could not read, and was very stupid, understanding but little of what was said to him of Christ. At some small places the people received them with such kindness that they brought chairs from their houses for the missionaries, that they might talk about "good things." But not a single person could read. It was evident that preaching, not books, was needed. In several places they found some Roman Catholics



and Mohammedans, but met with no opposition from either. The people generally seemed very illiterate. The missionaries had sometimes to use guile to secure an audience. Thus passing a magistrate's office they saw a new edict posted up. So, standing by it, one of them said in a loud voice: "The Great Emperor has issued a very important proclamation (holding up the New Testament), come and hear it read." An audience soon gathered. Some of the enquirers had gleaned some of the facts of Christianity from the Catholics.

Whilst preaching in Juning, there passed along a number of old dames going to worship idols. These Chang hailed, and they turned aside to hear, the crowd making way respectfully. On hearing that they should not worship idols, they exclaimed: "Oh! If we did not worship idols, what are we to worship?" On returning from the streets they found a message waiting them to the effect that the gentlemen of the city wished them to leave. They reluctantly determined to appeal to the mandarin, who assured them that there would be no trouble. From subsequent information, the missionaries discovered that he had acted with the greatest duplicity.

In only one place was there anything like opposition, and that was due to the fact that the Catholics, who had been in the place for five years, had given the mandarins much trouble. They visited the priests' house and were shewn much kindness. The priests told them that during the late examination there were from 8,000 to 10,000 persons surrounding the premises, and they knew not the moment when an attack might take place. The gun never left their hands. The Catholics have a theological seminary here for young men, containing about twenty-four students, and an orphanage for male and female children, in which are about one hundred.

On returning from his first visit to Honan, Mr. Taylor thus summed up his impressions: "With respect to the province, I may say that as far as we can judge there is very little water communication, making travelling by road the only alternative. The people are very poor and very illiterate. The food to be had is not the most nourishing. Bread only is plentiful. The people have many pleasing traits of character, among which is the greatest reverence for those who exhort to be good."

At the end of 1875 and beginning of 1876 Mr. Taylor made a second visit to Honan. He found the people as ignorant of the Gospel as if they had never heard it. Many had bought their books, but not one could give an intelligent answer as to their contents. To do the people any lasting good they must be dwelt amongst. At the same time itinerations are absolutely necessary to prepare the way for permanent stations. During their second visit to Juning they were unmolested. Having but a few days to stay, they spent the time in looking up the few who gave them encouragement on their former visit. There were four here who gave them great hopes. It seemed evident that the *cities* could not be advantageously occupied, as the officials were more jealous than in the towns and villages. In one town the mandarin called on them with an assumed air of friendliness. He called the landlord into the room, and in the presence of the missionaries gave him strict orders to see that they were made comfortable and also that he was not to allow the people to cheat them if they made purchases. The innkeeper told them that he afterwards received a message from the same mandarin to say that he must get them out of the place without delay.

During this second tour they penetrated to Kaifung, the capital, and also to Honan-fu. At Kaifung they were placed under police surveillance, although allowed to move about. On the journey to the city of Honan they observed that thousands of the poor lived in holes dug out in the mountain side. The hills are the retreat of banditti. About every mile there are government guard-houses to protect travellers.

A third tour was undertaken in March, 1876, by Messrs. Taylor and Clarke and a native preacher. Their stuff was as usual carried on wheelbarrows, and occasionally they sought to relieve their weary muscles by mounting one themselves. Mr. Clarke writes that their beds were often made up on doors and tables. Good tea is not to be found in all parts of China, for in some places they had *hot water* brought them in a teapot, in answer to a request for *tea*. They passed many ruined temples and sites where idolatry was once the order of the day. The people had often little or nothing to say in defence of their gods. On the first of April they baptised two men, *the first fruits of Honan*. These men had shown interest since the first visit, and had been kept waiting for baptism to test their sincerity.

A subsequent visit proved that the opposition of the *literati* was so strong that no footing could be obtained, and Mr. Taylor retired from the province. In 1878, the famine which had or several years been coming on, culminated with most severe effects in Honan. Messrs. Taylor and Clarke bore relief to the people maddened by hunger and cannibalism. On the road they passed many corpses, and also wheelbarrows loaded with women and girls who had been bought by speculators. Notwithstanding the great assistance given at this time to the province, it was not till 1882 that Mr. and Mrs. Hunt resumed the operations of the C. I. M. in Honan, only however to be expelled in the following year. But in 1884 the C. I. M. regained its footing in the province, and has held its own ever since.

D. MACGILLIVRAY.

*Goderich.*

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### Open Letter.

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#### DR. LAING ON DR. BRIGGS, ANENT THE ECCLESIASTICAL STATUS OF INFANTS.

In the MONTHLY for April, Dr. Laing notes the apparent contradiction in the statements occurring in our Directory for Baptism, namely, that infants are "born within the church," and that, by baptism, they are "solemnly received into the bosom of the visible church." He attempts to remove it by explaining away the literal sense of the latter expression. He would read "solemnly received into," as if it were "solemnly recognized as being in" the visible church. Yet the language of our Directory follows so closely that, almost universally, found in the symbols of the "first" and also of the "second reformation" that it seems to me more natural to explain the first expression in the light of the catholic doctrine contained in the second. I find in one case, at least, that Church and Covenant are used synonymously. The 74th question of the Palatine Catechism is "Ought Infants to be baptized?" Ans.—"Yea truly, for seeing they belong to the *Covenant and Church* of God . . . they ought also by baptism to be ingrafted into the Church of God, and to be discerned from the children of Infidels, etc." Here the "Covenant" and "Church" mean one, yet in the same sentence baptism is called the reception of the child into the Church. It is self-evident that one cannot be received into a relationship which he already holds by

birth. I add the statements of various catechisms on the subject. All of these were used with approval in Scotland.

Taking the first period of the Westminster Assembly, Mitchell gives the following in his "Catechisms of the Second Reformation":—

Archbishop Usher's "Principles of the Christian Religion:" "What is baptism? The Sacrament of our admission into the Church, etc."

Rutherford's Catechism: "What is the end of baptism? That we may be received as burgesses in (*i.e.* into) Christ's citie, etc."

Wylie's Catechism: "Quhat is baptism? It is a sacrament of our entering into the Kirk, etc."

The A. B. C. or a Catechism for young children, appointed by act of the Church and council of Scotland (1644): "Why wes ye baptized being ane infant? That thereby I might be ingraft in Christ, and enter it in his Church, which is his mysticall body."

A new Catechisme according to the Forme of the Kirk of Scotland (1644): "What is Baptisme? The seale of the remission of our sins, and of our regeneration and entrie unto God's kirk."

Going back to the period of the Reformation, we find the following in Bonar's "Catechisms of the Scottish Reformation":—

Calvin's Catechism: "323. Baptisme is unto us an entry into the Church, etc."

The Palatine Catechism I have quoted already. Craig's Catechism: "What thing then is baptisme to our children? An entrie into the Church of God and to the holy supper."

Craig's Shorter Catechism: "67. Wherefore is baptism but once administered? It is enough to be received once in the House of God."

The Genevan Confession was adopted in Scotland and printed with the "Book of Common Order," or "John Knox Liturgy." In it occurs the following: "By baptism once received, is signified that we (as well infants as others of age and discretion) being strangers from God by original sin, are received into His family and congregation."

The Liturgy itself is equally explicit. In the Order of Baptism we read "Doe you heere present this child to be baptized, earnestlie desiring that he may be engrafted in the mysticall bodie of Jesus Christ." And again, "Ye that be fathers and mothers may take hereby most singular comfort to see your children thus received into the bosom of Christ's congregation."

I do not find in any of the above documents a single expression which implies that children are "born within the Church." As far as I am aware, that form of statement is peculiar to our Directory. All the Reformed Standards teach that the children of believers are born within the covenant and so are entitled to admission into the visible Church,—baptism being the seal of the one and initiatory rite of the other. Dr. Laing's view, whether an "error" or not is, *classically*, a "heresy."

*St. John, N.B.*

T. F. FOTHERINGHAM.

## Editorial.

### A NEW CREED.

IN this number will be found the text of the new "Articles of Faith," submitted to the Synod of the Presbyterian Church of England, by the committee on the Church's Relation to the Confession of Faith. This is, perhaps, the first re-statement of the Confession, and, although not yet adopted by the Synod as the creed of English Presbyterians, deserves the consideration of all branches of the Church holding the Reformed system of doctrine. The Church in England could not have appointed a more representative committee, and inasmuch as the "Articles" received the unanimous approval of the whole committee, it is quite probable that they may become the working creed of the Church.

One can see at a glance that the Compendium covers all or nearly all that is of vital importance in the system of doctrine contained in the Westminster Confession, and that any one who can sign the former without mental reservation should not have much difficulty with the latter. The Compendium is briefer and its language more modern; that it is preferable to the Confession will be for the next Synod to decide. Approval of the new creed will depend very much on the place it is intended to take. If it is simply a more concise statement of the doctrines of the Church to be interpreted in accordance with the more elaborate documents of which it is a compendium, it is admirable. But if it is to be otherwise interpreted, and is to supplant the Westminster Confession, then it seems both vague and incomplete. Take for instance the article on Holy Scripture. It is stated that the revelation of God's mind and will to man "has been, as far as needful, committed to writing by men inspired by the Holy Spirit, and is contained in the Scriptures of the Old and New Testaments." What is the exact meaning of this statement? What is meant by a revelation being "committed to writing by men inspired of the Holy Spirit?" Men so inspired did many uninspired things; was this one of them? What books are inspired? Do those books contain anything not inspired? A dozen legitimate questions might be asked about these articles. Vagueness of language in the statement of important doctrines is undesirable. Presbyterians the world over demand clear definitions. Of course if the Compendium is not meant to take the place of the Confession, such objections would not apply.

Without entering on the discussion of this great question we might express our lack of sympathy with those who clamor for a short creed. The Confession of Faith is not a long document, nor is its language obscure. Is a man fitted for the office of ruling elder or minister who has not intelligence enough to understand it? The trouble is that very few study its articles with any serious purpose. If they did the eldership and ministry would be stronger and more efficient, and the Church might be delivered from many theological speculations and doctrinal aberrations. Of course if any brother must have not only a shorter but a different creed, the Confession should be revised,—or the man might adopt the name and creed of some sect less particular about correct theological beliefs than is the Presbyterian Church.

## Reviews.

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GOSPELS OF YESTERDAY : Drummond ; Spencer ; Arnold. By Robert A. Watson, M.A. London : James Nisbet & Co. Toronto : Upper Canada Tract Society. 1888.

The "Gospel of the Higher Biology," is a review of Henry Drummond's famous book, "Natural Law in the Spiritual World"; the "Gospel of the Lower Biology," a review of the ethical teachings of Herbert Spencer; and the "Gospel of Nature," a review of the teachings of Matthew Arnold. These are the "Gospels of Yesterday" of which this book is an examination and criticism.

The chief cause of the author's severity in dealing with Drummond is theological bias. He evidently has no love for Calvinism and calls Drummond's theory "Neither science nor theology, but a bastard Calvinism, with all the faults ever charged against the old, and none of its massive vigour or philosophic range," p. 59. "Mr. Drummond has framed a doctrine of human inability the most uncompromising, the most rigid that ever occurred to the mind of man, utterly opposed to the omnipresence of the Holy Spirit, the conscience of right and wrong in man, and his responsibility to live according to a spiritual light which is *never altogether wanting*," p. 30.

To Drummond's statement that the natural man is *dead* to the spiritual world,—as a crystal to an organism,—the author replies, "We are here at the heart of our controversy with Prof. Drummond. . . . We accuse him of misrepresenting the teaching of Christ, of Paul, of John." . . . "To condemn man for selfishness and unbelief and neglect of spiritual influences which he cannot cherish, is incoherent and unjust."

It is manifest from these and other quotations that might be made, that the disputants must settle their theological differences before they can walk together in this neighboring territory. We are not surprised to find that this strong theological antipathy, predisposes the reviewer to see weaknesses and inconsistencies that are purely imaginary. He charges Drummond with making "the scientific man, the mentor of religious faith; with meek humility, the Christian believer is to adapt himself, his Bible and his Christ, to the newest theories of atoms and cells, yet . . . his (scientists') mind and body are dead to God, and to the whole spiritual regions, he is incapable, although he dictates to theology, of knowing what theology is about." Surely the most superficial reader can see that this is a misrepresentation. Prof. Drummond simply asks the scientists to believe that if the laws that they themselves accept in the natural kingdom, can be shown to be operative in the spiritual kingdom also, they should treat the latter with as much respect as they do

the former. That "Natural Law in the spiritual world" is not an exhaustive argument in support of the position, that natural and spiritual laws are *identical*, is not a reasonable objection. Drummond never claimed that it is exhaustive. A great deal has been accomplished if some tangible evidence has been adduced that looks in that direction.

The critic is, however, much more satisfactory in his treatment of the "Gospels" of Spencer and Arnold, which occupies three-fourths of his book and deserves thoughtful attention. There can be very little doubt that Spencer's evolutionary system of Epicureanism, is largely to be credited with the socialistic movements of the day. Spencer's great law is "that to enjoy ourselves, and to go on becoming more capable of enjoyment, will lead us in a way beneficial to ourselves and the race." "We have but to commit ourselves cheerfully to the current, find our joy in its onward rush, and in good time the calm ocean shall be reached—by the stream." That is the process by which evolution will introduce us into a millennium, without any supernatural assistance. The manner in which the critic handles this fatal philosophy is both interesting and able.

Better still is the analysis of Matthew Arnold's "Gospel of Nature." Very clearly and forcibly does he point out the futility of Arnold's doctrine when "brought face to face with the miseries and cravings of a great city, where the problems of human life crowd as thickly as the people." Arnold, after taking away the Fatherhood of God and immortality, recommended the East End of London "to give diligent attendance at Bethnal Green Museum, study water-color drawings and Chinese pottery, and contemplate Japanese figures, to elevate them above the cares and worries of life." Such is the "Gospel" that is to be substituted for the Gospel of Christ, by the great apostle of light. And such many accept. Mr. Watson has fought a good fight in an important cause.

*Parkdale.*

R. P. MACKAY.

WITNESSES TO CHRIST; A CONTRIBUTION TO CHRISTIAN APOLOGETICS:

The Baldwin Lectures, 1887. By William Clark, M.A., Professor of Philosophy in Trinity College, Toronto. Chicago: A. C. McLurg & Co. 1888. Price \$1.50.

THE Baldwin Lectureship, similar to the Bampton Lectureship in England, was established in 1885, "for the establishment and defence of Christian truth." The first series of lectures on this foundation, were delivered in 1886 by A. Cleveland Cox, Bishop of Western New York. The second series were given in 1887 by Professor Clark, of this city. The lectures were delivered in the hall of the Hobart Guild, of the University of Michigan.

As might have been anticipated by those who know Professor Clark as a lecturer, the style of the book before us is singularly clear and elegant.

The subjects discussed in the book are of the utmost importance and the writer deserves our thanks for having presented them in a very interesting manner. The volume contains eight lectures. Of these.

the first describes the three forms of unbelief—Rationalism, Mythicism, and Materialism. The second and third lectures shew the beneficial influence of Christianity in the civilization of nations, and in the culture of the individual. Following these, the fourth lecture exhibits the unity of Christian doctrine. Here it is shown that "in all the legitimate developments of Christian doctrines, so far as they have been embodied in the authorized documents of the Church, there is a conspicuous unity." "The Insufficiency of Materialism" and "The Pessimism of the Age," are the subjects of the fifth and sixth lectures respectively. Perhaps the former of these is the least satisfactory part of the book. This arises largely from the difficulty experienced in properly dealing with the subject in a popular discussion. The last two lectures deal with the evidence for the resurrection of Christ. Here Professor Clark has succeeded admirably in presenting the arguments for, and in meeting the objections against the doctrine of the Resurrection.

This book is worthy of a hearty welcome, as presenting the chief arguments for Christianity, and answering unbelief, in a clear and easily understood manner, not always characteristic of apologetical works.

PICTORIAL CHART OF THE TEN COMMANDMENTS. Toronto: James Bair & Son. 1888.

It is worth while to call the attention of ministers and Sabbath school workers to this excellent chart of the Ten Commandments. It is mounted on rollers and suitable for hanging on the wall. The commandments are arranged as at first on the two tables of stone. The workmanship is very good, the printing being clear and easily read. The chart has been approved by the Minister of Education for use in the public schools of the Province. Trustees should see that school children are thoroughly taught the Ten Commandments at least, and a large pictorial chart such as this, hung on the walls of our Sabbath and public schools, would assist very materially in "writing the law upon their hearts."

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### Here and Away.

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W. P. MCKENZIE is still at Dansville, N.Y. His stay at the Sanatorium is proving very beneficial to his health, and he hopes soon to be stronger than ever.

THE editor of *The Church at Home and Abroad*, Philadelphia, the excellent magazine published by the American Presbyterian Church, in an article last month, under the heading "Goforth," gives his readers a sketch of our college mission enterprise and missionary, commending the scheme, and expressing the hope that it may be a stimulus to mission work throughout the Church. Our good friend will regret with us the loss which so soon befell our missionaries in China. We have not the least doubt, however, but that good will come out of evil. "The Lord reigns" is Goforth's reply to the fearful and faithless.



STUDENTS and graduates who have subscribed to the Goforth Mission Fund are requested to notice that at the last meeting of the Alumni Association, Rev. G. E. Freeman, Toronto, was appointed Treasurer of the Fund.

SEVERAL years ago a young man, now one of the leading preachers of London, Eng., presented himself for ordination. Objection was taken, and, on investigation, the presbytery found that during his college course this young man had played fast and loose with the affections of an unusually large number of young ladies. The court censured him severely and required him to make out a list of the jilted dozen, propose to the first, failing her, the next, and so on chronologically. His fate is unimportant, but the mode of punishment deserves notice. Summary expulsion might be better. There is no room for this species of preacher. His sin comes perilously near the unpardonable. Through all his life it will track his footsteps with bow ever bended and quiver ever emptying but never exhausted.

CHURCH union is an excellent subject for a tea-meeting speech. It gives a man an opportunity to shew his charity—about the only time some men shew it. A great deal of this organic union talk would be "pious rubbish" if it were not impious. It is no sign whatever of an immediate union between Presbyterians and Methodists, for example, that certain very good and worthy men in these Churches offer no objections. Some of these men may have no decided theological views to modify or sacrifice. To them one creed is as good as another, and no creed at all would be a great deal better. Dr. MacVicar, like every logical thinker, has found it impossible, by any process of analysis, to turn Arminianism into Augustinianism; and a forced union of such antagonistic elements simply means bitterest strife. Friendly intercourse is better than family feuds.

WE have been asked to call the attention of Knox College students to the "Janet Fenwick Prize" which, through the kindness of Rev. Thos. Fenwick, is offered by the Students' Missionary Society, for the best essay on "The Duty of the Church to Evangelize the World;" the essay to be handed in by 31st October next. This is an interesting and important subject, and as the competition is open to all undergraduates, a large number of essays should be prepared. Too much cannot be said of the benefit derived from the careful preparation of an essay on this or any of the other subjects already announced. Many students can testify that, although they may not have stood first in competition, the wide reading and careful thinking necessary abundantly repaid them for the time and energy spent.

ONE of the most enjoyable addresses we have heard in Toronto for many a day was that delivered by Pundita Ramabai in St. James' Square church. The large church was crowded when the Pundita appeared on the platform. She has a youthful appearance, but years of bitter sorrows and disappointments have left traces on her face. She speaks rapidly, and has good command of the English language. She knows the power of sarcasm. Her scheme is for the education of the child-widows of

India, and those who have studied the subject are in hearty sympathy with it. But the question is too large for present discussion. One thing is plain, that if Christianity and education make the difference between Pundita Ramabai and her Indian sisters, England's wisest policy is to establish schools and mission stations throughout that empire, even at the expense of salaried nabobs and a standing army.

TORONTO is fast becoming the stamping-ground for pious mendicants from all over the world. Scarcely a week passes during "the season" but one or more takes his stand and shouts his wares. Not only the well-known lecturers and showmen who practice on the credulity of the public. We have our share of these, to be sure; but no one feels bound to listen to them, and if people insist on being gulled, this is as good a way as any. The present grievance is the religious or missionary impostor who turns up at prayer-meeting or faces you on Sabbath morning with some gigantic "top-boots-and-blankets-for-Hottentots" scheme. The man may be a stranger, agent for no society, responsible to no one. But he has testimonials from several clergymen and a basketful of press notices. Besides, the scheme is deserving—suffering humanity somewhere. "We will hear of the great work, after which a collection will be taken up. Please remember the collection." Next morning the papers report a "brilliant and instructive lecture." (Who wrote the notice?) He probably spends months in making a tour of the country. But what becomes of the collections? Please do not ask. It might destroy public confidence in all such work, good and bad, and then people would not patronize those worthy of support. Enterprising Orientals have learned how to open the big hand of American benevolence.

BUT no other mendicant "draws" just now like the anti-Popery. You are sure of a packed house whenever a realistic exposure of the immoralities of the convent and the confessional is to be given. The largest hall in Toronto will not hold the crowds whose mouths water for a mess of this highly flavored garbage. Oh, no, we do not say that the majority of the speeches delivered in the city during the past ten years by converted priests and travelling anti-Popery lecturers were indecent; because that would be a reflection on the several thousand people who evidently enjoyed each one; then, too, they were given in the name of purity and under the sanctity of religion. Of course we know that many not vile enough to be a contravention of the law of the land, were worse—as much as the significant innuendo of the French novel is worse than the dissolute ditty of the bar-room. We have no sympathy with the kid-gloved handling of the Romish question. It is confessedly one of the gravest and most perplexing. But we prefer to have it discussed in Canada by men whom we know, whose motives are worthy and whose hands are clean. Let our own ministers, patriots, philanthropists study the question and warn Protestant parents against the alleged education given in convents, and instruct the throne in the language of truth. Evil, and little but evil, can come from the glib-tongued mountebank's vulgar realism, the production of a fetid imagination and depraved taste.